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BIBLIOTHECA CLASSICA:

OR,

A DICTIONARY

OF ALL

THE PRINCIPAL NAMES AND TERMS

RELATING TO THE

GEOGRAPHY, TOPOGRAPHY, HISTORY, LITERATURE, AND MYTHOLOGY

OF

ANTIQUITY AND OF THE ANCIENTS:

WITH

A CHRONOLOGICAL TABLE.

By J. LEMPRIERE, D. D.

REVISED AND CORRECTED, AND DIVIDED, UNDER SEPARATE HEADS, INTO THREE PARTS;

Part I. GEOGRAPHY, TOPOGRAPHY, &c.
Part II. HISTORY, ANTIQUITIES, &c.
Part III. MYTHOLOGY.

BY

LORENZO L. DA PONTE AND JOHN D. OGILBY.

TENTH AMERICAN EDITION,

GREATLY ENLARGED IN THE HISTORICAL DEPARTMENT,

By LORENZO L. DA PONTE.

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TO

JOHN W. FRANCIS, A. M. M. D.

Late Professor of Materia Medica, Institutes of Medicine, Medical Jurisprudence, &c. in the University of the State of New York; Member of the Medical and Chirurgical Society of London; of the Wernerian Natural History Society of Edinburgh; of the Academy of Natural Sciences of Philadelphia; of the Lyceum of Natural History of New York; of the Historical Societies of Massachusetts and New York, &c. &c.

This edition of LEMPRIERE'S CLASSICAL DICTIONARY, after having undergone such enlargements and improvements as may render it less unworthy of his name, is respectfully inscribed, by his very often and very much

Obliged Friend,

THE EDITOR.

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PREFACE

TO THE SEVENTH EDITION.

The peculiar circumstances under which the present edition of Lempriere's Classical Dictionary is offered to the public, and the changes which have been introduced into the plan of the work, and still more in its execution, appear to demand from the editors an exposition of the views by which they have been governed, and a justification of the various alterations which they have ventured to make. They feel, however, that no apology can be required for the liberties which they have taken with the text of Lempriere. The design of his work, the most comprehensive of all the publications of the class that have appeared, either in this country or in England, and which has secured to it an unequalled popularity, can hardly atone for the many glaring and pernicious inaccuracies which deface the detail; inaccuracies misleading the mind, and sometimes mixed with grosser failings, to pervert the moral sense and feeling of the youthful inquirer who may have recourse to its pages. It was first in this city that the attention of the public was called to these defects, and that some attempt was made to correct them; and the last American Edition may be considered, by the approbation with which it was received, to have ascertained and collected the public voice in favour of further amendments. More recently, the *Quarterly Journal of Education* undertook the task of reviewing the original book; and that paper, published under the authority of names beyond all competition in letters, among which are those of Lord Brougham, Lord John Russel, Sir T. Denman, Hallam, Hobhouse, Malthy, Mill, and Pattison, appears to have set on it the final seal of absolute reprobation. Impressed with a full conviction of the utter worthlessness of an authority so universally sought after, and so incessantly consulted, the editors of the present edition had long contemplated the publication of a volume which should resemble Lempriere's in nothing but in the outline of its plan; in embracing, namely, a general account of antiquity. With this view, they proceeded to separate the Mythological from the Geographical and Historical parts, and these from each other; intending, for the sake of distinctness, to treat them separately, that the certain and actual narrations and descriptions which belong to the historian and geographer might not be blended with the fictitious or allegorical representations of the poet or mythologian. To this they were the rather induced, from observation of the inevitable and irremediable confusion produced in the mind of the youthful readers of Lempriere, as a consequence of the indiscriminate blending of these separate objects of study. Even the mind accustomed to analysis may be sometimes bewildered, and forget the truth in its heterogeneous mixture with fable. Having accomplished this separation, they had intended to re-write every article, and to introduce such new ones as might appear requisite to make the work what it purports to be, a complete Bibliotheca Classica. Before, however, they could even prepare for the commencement of this task, by procuring from Europe the proper authorities, the call of their publisher required them to begin; and the demand of the market, they were informed, was of so urgent a character, that unless the work could appear within a limited time, it was considered as of no avail to prepare it. This call the editors were not at liberty to disregard, from the nature of their contract, and from the engagements which had arisen out of it between their publishers and other parties not originally concerned. The seventh edition is presented, therefore, with great diffidence to the public as the result of three months' labour, bestowed on it by the editors in the evenings of days devoted to professional avocations. Under circumstances such as these, it was impossible that the whole work should be re-written, or even submitted to a perfect revision; and as the Geographical department has always been held the most important, at the same time that it was the most incorrect in the original work, it will be observed that that department has claimed the principal care of the editors. The addition of many new articles, in all, it is believed, amounting to several hundred, was the smallest part of their labour; the greater number of all those which were to be found in former editions, being entirely re-written in this. The geography of Italy and Greece has recently been admirably illustrated by the research and the labours of many learned scholars; but no writer has succeeded in describing more accurately or more eloquently the interesting cities, rivers, and mountains, of those countries, all equally connected with the most pleasing associations of the classical scholar, than the Rev. J. A Cramer, in his Geographical descriptions of Ancient Italy and Greece. The results of this able antiquary's investigations the editors have freely transferred to their pages, having put to the test of a strict comparison with the ancient authorities the passages of which they have thus availed themselves. This may detract in some measure from the originality of their work, but it is confidently presumed that it will greatly add to its value. The editors, however, believe that whatever they may have now first introduced, and with whatever exactness they may have corrected the original articles, they have performed in that a less useful work than in the scrupulous care with which they have removed from their pages the offensive matter with which those of the first author were so profusely stained, and which were not thoroughly eradicated in any subsequent edition.

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PART I.

GEOGRAPHY, TOPOGRAPHY, &c.

ABÆ, an ancient city of Phocis, at no great distance from Elatea, and to the right of that city going towards Opus. It was early celebrated for an oracle and temple of Apollo, held in great esteem and veneration. The temple, being richly adorned with treasures and various offerings, was sacked and burned by the Persians. Having been restored, it was again consumed in the Sacred War by the Bœotians. But Pausanias asserts that it was but half destroyed at first, and, like many other Grecian temples, was suffered to remain in that condition as a monument of Persian hostility. It was treated with great favour by the Romans, who conceded to it peculiar privileges, out of veneration to the deity there worshipped. The ruins of the place are pointed out by Sir W. Gell, in his Itinerary, near the village of *Exarcho*. *Cramer, Anc. Greece.—Strabo*, 445.—*Soph. Œd. Tyr.* 897.—*Herod.* 1, 46; 8, 134; 8, 33.—*Diod. Sic.* 16, 530.—*Pausan.* 10, 3 *and* 35.

ABĀLUS, an island supposed to have been situated in the German ocean, on whose shores, according to some of the ancients, the spring-tides deposited amber. The same island is called Baltia by Timæus. *Plin.* 37, 2.

ABANTIA. *Vid. Abantes*, Part II.

ABARĪMON, a country of Scythia, near mount Imaus. *Plin.* 7, c. 2.

ABAS and ABUS, I. a mountain of the greater Armenia, probably Ararat, a part of the Ala-Dag. That part of the Euphrates, sometimes called the Arsanias, and into which the smaller river of that name empties, has its source in this mountain. *Plin.* 5, 24.—*D'Anville.—Malte-Brun.*——II. A river of Armenia Major, where Pompey routed the Albani. *Vid.* Parts II. and III.

ABASA, an island in the Red Sea, near Æthiopia. *Paus.* 6, c. 26.

ABASĪTIS, a part of Mysia in Asia. *Strab.*

ABASSĒNA. *Vid. Abyssinia.*

ABĀTOS, an island in the lake near Memphis in Egypt, abounding with flax and papyrus. Osiris was buried there. *Lucan.* 10, v. 323.

ABDĒRA, I. a town of Hispania Bætica, built by the Carthaginians. *Strab.* 3.——II. A maritime city of Thrace, to the east of the Nestus, founded originally by Timesius of Clazomenæ, and subsequently recolonized by a large body of Teians from Ionia. Abdera was already a large and wealthy town when Xerxes arrived there on his way into Greece; returning whence he presented the town with his golden scymetar and train, as an acknowledgement of the reception he had met with there. Abdera was the limit of the Odrysian empire to the west. It continued to increase in prosperity and importance until it became engaged in hostilities with the Triballi, who had gained an ascendancy over the Odrysæ and the other nations of Thrace. According to Diodorus, Abdera at length fell into the hands of Eumenes king of Pergamus, through the treachery of Pytho, one of its commanders. In Pliny's time it was considered a free city; and the circumstance of having given birth to the philosophers Democritus and Protagoras added to its celebrity. In the middle ages it degenerated into a small town, to which the name of Polystylus was attached, according to the Byzantine historian Curopalate. Its ruins are said to exist near the Cape *Baloustra*. *Cramer, Anc. Greece.—Strab.* 7, 120; 8, 120; 2, 97.—*Diod. Sic.* 15, 476.—*Excerpt.* 3.—*Plin.* 4, 11.—*Pomp. Mel.* 2, 2.—*Cic. ad Attic* 4. 16.

ABELLA, now Avella, a town of Campania, whose inhabitants were called Abellani. Its nuts, called *avellanæ*, and also its apples, were famous. *Virg. Æn.* 7, v. 740.—*Sil.* 8, v. 544.

ABIA, a maritime town of Messenia, supposed to be the ancient Ira mentioned by Homer. *Pausan.* 4, 30.— *Il.* 1, 150.

ABĪLA, or ABYLA, a mountain of Africa, in that part which is nearest to the opposite mountain called Calpe, on the coast of Spain, only eighteen miles distant. These two mountains are called the columns of Hercules, and were said formerly to be united, till the hero separated them and made a communication between the Mediterranean and Atlantic seas. *Strab.* 3.—*Mela*, 1, c. 5, l. 2, c. 6.—*Plin.* 3.

ABNŌBA, a mountain of Germany, now the *Black* mountain. It is sometimes, though incorrectly, given in the plural, as mountains of Germany. The Danube has its source in this spur of the Lepontine Alps, which forms the southern extremity of the Hercynian range. *Bossi Cost. de Germ.—Tacit. Germ.* 1.—*Avien.*

ABOBRĪCA, I. a town of Lusitania. *Plin.* 4, c. 20.——II. Another in Spain.

ABONITĪCHOS, now *Ainekboli*, a town of Paphlagonia towards the northern boundary, and nearly midway between east and west. The later writers among the Greeks called it Ionopolis.

ABOBRAS. *Vid. Chaboras.*

ABROTŌNUM, a town of Africa, near the Syrtes. *Plin.* 5, 4.

ABRUS, a city of the Sapæi. *Paus.* 7, c. 10.

ABSINTHII, a people on the coasts of Pontus. *Herodot.* 6, c. 34.

ABSŌRUS, the principal of the Absyrtides, with a town of the same name.

ABSYRTĪDES INSULÆ, otherwise the Brigeides, four islands on the coast of Histria. Their modern names are *Cherso*, *Osero*, *Fersina* and *Chao*. *Vid. Absyrtus*, Part III.

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Abus, a river of Britain, now the Humber, dividing the Brigantes of the modern *Yorkshire*, from the Coritani of *Lincolnshire*. *Cambd. Brit.—Heyl. Cosm.*

Abydos, I. a town of Asia, on the borders of the Hellespont in the lesser Mysia, not far from the mouth of the Simois, built, as pretended, by the Milesians under the auspices of Gyges king of Lydia. The strait by which the Asiatic coast is here divided from Europe is so narrow, that Abydos appeared from a distance as one town with Sestos, which stood upon the other side. The actual width was seven stadia; but D'Anville asserts that these were the shortest of the three measures of that denomination. It was here that Xerxes constructed his celebrated bridge of boats for the transportation of his innumerable hosts. Poetry and history combined to render this place interesting to the ancients, and both in modern times concur to render it as interesting to us. Recent experiments, moreover, have added probability to the story of Leander's gallantry; for the passage of the Hellespont by an expert swimmer has been proved to be easily practicable. Abydos being attacked by the Macedonian king Philip, the inhabitants devoted themselves to death rather than fall into the hands of their enemy. For three days this slaughter continued; the king of Macedon forbidding his soldiers to leave the town, lest the citizens should then desist from their voluntary self-immolation. Abydos again became famous for its firm and vigorous resistance when besieged by the Turks under Orchan, the son of Othman. The treason of the governor's daughter, who had become enamoured of a young Turk among the besiegers, is said alone to have occasioned the fall of the place. Since that time the town has remained in possession of the Turks, who under Mahomet II. erected the two castles of the Dardanelles for the defence of Constantinople by sea. These forts do not exactly occupy, as many have believed, the sites of the ancient Abydos and Sestos; the only remains of the former being now the ruins at a spot called Nagara. *Mela.—Just.* 2, 13.—*Plin.—Herod.* 7, 36.—*Polyb.* 16, 29, 35. —*Liv.* 31, 17.——II. A town of Egypt, about seven miles from the borders of the Nile towards Libya. Its modern name, *Madfunè*, is expressive of its dilapidation, and of the ruins which alone remain of its original splendour. It was famous as the residence of Memnon, and for a temple of Osiris. D'Anville considers it the Oasis Magna, and says, that in the time of the Lower Empire it was used as a place of banishment. *Plin.* 5, 9.

Abyla. *Vid. Abila.*

Abyssinia, a large division of Africa, little known to the ancients. In its least unstable limits it corresponds to the southern part of Ethiopia supra Ægyptum. This situation and extent would make its eastern boundary the Red Sea, with an indefinite limit upon every other side. The name of Ethiopia, given to the country of which Abyssinia is but a portion, was from the Greek, and Abyssinia is the Arabic name, which the inhabitants reject. All history of this country is unsatisfactory; but an organized government of some kind existed among the Abyssinians at least as early as the time of Solomon, as is proved by the scripture account of queen Sheba's visit to that king.

Acacesium, a town of Arcadia. Mercury, surnamed Acacesius, was worshipped there. *Paus.* 8, c. 3, 36, &c.

Academia, I. a part of the Ceramicus without the city, from which it was distant about six stadia. Its name was derived from the hero Academus.

Ἐν ἀνοσίοις δρόμοισιν Ἀκαδήμου θεοῦ.

Eupol. Frag.

It was originally a deserted and unhealthy spot; but Hipparchus surrounded it with a wall at a considerable expense, and it was afterwards adorned with walks, groves, and fountains, by Cimon. Here Plato possessed a small house and garden; and from the time that he there delivered his instructions, it became in a great measure sacred to philosophy. From traditions connected with the memory of Academus, it is said that this place was spared by the Lacedæmonians in their incursions into Attica. But Sylla, during the siege of Athens, is said to have cut down the groves of this celebrated spot. Without the enclosure was the monument of Plato and the tower of Timon. The name of *Akathymia* is still attached to this once favourite haunt of philosophers and poets. *Vid. Plato. Cram. Gr.—Potter, Arch. Gr.—Plut. Vit. Cim.* and *Syll.—Paus.* 1, 30.—*Hawkins, Topogr. of Athens.*——II. A villa of Cicero, to which he gave the name of Academia, and where he probably composed his *Academicæ*. It was situated between the Lucrine lake and Puteoli, and was close to the shore. Cicero more generally terms it his Puteolanum. *Cic. ad Att.* 1, ep. 3; 14, ep. 7.

Acalandrus, or **Acalyndrus**, now the Salandella, a river falling into the bay of Tarentum. *Plin.* 3. c. 11.

Acampsis, the lower part of a river which separates Colchis from Armenia. It rises in the country of the ancient Tzani or Sanni, where it was called Boas. It rushes, says D'Anville, with such impetuosity into the sea, as to forbid all approaches to the shore.

Acanthus, I. a town on the isthmus that lies between the Strymonic and Singitic gulfs; on the former of which it is placed by Herodotus and Mela; on the latter, by Strabo and Ptolemy. Near this place was the canal of Xerxes.——II. A town of Athamania, between the Aracthus and the Inachus. *Cram. Gr.* ——III. A town of Caria, otherwise called Diopolis. *Mela*, 1, 16, 16.—*Plin.* 5, 28.

Acaria, a fountain of Corinth, where Iolas cut off the head of Eurystheus. *Strab.* 8.

Acarnania, a country of Greece, having on the north the Ambracian gulf, on the west the Ionian sea, and on the east the Achelous, which separates it from Ætolia. To the north-west it bordered on the districts of the Amphilochi and Agræi, barbarous tribes, whose history is chiefly connected with that of Acarnania, and may therefore be included in the description of that country which now bears the name of, and forms part of the modern *Livonia*. Travellers, who have visited the interior, represent it as covered with forests and mountains of no great elevation, but wild and deserted, while

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the valleys are filled with several lakes. The earliest accounts represent this province as inhabited by the Leleges, Curetes, and Teleboæ; and it would seem that the name of Acarnanes was unknown in Homer's time, since it does not occur in his poems. *Cram. Gr.—Strab.* 10, 325, 335, 450, 561.—*Hobhouse, Travels.—Holland, Travels.*

ACARNAS and ACARNAN, a stony mountain of Attica. *Senec. in Hippol.* v. 20.

ACATHANTUS, a bay in the Red Sea. *Strab.* 16.

ACE, I. a town in Phœnicia, called also Ptolemais, now *Acre*. *C. Nep. in Datam.* c. 5. ——II. A place of Arcadia, near Megalopolis, where Orestes was cured from the persecution of the furies, who had a temple there. *Paus.* 8, c. 34.

ACERRÆ, I. a town of Campania, near the source of the Clanius. In the year of the city 442 it received the rights of a Roman city, but was destroyed in the second Punic War by Hannibal. It was rebuilt, however, by its former inhabitants on his evacuation of Campania. It still subsists, and the frequent inundations from the river, which terrified its ancient inhabitants, are now prevented by the large drains dug there. *Virg. G.* 2, v. 225.—*Liv.* 8, c. 17.—— II. A town on the Addua, referred to by Plutarch, Strabo, and Polybius. Its modern name is *Gherra*.

ACES, a river of Asia. *Herodot.* 3, c. 117.

ACESIA, part of the island of Lemnos, which received this name from Philoctetes, whose wound was cured there. *Philostr.*

ACESINES, now *Chenab*, a river which rises in the Himalah mountains and empties into the Indus in the large province of *Pendj-ab*. According to Ptolemy the navigation was extremely dangerous, and an immense number of persons had perished in attempting it. Its width is computed by the same author at fifteen stadia. The difficulties and the dangers of sailing on this river are greatest at its confluence with the Hydaspes; and so great is the roar of the waters and the terror of the scene at that place, that in passing it the rowers of Alexander dropped their oars, and were at first unable to proceed. This river is, however, by Quintus Curtius supposed to unite with the Ganges near its entrance into the Erythrean Sea. Alexander made the confluence of the Acesines and the Indus the limit of the government of Philip. This point is about one hundred miles above the city of Mooltan. The effect of the rains on this river are remarkable; to such a degree that the ordinary width of three hundred yards above Lahore is sometimes swollen to little less than a mile and a half. *Mela.—Arrian.—Q. Curtius.—Malte-Brun.*

ACESTA, a town of Sicily, called after king Acestes, and known also by the name of Segesta. It was built by Æneas, who left here part of his crew as he was going to Italy. *Virg. Æn.* 5, v. 746, &c.

ACHÆORUM PORTUS, on the Messenian Gulf, in or near the site of which stands *Coron* at the present day.

ACHÆORUM STATIO, a place on the coast of the Thracian Chersonesus, where Polyxena was sacrificed to the shades of Achilles, and where Hecuba killed Polymnestor, who had murdered her son Polydorus.

ACHAIA, I. a country of Peloponnesus, which within its ancient limits was bounded on the north by the Corinthian Gulf, and on the south by a lofty chain of mountains which separated it from Arcadia. On the east it bordered on Sicyonia. Towards the west it reached the confines of Elis, the small river Larissus being the common boundary. It was anciently called *Ægialus* from its maritime situation, and its earliest inhabitants are said to have been of the Pelasgic race. These were succeeded by the Ionians, who were in turn dispossessed by the Achæans. The division into twelve districts, which subsequently formed the Achæan league, is generally attributed to its earliest population. Achaia was at first a small and insignificant state, and so thinly peopled, that the inhabitants of its twelve districts were scarcely equal to those of a single city. Upon the capture of Corinth by L. Mummius, and the consequent dissolution of the Achæan league, the whole of Greece was reduced to the condition of a Roman province, and thenceforward the name of Achaia was applied to the Peloponnesus and all the country south of Macedonia. *Cram. Gr.—Pausan.* 7, 1.—*Herod.* 7, 94.—*Plut. Arat.—Polyb.* 2, 89.—*Tacit.* 1, 76.——II. A small part of Phthiotis was also called Achaia, of which Alos was the capital.

ACHARA, a town near Sardis. *Strab.* 14.

ACHARNÆ, the most considerable of the Attic *demi*, on or near the site of the modern *Menidi*. *Vid. Aristoph.*

ACHELOUS, I. one of the largest rivers of Greece, and the most celebrated in ancient times. Thucydides describes it as flowing from mount Pindus, through the country of the Dolopians, Agræans and Acarnanians, and discharging itself into the sea near the town of Œniadæ. It was particularly noted for the quantity of alluvial soil which is there deposited; many of the islands, known to the ancients under the name of Echinades, being by that means connected with the main land. As its course also varied greatly, which occasioned inundations in the districts through which it flowed, hence called Paracheloïtis, it was found necessary to check its inroads by means of dykes and dams; which is thought to have given rise to the fable of the contest of Hercules with the river for the hand of Deïanira, so beautifully introduced in the Trachinicæ of Sophocles, ver. 607. The Achelous is said to have been formerly called Thoas and Thestius. Most ancient writers name it as a river of Acarnania; some, however, ascribe it to Ætolia, which is owing to the variation in the limits of these two countries. The modern name is *Aspropotamo*. *Cram. Gr.* 2, 20.—*Il.* 21, 193.—*Thuc.* 2, 102.—*Diod.* 4, 168. *Vid.* Part III.——II. A river of Arcadia, falling into the Alpheus.——III. Another, flowing from mount Sipylus. *Paus.* 8, c. 38.

ACHERON, I. a river celebrated in antiquity from its supposed communication with the realms of Pluto, which discharges itself into the sea a little below *Parga*. Homer called it, from the dead appearance of its waters, one of the rivers of hell; and the fable has been adopted by all succeeding poets. It is known in modern geography by the name of the *Souli* river, and the gloominess of its scenery accords well with the fancied horrors of Tartarus. It rises in

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Molossia, flows through Thesprotia, and, after passing through the Acherusian lake, falls into the sea near the Chimerian promontory. The word Acheron is often taken for hell itself. *Cram. Gr.*—*Livy*, 7, 24.—*Thuc.* 1, 46.——II. A branch of the Alpheus in Elis. *Vid.* Part III.

Acherontia, now *Acerenza*, was situated, as Horace describes it, on an almost inaccessible hill, south of Ferentum. It is called Acherontum by Livy, who mentions it as a strong place of Apulia. Procopius notices it as a fortress of very great strength. *Cram. It.* 2, 291.—*Liv.* 9, 30.

Acherūsia palus, I. a marsh through which the Acheron flows, near its mouth. Its site is now only to be discovered by the reeds and aquatic plants which almost choke up the water. The destructive effects of the malaria are perceptible in the sallow and emaciated countenances of the surrounding peasantry. Hence, probably, it was that the ancients, ignorant of the natural causes of disease transferred the miasmata of the plain to the Plutonian lake, and represented it as emitting a deadly effluvia. *Hughes' Travels.*——II. Another in Italy, between Misenum and Cumæ, to which the modern *Lago di Fusaro* probably answers.——III. A lake of Egypt, near Memphis, over which, as Diodorus, *lib.* 1. mentions, the bodies of the dead were conveyed, and received sentence according to the actions of their life. The boat was called Baris, and the ferryman Charon. Hence arose the fable of Charon and the Styx, &c. afterwards imported into Greece by Orpheus, and adopted in the religion of the country.

Acherūsias, a place or cave in Chersonesus Taurica, where Hercules, as is reported, dragged Cerberus out of hell. *Xenoph. Anab.* 6.

Achillēa. *Vid. Leuce.*

Achillēum, a town of Troas, near the tomb of Achilles, built by the Mityleneans. *Plin.* 5, c. 30.

Acidās, a river of Peloponnesus, formerly called Jardanus. *Paus.* 5, c. 5.

Acilla, a town of Africa, near Adrumetum; (some read Acolla.) *Cæs. Afr.* c. 33.

Acĭris, now *Agri*, a river of Lucania.

Acontisma, a defile on the Thracian coast, eighteen miles from Philippi, also called Symbolum and the Pass of the Sapæi.

Acontobūlus, a place of Cappadocia, under Hippolyte, queen of the Amazons. *Apollon. arg.* 2.

Acra, I. a town of Italy,——II. Eubœa,——III. Cyprus,——IV. Acarnania,——V. Sicily,——VI. Africa,——VII. Sarmatia, &c.——VIII. A promontory of Calabria, now Capo di Leuca.

Acradīna, the citadel of Syracuse, taken by Marcellus the Roman consul. *Plut. in Marcel.*—*Cic. in Verr.* 4.

Acræphia, a town in Bœotia; whence Apollo is called Acræphius. Its ruins are still to be seen on the eminence above the village of *Carditza*. *Herodot.* 8, c. 135.

Acrĭgas, *Vid. Agragas.*

Acrathos, a promontory of the peninsula on which mount Athos is situate, towards the Strymonic gulf. It is the modern *Capo Monte Santo.*

Acroceraunii montes, known in modern geography by the name of *Chimarra*, formed the natural boundary of Illyria and Chaonia. This lofty chain, so celebrated in antiquity as the seat of storms and tempests, extends for several miles along the coast, from *Cape Linguetta*, the *Acroceraunium Promontorium*, to the neighbourhood of *Butrinto*; while inland it is connected with the ramifications of the Thesprotian and Molossian mountains. The Greek and Latin poets are full of allusions to these dangerous rocks.

Acroceraunium promontorium. *Vid. Acroceraunii Montes.*

Acrocorinthus, a lofty mountain on the isthmus of Corinth. There is a temple of Venus on the top, and Corinth is built at the bottom. *Strab.* 8.—*Paus.* 2, c. 4.—*Plut. in Arat.*—*Stat. Theb.* 7, v. 106.

Acropŏlis, the citadel of Athens, built on a rock, and accessible only on one side. Minerva had a temple at the bottom. *Pous. in Attic.*

Acrorea regio, the border tract along the boundary of Arcadia and Elis, so called from its mountainous character. It contained several towns, of which Lasion was one. *Xen. Hell.* 3, 2, 221.

Acte, I. the peninsula in which mount Athos rises, between the Singitic and Strymonic gulfs.——II. Also a name applied to the coast of Attica, (from ἀκτή, a shore,) and sometimes extended to the whole country. *Thuc.* 4, 109.—*Pomp. Mel.* 2, 3.

Actium, I. a town of Acarnania, celebrated for the victory to which it gave its name. It was situated close to the entrance of the Ambracian gulf, on an elevated promontory. Thucydides mentions Actium as a port in the territory of Anactorium. The antiquity of the temple of Apollo appears to have been great, since Virgil supposes it to have existed in the time of Æneas. The name of *Azio* is still attached to some ruins which are visible on a bold rocky height in the position assigned by D'Anville to Actium. *Strab.*—*Thuc.* 1, 29.—*Æn.* 3, 274.—*Hughes' Travels.*——II. A promontory of Corcyra. *Cic. ad Att.* 7, 2.

Addua, now the *Adda*, a river of Cisalpine Gaul. It separated the Insubres from the Cenomani, and, after supplying the lake Larius, empties into the Po some distance below the town of Acerræ. Strabo refers its origin to the mount Adula, which can only be correct if Adula be a name applied to all the Rhætian Alps. *Strabo.*—*Cram. It.*

Adonis, a river of Phœnicia, rising in mount Lebanon, and falling, after a north-west course, near Byblus, into the sea. The soil through which this river flows is of a reddish clay, and when the floods prevail the reddish tinge of the waters affords occasion to the poets for some of the fables connected with the name of Adonis.

Adramyttium, an Athenian colony on the sea-coast of Mysia, near the Caycus. *Strab.* 13.—*Thucyd.* 5, c. 1.

Adrāna, a river of Germany, now the *Eder*, running through Hesse, and falling into the Weser not far from Cassel. *Tac. Ann.* 1, 56.—*Polyb.*

Adrānum, a town of Sicily, near Ætna, with a river of the same name. The chief deity of the place was called Adranus, and his temple was guarded by 1000 dogs. *Plut. in Timol.*

Adrastia, a region and city of the Troad in

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Mysia, called, from the battle fought there by Alexander with the Persians, Adrastii Campi; and it was here that the first meeting took place between the rival kings. Its earlier name was Parium, but Homer calls it Adrastia. *Arrian.* -*Strabo.*

Adria. *Vid. Hadria.*

Adrianopŏlis. *Vid. Hadrianopolis.*

Adrumētum. *Vid. Hadrumetum.*

Aduatūca, and Atuatūca, a town in the territory of the Eburones. The Itinerary of Antoninus calls it Aduaca, and Ptolemy speaks of the Tongri and their city Atuacutum. Upon the destruction of the Eburones the Tongri occupied their territory; whence *Tongres*, the modern name of the ancient town. *Tongres* is in the *Pays-bas*, between *Maestricht* and *Louvain*. *Cæs. Bell. G.* 6, 32 and 34, *Lemaire's ed.*

Adŭla. *Vid. Addua.*

Adulis, a town of Upper Egypt.

Æe, Æa, or Æea, an island of Colchis, in the Phasis. *Apollon.* 3.

Æantium, the promontory which closes the Pagasæan gulf on the Magnesian side.

Æas. *Vid. Aous.*

Æculanum, or Æclanum, a town of Samnium, must be placed on the Appian Way, about 13 miles from *Beneventa*. Holstenius first discovered its ruins near *Mirabella*, on the site called by the natives *La Grotte*. *Cram. It.* 2, 249.—*App. Civ. Bell.* 1, 51.

Ædepsus, now, perhaps, *Dipso*, a town of Eubœa, where were some warm springs consecrated to Hercules. *Plut. Vit. Syll.*

Ædessa, or Edessa, a town near Pella. Caranus, king of Macedonia, took it by following goats (αἶγες) that sought shelter from the rain, and called it hence Ægæ, otherwise written Ægæ, Ægea, and Ægæa. It continued the capital of the country until the seat of government was transferred to Pella. It is believed that *Vodina* on the *Vistritza* represents this ancient city; and there are still remains of sepulchres in the vicinity. *Justin.* 7, 1.—*Clarke's Travels.*—*Pliny*, 4, 10.

Ædicŭla Ridiculi, a temple raised to the god of mirth from the following circumstance: after the battle of Cannæ, Hannibal marched to Rome, whence he was driven back by the inclemency of the weather; which caused so much joy in Rome, that the Romans raised a temple to the god of mirth. This deity was worshipped at Sparta. *Plut. in Lyc. Agid.* and *Cleom.* Pausanias also mentions a θεὸς γέλωτος.

Æga, an island of the Ægean sea, between Tenedos and Chios.

Ægæ, I. a town of Macedonia. *Vid. Ædessa.*——II. A town of Achaia, on the Crathis, celebrated for the worship of Neptune as early as the days of Homer. In Strabo's time it had ceased to exist. *Il.* 8, 203.—*Strab.* 8.——III. Another in Eubœa, south of Ædepsus; probably the modern *Akio*.

Ægæe, a town and sea-port of Cilicia. *Lucan*, 3, v. 227.

Ægæum mare, the *Archipelago*, that portion of the Mediterranean which intervenes between the eastern shores of Greece and the opposite continent of Asia Minor. It was considered particularly stormy and dangerous; whence the proverb, τὸν Αἰγαῖον πλεῖ. Different parts were known by particular names, as the Mare Myrtoum, which lay between the Cyclades and the Peloponnesian coast; and the Icarium, which washed the Lydian coast; and the islands Myconus, Icaria, and Samos. Tradition referred the origin of its name to Ægeus; but Strabo, with more probability, deduced it from the little island of Ægæ in the vicinity of Eubœa. *Cramer, Greece*, 1, 7.—*Æsch. Agam.* 642.—*Hor. Od.* 2, 16.

Ægaleos, or Ægaleum, a mountain of Attica, opposite Salamis, on which Xerxes sat during the engagement of his fleet with the Grecian ships in the adjacent sea. *Herodot.* 8, c. 90.—*Thucyd.* 2, c. 19.

Ægan, and Ægon, the Ægean sea. *Flac.* 1, 628.—*Sat.* 5, 56.

Ægates, I. a promontory of Æolia.——II. Three islands opposite Carthage, called Araæ by *Virg. Æn.* 1, near which the Romans, under Catulus, in the first Punic War, defeated the Carthaginian fleet under Hanno, 242 B. C. *Liv.* 21, c. 10 and 41, l. 22, c. 54.—*Mela*, 2, c. 7.—*Sil.* 1, v. 61.

Ægēleon, a town of Macedonia, taken by king Attalus. It has been conjectured that, instead of Ægeleon in Livy, we should read Pteleon.

Ægesta, an ancient town of Sicily near mount Eryx, destroyed by Agathocles. It was sometimes called Segesta and Acesta. Its ruins are still seen in the vale of Mazara. *Diod.* 10.

Ægiălea, I. an island near Peloponnesus, in the Cretan sea.——II. Another in the Ionian sea, near the Echinades. *Plin.* 4, c. 12.—*Herodot*, 4, c. 107.——III. The ancient name of Peloponnesus. *Strab.* 12.—*Mela*, 2, c. 7.

Ægialus, I. a city of Asia Minor.——II. A mountain of Galatia. *Vid. Achaia.*

Ægida, a town in the little island of Ægidis, on the coast of Histria, at the mouth of the Formio. The later name of this place was Justinopolis; it is now *Capo d'Istria*. *Plin.* 3, 19.—*Cram. It.*

Ægila, a place in Laconia, where Aristomenes was taken prisoner by a crowd of religious women whom he had attacked. *Paus.* 4, c. 17.

Ægilia, I. a small island in the Euripus, belonging to the Styrians, where the Persian fleet, under Datis and Artaphernes, was moored before the battle of Marathon. It is now *Stouri*. *Herod.* 6, 101 and 107.——II. Another, now *Cerigotte*, between Cythera and Crete.

Ægimōrus, or Ægimūrus, an island near Lybia, supposed by some to be the same which Virgil mentions under the name of Araæ. *Plin.* 5, c. 7.

Ægina, now *Egina* or *Enghia*, an island, with a city of the same name, situated in the Saronic gulf, at equal distances from the Athenian, Megarian, and Peloponnesian coasts. Pausanias observes that of all the Greek islands it is the most inaccessible, being surrounded by hidden rocks and shoals. In fabulous times this island is said to have borne the name of Ænone, which it afterwards exchanged for that of Ægina, mother of Æacus and the long line of heroes descended from him. It received colonies from Crete, Argos, and Epidaurus. The Cretan may be referred to the time of Minos; that of Argos to the period in which Phidon was tyrant

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of that city. The Epidaurians, who crossed over into Egina, were a detachment of those Dorians who had left Argos under Deiphontes to settle at Epidaurus. After the battle of Platæa, Ægina was at the height of its prosperity, and was looked upon as the chief emporium of Greece: but on the breaking out of the Peloponnesian war, the Athenians expelled the whole population from the island, replacing them with some of their own citizens. After the battle of Ægospotami, Lysander re-established the Æginetæ, but they never recovered their former prosperity. According to Strabo, the island is about 180 stadia in circuit. The vestiges of the walls of the ancient city cover an extensive plain, and the walls of the port and arsenal may be traced to a considerable extent. *Cram. Gr.* 3, p. 275.—*Strabo*, 8.—*Herod.* 8, 46.—*Paus.* 2, 29.—*Thucyd.*—*Xen. Hell.* 2, 2, 5.

ÆGINIUM, an important city in the north-west of Thessaly, near the Ion, which Livy describes as almost impregnable. The Epitomizer of Strabo seems to place it in Macedonia, and *Steph. Byz.*, still more incorrectly, in Illyria. It was taken by the Athamanes in the war with Antiochus, and, some years after, given up to plunder by Paulus Æmilius. Its strength deterred Flaminius from laying siege to it. *Mocossi* probably stands near the site of the ancient city. *Cram. Gr.* 1, 355.—*Livy*, 32, 15; 36, 13; 44, 46; 45, 27.

ÆGIRA, one of the 12 cities of the Achæan league, was nearly opposite to Œanthe, in the country of the Locri Ozolæ, and near the sea of Corinth, between Sicyon and Ægium. The port was about twelve stadia from the town, which was situated on an eminence. According to Sir W. Gell, its ruins are to be seen on a woody hill above the spot now called *Bloubouki*. Its most ancient name was Hyperesia. The change to Ægira is accounted for by *Pausanias*, 7, 26.—*Polyb.* 4, 57.—*Herodot.* 1, 145.

ÆGIROESSA, a town of Ætolia. *Herodot.* 1, c. 149.

ÆGITUM, a town of Æolia, on a mountain eight miles from the sea. *Thucyd.* 3, c. 97.

ÆGIUM, now *Vostizza*, a town of Achaia, near the mouth of the Selinus. Here for a long time the general states of Achaia held their assemblies, until a law was made by Philopœmen, by which each of the federal towns became in its turn the place of rendezvous. According to Strabo these meetings were convened near the town, in a spot called Ænarium, where was a grove consecrated to Jupiter. Pausanias affirms, that in his time the Achæans still collected together at Ægium, as the Amphictyons did at Delphi and Thermopylæ. Among its temples was one to Jupiter Homagyrius, which was supposed to stand on the spot where Agamemnon convened all the chieftains of Greece before the Trojan expedition. *Cram. Gr.* 3, 63—*Liv.* 38, 7.—*Polyb.* 2, 54, 3.—*Strab.* 8.—*Paus.* 7, 23 *and* 24.

ÆGON, and ÆGAN, I. a promontory of Lemnos.——II. A name of the Ægæan. *Stat. Theb.* 5, 56—*Flacc.* 1, 628.

ÆGOSPOTAMOI, a small river of the Thracian Chersonese, which empties into the Hellespont. At its mouth stands a town or port of the same name, where the Athenian fleet was totally defeated by Lysander, A. C. 405. The village of *Galata* probably stands on the site of the ancient town. *Cram. Gr.* 1, 330.—*Herodot.* 9, 119.—*Xen. Hell.* 2, 19.—*Plut. Alcib.*—*Corn. Nep. Alcib.*

ÆGOSAGÆ, an Asiatic nation under Attalus, with whom he conquered Asia, and to whom he gave a settlement near the Hellespont. *Polyb.* 5.

ÆGOSTHENÆ, a town of Megaris, a little to the south of Pagæ, whither the Lacedæmonians retreated after the battle of Leuctra. Ptolemy erroneously assigns it to Phocis. According to Sir W. Gell, the village of *Porto Germano*, where there are yet considerable ruins of the ancient fortifications, and a perfect town, may be considered as the ancient Ægosthenæ. *Cram. Gr.* 2, 437.—*Xen. Hell.* 6, 4, 26.

ÆGUSA, the middle island of the Ægates near Sicily.

ÆGYPSUS, a town of the Getæ, near the Danube. *Ovid. ex Pont.* 1, ep. 8. l. 4, ep. 7.

ÆGYPTIUM MARE, that part of the Mediterranean sea which is on the coast of Egypt.

ÆGYPTUS, a country lying between Arabia on the east, Libya on the west, the Mediterranean on the north, and Ethiopia on the south. It has been by different writers assigned to Africa and Asia, and the limits which separate it from either country are not well defined. The ancients, according to Strabo, confined the name Egypt to the parts watered and overflowed by the Nile. It presents itself to the eye as an immense valley, extending nearly 600 miles in length, and hemmed in, on either side, by a ridge of hills and a vast expanse of desert. The breadth of the cultivable soil varies, according to the direction of the rocky barriers by which its limits are determined; spreading, in some parts, into a spacious plain, while at others it contracts its dimensions to less than two leagues. The mean width has been estimated at about nine miles; and hence, including the whole area from the shores of the Delta to the first cataract, the extent of land capable of bearing crops has been computed to contain ten millions of acres. Egypt was divided into Superior and Inferior, the latitude of Cairo presenting in our day the line of demarcation. There was another division, frequently alluded to by the Greek and Roman writers, namely, that of the Delta, the Heptanomis, and the Thebaid. The first of these provinces was comprehended within the two principal branches of the Nile from its division to its mouths; the third occupied the narrow valley of Upper Egypt; while to the second was allotted the intermediate space, which seems to have been divided into seven nomes, districts, or cantons. The Delta is now called *Bahari*, which signifies in the Arabic a maritime district. The modern name of *Vostani*, which expresses in Arabic an intermediate space, still marks the ancient Heptanomis. *Said*, south of *Vostani*, designates the Thebaid. About the conclusion of the fourth century, the eastern division of the Delta, between Arabia and the Phatnitic branch of the Nile, as high as Heliopolis, was erected into a new province under the name of Augustamnica. The Heptanomis took under Arcadius, son of the great Theodosius, the name of Arcadia; and at

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a later period the Thebaid was divided into Anterior and Superior. As to the origin of the name Ægyptus much diversity of opinion has existed. It is asserted by the Greeks, that a celebrated king of this name bequeathed it to his dominions, which had formerly passed under the appellation of Aëria, or the land of heat and blackness. In the Sacred Writings of the Hebrews it is called Mizraim, the plural form of the oriental noun Mizr, the name which is applied to Egypt by the Arabs of the present day. The Copts retain the native word Chemia, which, perhaps, has some relation to Cham, the son of Noah; or, as Plutarch insinuates, may only denote that darkness of colour which appears in a rich soil or the human eye. Mizraim was one of the children of Cham. Bruce remarks that YGypt, the term used by the Ethiopians when they speak of Egypt, means the country of Canals; a description very suitable to the improved condition of that valley under its ancient kings. In the heroic age of Greece the word Ægyptus was employed in reference to an ancient sovereign, to the land, and also to the river. According to another opinion, the name of Copt, which distinguishes the remains of the original nations from the Arabs and from the Turks, is in the form of Kypt, no other than the root of the Greek name Ægyptus. Of all the countries of the ancient world none is more deservedly the subject of inquiry than Egypt. The antiquity of its institutions, their influence, real or imaginary, upon the rest of the world, producing revolutions abroad, though at home unvarying; its stupendous monuments, which have resisted the influence of time from a period so remote as to defy calculation; its peculiar climate and geographical relations; and its mysterious river, to which the country owes its very existence; all and each of these distinguish it from almost every other portion of the globe. The aspect of Egypt undergoes periodical changes with the seasons. In our winter months, when nature is for us dead, she seems to carry life into these climates; and the verdure of Egypt's enamelled meadows is then delightful to the eye. In the opposite season this same country exhibits nothing but a brown soil, either miry or dry, hard, and dusty. During the period of summer, from June to the close of September, the heat is intense. The scarcity of rain is a remarkable phenomenon. "A long valley," says M. Regnier, "encircled with hills and mountains, presents no point in which the surface has sufficient elevation to attract and detain the clouds. The evaporations from the Mediterranean, too, during summer, carried off by the north winds, which have almost the constancy of trade winds in Egypt, finding nothing to stop their progress, pass over the country without interruption, and collect around the mountains of Central Africa. There, deposited in rains, they swell the torrents, which, falling into the Nile, augment its waters, and, under the form of an inundation, restore, with usury, to Egypt, the blessings of which the defect of rain otherwise deprived it." That the absence of rain is in part owing to the previous aridity of the soil is clearly established by the fact, that near the sea, where the soil is moist, rain is not uncommon; while at Cairo, for example, there are, perhaps, four or five showers in the year; in Upper Egypt, one or two at most. The canals of Egypt were very numerous, and extended the fertilizing influence of the Nile beyond the limits of its inundation. (*Vid. Nilus.*) *D'Anville.—Russell's Egypt.—Malte-Brun.—Herod.—Justin.* 1.—*Plin.* 5, 1; 14, 7.—*Polyb.* 15.—*Diod.* 1.—*Curt.* 4, 1.—*Paus.* 1, 14.—*Mela*, 1, 9.—*Apollod.* 2, 1 and 5.

Ægys, a town of Laconia, on the borders of Arcadia, and contiguous to Belmina. Its site is probably the same with that of the modern *Agia Eirene*, near the village of *Collina*. *Cram. Gr.—Polyb.* 2, 54.—*Paus.* 3, 2; 8, 27.

Æmathion, and Æmathia. *Vid. Emathion.*

Æmōna, now *Laybach*, on the Save. At a late period, when the confines of Italy were extended beyond the Rhœtian Alps, this was considered the last town of that country. *Herodian.*

Æmōnia, a country of Greece, which received its name from Æmon or Æmus, and was afterwards called Thessaly. Achilles is called *Æmonius*, as being born there. *Ovid. Trist.* 3, el. 11, l. 4, el. 1.—*Horat.* 1, od. 37. It was also called Pyrrha, from Pyrrha, Deucalion's wife, who reigned there.—The word has been indiscriminately applied to Greece by some writers. *Plin.* 4, c. 7.

Ænaria, now *Ischia*, an island on the Campanian coast. It was otherwise called Inarime and Pithecusa. The latter name commonly includes the adjacent island of Prochyta, now *Procida*. Inarime some consider of Tuscan origin, signifying apes, rendered in Greek by the term Pithecusæ. Pliny refers these names to the number of earthen vessels used in the island. The Latin poets have applied it to Homer's description of the place of torment allotted to the earth-born Typhœus, in consequence, no doubt, of the frequent volcanic eruptions. Three colonies in succession, of Eretrians, Chalcidians, and Syracusans, were driven by the earthquakes from the island. Mount Epopeus, now *Epomeo*, or *Monte San Nicolo*, was remarkable for its volcanic character. *Cram. It.* 2, 186.—*Liv.* 8, 22.—*Mel.* 2, 7.—*Plin.* 3, 6.—*Strab.* 5.

Ænarium. *Vid. Ægium.*

Ænēa, or Æneia, I. a town of Macedonia, situated on the coast opposite to Pydna, on the other side of the Gulf of Thessalonica, and fifteen miles from the latter place. Livy states that sacrifices were performed here annually in honour of Æneas, the reputed founder. Lycophron alludes to the foundation of this city by Æneas; and Virgil has not omitted to notice the tradition. It was given up to plunder by P. Æmilius, after the battle of Pydna. Its ruins are visible near the small town of *Panomi*, close to the headland of the same name, which is perhaps the Ænion of Scymnus. *Cram. Gr.* 1, 242.—*Liv.* 40, 4; 45, 27.—*Æn.* 3, 16.——II. A city of Acarnania, on the right bank of the Achelous, about 70 stadia from its mouth. Strabo states that it was formerly situated higher up the river, but was afterwards removed. It is not improbable that the ruins of *Trigardon* represent the more recent Ænea, and that those which are to be seen at *Palæo Catouna* answer to the more ancient town. *Cram. Gr.* 2, 30.—*Strab.* 10.

Ænianum Sinus, a name given by some to the Maliacus Sinus. *Livy*, 28, 5; 33, 3.

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Ænos, I. a town of Thrace, to the east of the Hebrus, at the mouth of the estuary formed by that river. Herodotus calls it an Æolic city; by others its foundation is ascribed respectively to Mitylene and Cumæ. Its more ancient name was Poltyobria. Virgil supposes Æneas to have discovered here the tomb of the murdered Polydorus, and intimates that he founded a city which he named after himself. Pliny states that the tomb of Polydorus was at Ænos; but it is certain that, according to Homer, the city was called Ænos before the siege of Troy. Ænos, as well as Maronea, had been declared a free town by the Roman senate before the time of Pliny. It is known to the Byzantine writers under the name of Enos, which it still preserves. Ænos and its district belonged originally to the Apsynthii; it was also called Apsinthus, and the Apsynthii are named by Herodotus as a people bordering on the Thracian Chersonnese. We read of a river Apsinthus in *Dionys. Perieg.* 577. *Cram. Gr.* 1, 319.—*Herod.* 4, 90; 6, 34; 9, 119.—*Steph. Byz.*—*Apollod. Bibl.* 2, 5, 9.—*Virg. Æn.* 3, 18; 4, 11. *Il.* 4, 519.—*Plin.* 4, 11.——II. A town near mount Ossa. *Steph. Byz.*

Ænum, a mountain in Cephallenia. *Strab.* 7.

Ænyra, a town of Thasos. *Herodot.* 6, c. 47.

Æolia, or **Æolis**, a country of Asia Minor, near the Ægean sea. It has Troas at the north, and Ionia at the south. The inhabitants were of Grecian origin, and were masters of many of the neighbouring islands. They had 12, others say 30, considerable cities, of which Cumæ and Lesbos were the most famous. They received their name from Æolus, son of Hellenus. They migrated from Greece about 1124 B. C., 80 years before the migration of the Ionian tribes. "The Æolian Greeks," says Gillies, "established themselves, 88 years after the taking of Troy, along the shore of the ancient kingdom of Priam. They gradually diffused their colonies from Cyzicus on the Propontis to the mouth of the river Hermus, which delightful country, with the *island* of Lesbos, thenceforth received the name of Æolis or Æolia, to denote that the inhabitants belonged to the Æolian branch of the Hellenic race. Æolia continued for a long time free, and the assembly of the confederated cities met annually in the city of Cumæ. The country was, however, subdued by the Lydians, and fell, with the rest of the empire of Crœsus, into the hands of the Persians. The dialect of the Æolians was one of the principal forms of the Greek tongue, and connects it with various other idioms of Europe." *Herodot.* 1, c. 26, &c.—*Strab.* 1, 2 and 6.—*Plin.* 5, c. 30.—*Mela*, 1, c. 2 and 18.—Thessaly has been anciently called Æolia. Bœotus, son of Neptune, having settled there, called his followers Bœotians, and their country Bœotia.

Æoliæ and **Æolides**, seven islands between Sicily and Italy; called Lipara, Hiera, Strongyle, Didyme, Ericusa, Phœnicusa, and Eunymos. They were the retreat of the winds; and *Virg. Æn.* 1, v. 56, calls them Æolia, and the kingdom of Æolus, the god of storms and winds. They sometimes bear the name of *Vulcaniæ* and *Hephæstiades*, and *Dion. Per.* 1154, calls them Plotæ; but they are known now among the moderns under the general appellation of Lipari Islands. *Lucan.* 5, v. 609.—*Justin.* 4, c. 1.

Æolida, I. a city of Tenedos.——II. Another near Thermopylæ. *Herodot.* 8, c. 35.

Æpy, a town of Elis, under the dominion of Nestor. *Stat.* 4, *Theb.* v. 180.

Æquimelium, a place in Rome where the house of Melius stood, who aspired to sovereign power, for which crime his habitation was levelled to the ground. *Liv.* 4, c. 16.

Æsacus, a river of Troy near Ida.

Æsarus, now *Esaro*, a river in the Bruttiorum Ager. At its mouth stands Crotona. The Æsarus was the scene of some of the best Bucolics in Theocritus. *Polyb. Fragm.* 10, 1. —*Theoc. Idyll.* 4, 17.

Æsepus, a river of Mysia, which rises in Mount Ida, and, flowing in a course very nearly parallel with that of the Granicus, empties into the Propontis between the mouths of the Tarsius and the Granicus. *D'Anville.*

Æsernia, now *Isernia*, a town of Samnium, said to have been colonized about the beginning of the first Punic War. In the Social War it fell into the hands of the allies. Subsequently, it was re-colonized by Augustus and Nero. *Cram. It.* 2, 230.—*Liv. Epit.* 16.—*App. Bell. Civ.* 1, 41.

Æsis, I. now the *Esino* or *Fiumesino*, a river of Italy, which separates Umbria from Picenum. It rises in the Appenines, and empties into the Hadriatic north of Ancona.——II. A town on the left bank of the Æsis. It is now *Iesi*. The name is also written Æsium. Old inscriptions give it the title of colony. *Cram.* —*Strab.* 5.—*Plin.* 3, 14.

Æsium. *Vid. Æsis.*

Æson, I. a river of Macedonia, which empties into the Thermaic gulf near Pydna.——II. A town of Magnesia, in Thessaly.

Æsopus, a river of Pontus. *Strab.* 12.

Æstræum, a city of the Æstræi, a Pæonian tribe named by Ptolemy. Æstræum is probably the Asterium of Livy. Perhaps the Astræa assigned by *Steph. Byz.* to Illyria, is the city of which we are now speaking. Pliny calls it Astræa. *Cram. Gr.* 1, 273.—*Liv.* 40, 23.—*Plin.* 4, 10.

Æsula, a town of Latium, mentioned by Horace in the same line with Tibur, and therefore naturally supposed to have stood in its vicinity. In Pliny's time it no longer existed. This ancient site remains undiscovered. *Cram. It.* 2, 66.—*Hor.* 3, *Od.* 29.—*Plin.* 3, 5.

Æsyme, or **Œsyme**, incorrectly written *Sisyme*, a maritime town of Thrace, which opposed the Romans in the last Macedonian war. The same as the Emathea of Livy. *Hom. Il.* 8.—*Thuc.*—*Liv.* 43, 7.

Æthalia, called by the Latins Ilva, and now the island of *Elba*. It was situated about ten miles from Populonium, the nearest point of the Tuscan coast. This island was early celebrated for its iron mines, which exhibit marks of having been worked from the remotest times. The supply of metallic substance was so great, that it became a matter of popular belief that it was constantly renewed. *Arist. De Mirabil.* —*Plin.* 34, 14.—*Virg.* 10, 173.—*Cram. It.*

Æthiopia. No name that occurs in the ancient writers is used with less precision than Æthiopia. Homer represents Jove as leaving

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Olympus, and repairing to a feast in Æthiopia upon the Ocean. By some, Ocean, in the passage alluded to, is referred to the Nile; but it doubtless applies to the fabled waters which, according to the notions of many of the ancients, girt the earth like a zone. Virgil extends Æthiopia to the western coast of Africa, comprehending within it part of Mauretania. In fact, it would seem that the ancients included in Æthiopia all those southern regions which were unknown to them. That division of Æthiopia which was distinguished from the rest as Æthiopia supra Ægyptum or Superior, is the only part of which any thing certain was known. Æthiopia Inferior comprehends Ptolemy's Æthiopia Interior and his Terra Incognita, extending across Africa to the Ocean. That part which bordered on the Atlantic was called Hesperian. Æthiopia supra Ægyptum commences on the frontier of Egypt, and extends along the Nile, including Abyssinia within its limits. A large portion of the country along the Nile is, like Egypt, a narrow vale. It was first called Ætheria, and afterwards Atlantia, as Pliny tells us. The name Æthiopia has been traced to αἴθω, to burn, and ὤψ, the countenance, from the complexion of its inhabitants. Some apply to this country the Scriptural appellation of *Ludim*, from *Lud*, son of *Mizraim*; others, that of *Chus*, the son of *Cham*. That of India is also given it in several passages of the ancient authors. The people in the old time were said to be great astrologers; the first ordainers also of sacred ceremonies, and in both tutors to the Egyptians. They held an annual feast at Diospolis, which Eustathius mentions, in which they carried about the statues of Jupiter and the other gods for twelve days. Hence, probably, the Homeric fiction. *D'Anville.—Malte-Brun.—Heylin.—Homer, Il.* 1, 423.—*Virg. Æn.* 10, 68; *G.* 2, 120; *Æn.* 4, 481.

ÆTNA, a mountain of Sicily, now *Gibello*, famous for its volcano, which, for about 3000 years, has thrown out fire at intervals. It is two miles in perpendicular height, and measures 100 miles round at the base, with an ascent of 30 miles. Its crater forms a circle about three and a half miles in circumference, and its top is covered with snow and smoke at the same time, whilst the sides of the mountain, from the great fertility of the soil, exhibit a rich scenery of cultivated fields and blooming vineyards. Pindar is the first who mentions an eruption of Ætna; and the silence of Homer on the subject is considered as a proof that the fires of the mountain were unknown in his age. From the time of Pythagoras, the supposed date of the first volcanic appearance, to the battle of Pharsalia, it is computed that Ætna has had 100 eruptions. The poets supposed that Jupiter had confined the giants under this mountain, and it was represented as the forge of Vulcan, where his servants, the Cyclops, fabricated thunderbolts, &c. On its sides are 77 cities or villages, of which the principal is Catania, situate in the first of the three belts or zones into which the mountain is divided by the distinct climates of equal number that characterize its ascent. Diodorus Siculus is the earliest who speaks of its eruptions; but since his time the mountain has been burning with intervals down to the present day. The last eruption took place in the year 1819. The name Ætna, sometimes written Æthna, is derived most probably from αἴθω, to burn; and other etymologies of the same word all refer to its volcanic character. Ætna supplies the luxury of ice to all the adjacent, and even to some comparatively distant, countries. *Hesiod. Theog.* v. 860.—*Virg. Æn.* 3, v. 570.—*Ovid. Met.* 5, fab. 6, l. 15, v. 340.—*Ital.* 14, v. 59.

ÆTOLIA, a country of Greece, bounded on the west by the Achelous, which separated it from Acarnania; on the north by the mountain districts occupied by the Athamanes, Dolopes, and Æxianes; on the east by the country of the Dorians and Locri Ozolæ; and on the south by the Corinthiacus Sinus. These were the limits of Ætolia during the time of Spartan and Athenian glory; but when the Romans achieved the conquest of the country, the Ætolians had extended their dominions on the west and north-west as far as Epirus, where they were in possession of Ambracia, leaving to Acarnania only a few towns on the coast; towards the north they occupied the districts of Amphilochia and Aperantia, and a great portion of Dolopia. On the Thessalian side they had made themselves masters of the country of the Æxianes, a large portion of Phthiotis, with the cantons of the Melians and Trachinians. On the east they had gained the whole of the Locrian coast to the Crissæan gulf, including Naupactus. This flourishing condition was of short duration. Upon the failure of their rebellion against Rome, they were completely subdued and humbled by their conquerors. The chief cities of Ætolia were Chalcis, Thermus, Calydon; its principal rivers, besides the Achelous, the Arachthus and Evenus. The most ancient name of the country was Curetis, derived from the Curetes, by some considered as indigenous, by others traced to Eubœa. The Hyantes, a primitive Grecian race, are said to have settled in Ætolia as well as in Bœotia, where they are better known. The Æolians, a Thessalian tribe, on being expelled from their original settlements, occupied a part of Curetis, thence called Æolis. Finally, it is said that Ætolus, the son of Endymion, having arrived from Elis in Peloponnesus at the head of an army, defeated the Curetes, and forced them to abandon their country, to which he gave the name of Ætolia. Strabo informs us that it was usual to divide the country, as first described, into Ætolia Antiqua and Epictetos. The former extended along the coast from the Achelous to Calydon, answering to the Æolis of Thucydides. The latter, as the name implies, was a territory subsequently acquired, and comprehended the most mountainous and least fertile parts of the province. *Cram. Gr.* 2, 60.—*Strab.* 10.—*Thuc.* 3, 102.—*Liv.* 33, 13, and 31.—*Eustath. in Il.* B. 637.—*Hesych.*—*Pausan.* 5, 1.—*Scymn.* ch. 472.—*Il.* 9, 529.

ÆX, a rocky island in the Ægean Sea, between Tenedos, or rather, perhaps, between Tenos and Chios. According to Pliny, from this island, the sea, near the centre of which it stood if Tenos be substituted for Tenedos, was called the Ægean.

AFRICA, called *Lybia* by the Greeks, one of the three parts of the ancient world, and the

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greatest peninsula of the universe, was bounded on the east by Arabia and the Red Sea, on the north by the Mediterranean, south and west by the ocean. It is joined on the east to Asia, by an isthmus 60 miles long, which some of the Ptolemies endeavoured to cut, in vain, to join the Red and Mediterranean seas. The knowledge which the ancients had of this continent was no less vague than circumscribed; and though Africa did, in their writings, often include all that they knew of the peninsula, the names of its different regions were more frequently used as the generic names of countries, than as designating inferior portions only of a vast continent. Africa, therefore, must be treated under the general head, and under that of Africa Propria. In its greatest extent as known to antiquity, it contained the divisions, 1st, of Egypt, from the Red Sea or Sinus Arabicus, and from Rhinocolura in the Stony Arabia, to Apis on the Plinthenetic gulf; 2d, of Marmarica as far as 40 degrees east longitude, whence the Cyrenaica extended three degrees west as far as the Syrtis Major. Between this and the Syrtis Minor lay the barren country of the Regio Syrtica or Tripolitana, and west of this began the settlements of Proper Africa, divided into the countries of Numidia and Mauretania. All these regions were confined strictly to the northern coast, except the kingdom of Egypt, which extends some hundred miles south along the valley of the Nile. Besides these, the Greeks and Romans entertained certain indefinite notions of a country extending to an unknown limit south of Egypt, which they called Æthiopia, and of a desert waste lying west of Egypt and south of the coast that we have described above. This they called Libya, or Africa Interior, inhabited by the Gætuli, the Nasamones, the Garamantes, the Nigritiæ, and the Hesperii, around the great desert of sand or Sahara. "If," says Malte-Brun, "Africa has so long remained inaccessible, we shall find in its physical form the principal cause of its obscurity. A vast peninsula of 5000 miles in length, and nearly 4600 in breadth, presents few long or easily navigated rivers. The Mediterranean on the north, and the Atlantic and Ethiopic oceans which encompass it on the west, form inconsiderable inequalities in its line of coast; and the Arabian Gulf separates Africa from Asia without breaking the gloomy uniformity of the African coast. At great distances are some large rivers, as the Nile in the north-east, the Senegal and Gambia in the west, and in the centre the mysterious Niger, which conceals its termination as the Nile used to conceal its origin. In the interior, and even on the coast, are great and lofty rocks, from which no torrents can proceed, and table-lands, watered by no streams, as the great desert of Sahara. At a greater distance are countries wholly impregnated with moisture. The African mountains are more distinguished for their breadth than for their height. If they reach a great elevation, it is by a gradual rise, and in a succession of terraces. Atlas, which lines nearly the whole of the northern coast, is a series of five or six small chains, including many table-lands." *Mela*, 1, c. 4, &c.—*Diod.* 3, 4, and 20.—*Herodot.* 2, c. 17, 26, and 32, l. 4, c. 41, &c.—*Plin.* 5, c. 1, &c.

Africa Propria. A part of Africa, extending from the river Ampsaga, now the *Suffegmar*, in Numidia, to the Cyrenaica; but this will include in Africa the Tripolitana through the sandy region, now the Barcan desert, as far as the Syrtis Major. Pliny defines it to extend from the eastern boundary of Numidia, the river Tusca, as far as the bay of the Lesser Syrtis; that is to say, over the Carthaginian territory. *Plin.* 5, 4.

Agĭgulæ Portæ, gates at Syracuse, near which the dead were buried. *Cic. in Tusc.*

Agalassæ, a nation of India, conquered by Alexander. *Diod.* 17.

Aganippe, a celebrated fountain of Bœotia, at the foot of mount Helicon. It flows into the Permessus, and is sacred to the muses, who, from it, were called Aganippedes.—*Paus.* 9, c. 29.—*Propert.* 2, el. 3.—*Ovid. Met.* 5, v. 312.—*Plin.* 4, c. 7. Poetic license has sometimes confounded Aganippe with Hippocrene, which also belonged to the same region.

Agassæ, a town of Macedonia, on a branch of the Haliacmon in Pieria. It was given up to plunder by P. Æmilius, after the defeat of Perseus at the battle of Pydna, for having taken part with that prince. It is supposed by some to be the same as Ægæ, the early capital of Macedon. *Liv.* 45, 27.—*Mannert, Geog. Ant.*

Agăsus, supposed to be the modern *Porto Greco*, between the promontory Garganus and the Cerbalus in Daunia.

Agătha, a town of France, near *Agde*, in Languedoc. *Mela.* 2, c. 5.

Agdestis, a mountain of Phrygia, where Atys was buried. *Paus*, 1, c. 4.

Agendĭcum, now *Sens*, a town of Gaul, the capital of the Senones. *Cæs. Bell. Gall.* 6, c. 44.

Agisymba, a district of Libya Interior, by some considered as the limit of Africa southward as known to the ancients.

Agoranis, a river falling into the Ganges. *Arrian. de Ind.*

Agra, I. a place of Bœotia, where the Ilissus rises. Diana was called Agræa, because she hunted there.——II. A city of Susa.

Agræis Regio, a small territory, separated from Acarnania by the mountain Thyamus. It was inhabited for a long time by an Ætolian tribe, and maintained its independence till conquered by the Athenians and Acarnanians under Demosthenes, in the Peloponnesian war. The inhabitants were accounted barbarians, though Strabo calls them Ætolians. *Thucyd.*—*Polyb.*—*Strab.*

Agrĭgas, or Acragas, now *Girgenti*, a town of Sicily, so called by the Greeks, the Agrigentum of the Romans. The city was built B. C. 584, by the people of Gela, on the river from which it received its name. It was so well defended by nature, being situate upon an eminence at the confluence of the Agragas and the Hypsa, and so strongly built, that Empedocles, contrasting the luxurious style of living among the inhabitants with their durable and austere style of building, used to say "the Agrigentini live to-day as though they were to die to-morrow, and build as though they were to live for ever." In its flourishing situation, Agrigentum contained 200,000 inhabitants, who submitted with reluctance to the superior power of Syracuse. The government was mo-

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narchical, but afterwards a democracy was established. The famous Phalaris usurped the sovereignty, which was also some time in the hands of the Carthaginians. Agrigentum can now boasts of more venerable remains of antiquity than any other town of Sicily. *Polyb.* 9.—*Strab.* 6.—*Diod.* 13.—*Virg. Æn.* 3, v. 707.—*Sil. It.* 14, v. 211.

Agrianes, now the *Ergene*, a river of Thrace, which empties into the Hebrus after receiving the Conta Desdus. *Herodot.* 4, c. 9. *Vid.* Part II.

Agrigentum. *Vid. Agragas.*

Agylla, called by the Latins Cære, which may have been its earliest name. It was one of the most considerable cities of Hetruria, upon the coast. According to the poets this was a flourishing city, under the rule of Mezentius, at the time of the reputed arrival of Æneas in Italy. We infer from hence that Agylla was one of the early cities which distinguished Hetruria before the rise of the Roman domination. The Romans were frequently engaged in wars with this city; but it is said, that afterwards, when Rome was compelled to purchase her liberation from the Gauls, the priests and vestals were received at Agylla, and the barbarians, on their return, were defeated by the inhabitants, and forced to make restitution to the Romans. For this service the rights of citizenship were in part extended to the people of Agylla, but not so as to afford them the privilege of voting; whence the proverb, *in Cæritum tabulas referre aliquem.* At a later period they enjoyed the immunities of a municipium. In the Punic wars, Agylla lent a powerful aid to the Romans, as attested by Livy. Its antiquity was proved in the later days of the empire, by paintings then extant, of an earlier date than the founding of Rome. Before the time of Strabo, however, it had sunk into insignificance; nor is the modern town of *Cerveteri*, which occupies its site, more remarkable. *Virg.* 8.—*Liv.* 5, 40, and 18, 45.—*Val. Max.* 1, 1 and 6.—*Strab.*—*Cram. It.*

Agyrium, a town of Sicily, where Diodorus the historian was born. The inhabitants were called *Agyrinenses.* *Diod.* 14.—*Cic. in Verr.* 2, c. 65. It was sometimes written Agurium, now *San Filippo d'Argirone*, near the Symæthus in the Val di Demona.

Ajalon, a town in the part of Palestine allotted to the tribe of Benjamin. It was in the valley of this city that Joshua commanded the moon to stand, that he might accomplish the destruction of the army of the five kings. *Josh.* 10, 12.

Alabanda, *æ*, or *orum*, an inland town of Caria, to the east of Stratonice, abounding with scorpions. The name is derived from Alabandus, a deity worshipped there. *Cic. de Nat. D.* 3, c. 16.—*Herodot.* 7, c. 195.—*Strab.* 14.

Alabastrum, a town and a mountain of Egypt. *Plin.* 36, c. 7.

Alibus, a river of Sicily, now the *Cantaro.*

Alei, a number of islands in the Persian gulf, abounding in tortoises. *Arrian. in Peripl.*

Alesa, or Alesa, a city on a mountain of Sicily, about a mile from the sea. In the Alesian territory is a fountain mentioned by Priscian and Solinus, which is said to have been excited to heaving and swelling at the sound of the music of a flute. *Boch. Georg. Sac.* 1, 27.

Alalcomenæ, I. a city of Bœotia, where some suppose that Minerva was born, situate to the east of Coronæa. So great was the veneration with which this place was regarded as sacred to that goddess, that the Thebans, when their city was taken by the Epigoni, retired to this city as to an inviolable asylum. The temple, however, was plundered by the Romans commanded by Sylla; yet even to this day a few remains of the structure may be seen above the ruins of the town which lies in the vicinity of the modern *Sulinara.* *Strab.*—*Paus.*—*Sir W. Gell, Itiner.*——II. Another in Acarnania, or, according to Plutarch, in Ithaca.

Alalia, a town of Corsica, built by a colony of Phocæans, destroyed by Scipio 562 B. C. and afterwards rebuilt by Sylla. *Herodot.* 1, c. 165.—*Plin.*

Alata Castra, a Roman port, south of the Vallum Severinum and Æstuarium Bodotriæ, or *Frith of Forth.* It was called also Edenodunum, and was the site of the present Edinburgh, the Celtic termination *dune* being changed into the Saxon *burgh.* *Ptol.*—*Dionys. Perieg.* 1063.

Alatrium, a town of Latium, to the east of Ferentinum now Alatri. In Strabo it is written Ἀλατρον. It appears from Cicero to have been a municipium: and Frontinus informs us that it was a colony. *Cram. It.* 2, 81.—*Cic. Orat. pro Cluent.*—*Liv.* 9, 43.

Alazon, a river flowing from mount Caucasus into the Cyrus, and separating Albania from Iberia. *Flac.* 6, v. 101.

Alba, I. a city of the Marsi, in Italy, which received the distinctive name of Fucentia, or Fucensis, from its vicinity to the Fusine lake, near the northern shore of which it stood. After it became a Roman colony it was chiefly selected as a residence for the captives of rank or consequence, on account of its strong and secluded situation. In the civil wars of Cæsar and Pompey it adhered to the latter, and received the praises of Cicero afterwards for its resistance to the attack of Antony. The ruins of the ancient town are considerable, and at no great distance from them stands the modern city, bearing the same name. *Cram. It.*—*Plin.* 3, 12, —*Liv.* 30, 45; 45, 42.—*Cic. Phil.* 3, 3.——II. Pompeia, a town of Liguria, on the Tanarus, the birth-place of the emperor Pertinax. *Plin.* 3, 5.—*Zon. Ann.* 2.——III. A river of Tarraconensis in Spain, emptying into the Mediterranean Sea a little to the south of the Pyrenean promontory, near the Gallicus Sinus, now the Gulf of Lyons. Its modern name is the *Ter. Plin.* 33.——IV. Longa, a town of Latium, a little to the north of Aricia. Strabo places Alba on the slope of the mons Albanus, 20 miles from Rome. This position cannot agree with the modern town of *Albano*, which is at the foot of the mountain, and 12 miles from Rome. Dionysius informs us that it was situated on the declivity of the Alban mount, midway between the summit and the lake of the same name. This description, and that of Strabo, agree with the position of *Palazzolo*, a village belonging to the *Colonna* family. The Latin poets ascribe the foundation of Alba to Ascanius, and derive its name from the white sow which appeared to Æneas on the

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Latin shore. Bardetti traced it to the Celtic *Alp*, "white," for we find several towns of that name in Liguria and ancient Spain; and it is observed, that all were situated on elevated spots. From the diversity of opinion in regard to the origin of Alba, we may reasonably conclude that it was one of the most ancient towns of Latium. Dionysius tells us, that the Albans were a mixture of Greek and other tribes. Towards the close of the republic, Alba, or Albanum, as it was then named, seems to have been a constant military station. It was occupied by the Prætorian cohorts during the latter days of the empire. As regards its history and final destruction by Tullus Hostilius, see *Liv.* 1. The Alban soil was famous for its fertility, and its vines were held inferior only to those of the Falernian vineyards. *Cram. It.* 2, 37.—*Strab.* 5.—*Dionys.* 1, 66; 2, 2.—*Æn.* 8, 47.—*Propert.* 4.—*Eleg.* 1.—*Juv. Sat.* 12, 70.—*Capitol. Maxim.*—*Dion. Hal.* 1, 66.

Albania, a country of Asia, extending along the Caspian Sea, from the mouth of the Cyrus or the *Kur*, to the borders of Sarmatia Asiatica, and having for its south-west boundary the river Cyrus, which separated it from Iberia and the Caucasus. Out of this region, at the present time, are formed the province of *Kirvan* in the south, *Daghestan* on the north-eastern side, with a part of Georgia on the west. In Daghestan the Lesghi still bear some analogy in name to the Leges, the ancient inhabitants of that district. *Dan.*—*Plin.* 6, 9.—*Mel.* 3, 5.

Albaniæ Pylæ, a remarkable defile between a promontory of Caucasus and the sea, which gives entrance to Albania, and now closed by the city of Der-bend. The passage itself, according to D'Anville, is now called *Tupkaragan*.

Albana, a sea-port of Albania, now *Bakre* in *Shirvan*.

Albanopolis, the chief city of the Albani, a small Illyrian tribe, from which have sprung the modern Albanians, who have extended themselves in such a manner as to cover the whole of Epirus. *Cram. Gr.*—*Ptol.*

Albanum Pompeii, the Alban villa of Pompey is often mentioned by Cicero; the modern town of *Albano* is supposed to occupy its place. Plutarch (*Vid. Pomp.*) states, that his ashes were interred there by his wife Cornelia; and some have identified his tomb with the ruin which is more commonly, but erroneously, ascribed to the Horatii and Curiatii. The burial-place of these warriors, and the Fossa Cluilia, or Camp of Cluilius, should not be sought for at a greater distance than five miles from Rome. *Cram. It.* 2, 40.—*Cic. Orat. pro Mil. et pro Reb.*—*Ep. ad Att.* 7, 5.—*Liv.* 1, 25.—*Dion. Hal.* 3, 4.

Albanus lacus, a lake near Alba Longa, doubtless the crater of an extinct volcano. It is remarkable for the prodigious rise of its waters, to such an extent as to threaten the surrounding country, and Rome itself, with an overwhelming inundation. The oracle of Delphi being consulted on that occasion, declared, that unless the Romans carried off the waters of the lake they would never take Veii. This led to the construction of that wonderful subterranean canal or *emissario*, which is to be seen at this very day, in remarkable preservation, below the town of *Castel Gordolfo*. This channel is said to be carried through the rock for the space of a mile and a half; and the water which it discharges unites with the Tiber about five miles below Rome. *Cram. It.* 2, 39.—*Cic. de Div.* 1, 44.—*Liv.* 5, 15.—*Val. Max.* 1, 6.—*Plut. Vit. Camill.*

Albanus mons, now *Monte Cavo*, celebrated in history from the circumstance of its being peculiarly dedicated to Jove, under the title of Latialis. It was on the Alban mount that the Feriæ Latinæ were celebrated. The Roman generals also occasionally performed sacrifices on this mountain, and received there the honours of the triumph. *Cram. It.* 2, 38.—*Lucan.* 1, 198.—*Vulp. Vet. Lat.* 12, 4.

Albion, a name of Britain. The derivation of this name has been supposed from every language almost, in which analogous sounds were to be found. Thus the Greek Αλφον, *white*, the Hebrew *Alben*, white, the word *alp* itself of disputed etymology, have been considered as the root of the word Albion. Some writers believe that the name of Albin, by which Scotland is still designated, is but a corruption of Albion. *Plin.* 4, 16.—*Ptol.*

Albis, the *Elbe*, a river that divided ancient Germany in the middle, flowing between the Weser and the Oder, the Visurgis and Viadrus of antiquity. It rises on the borders of Silesia, and traversing Bohemia and Saxony, and passing by the northern boundary of Hanover, empties into the German Ocean below Gluckstadt in Holstein. Though Germany, in the prosperous days of the republic, was considered to extend as far as the Vistula, yet only the Cisalpine portion was known, by real intercourse, to the Romans. Domitius Ahenobarbus, about six years before the birth of Christ, effected the passage of this ancient limit; though unaccompanied by any victory or other advantage, this exploit alone was thought worthy of a triumph. When the irruption of the barbarians of the east and north began to press upon the German tribes, who were thus pushed upon the empire, the Albis became the northern boundary of Germany.

Albium Ingaunum, or Albingaunum, now *Albenga*, the chief town of the Ingauni, lying on the Ligusticus Sinus, at the mouth of the Merula. *Varr. de Re Rust.* 3, 8.—*Mela*, 2, 4.—*Tac. Hist.* 2, 15.

Albium Intemelium, or Alintemelium, now *Ventimiglia*, a town of the Intemelii in Liguria. It was a place of some note, and a municipium. *Varr. de Re Rust.* 3, 8.—*Tac. Hist.* 2, 13.

Albius mons, a continuation of the Alpes Carnicæ, running through Illyricum, and having at its base, upon the southern side, the country of Liburnia. It is connected with mount Scardus, by which it is united to the Hæmus range, and may be considered as a link in the chain which the Alpine range extends over Europe. *Strab.*—*Gram. Gr.*

Albula, et Albulæ aquæ, I. a sulphureous stream flowing from the Albunean fount, now *Acqua Zolfa*, or *Solfatara di Tivoli*. It falls into the Anio a few miles below Tibur, and from it the epithet "sulphureous" has been transferred to the waters of the Anio. *Heyne ad Æn.* 7, 83.—*Clwer. It. Mart. Ep.* 1, 13.—*Sil. Ital.* 12, 538.——II. A name of the Tiber.

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ALBUNEA, a grove and fountain in the Tiburtine territory. At this place Virgil fixes the oracle of Faunus. The fountain is a sulphureous source, which discharges itself by the Albulæ Aquæ into the Anio a few miles below Tibur. Servius incorrectly describes the fountain as *in Tiburtinis altis montibus. Virg.* 7, 83.—*Heyne ad loc.*

ALBURNUS MONS, a ridge of mountains in Lucania, near the junction of the Silarus and Tanager. It is now commonly called *Monte di Postiglione*, and sometimes *Alburno. Cram. It.* 2, 376.—*Virg. Geor.* 3, 146.

ALCATHOE, a name of Megara in Attica, because rebuilt by Alcathous, son of Pelops. *Ovid. Met.* 8, v. 8.

ALCIMĒDON, a plain of Arcadia.

ALCĪMUS, a cape near the entrance of Phalerum and the mouth of the Ilissus, perhaps the headland of the promontory of Munychia. Here was erected the monument in memory of Themistocles and in commemoration of his services. This name is by some thought to be written by mistake for Alimus. *Paus.—Plut.—Mourt.—Cram. Gr.—Clarke, Trav.*

ALCYONIA PALUS, a pool in Argolis, mentioned by Pausanias, who informs us that the Bacchic orgies were once a year performed upon its banks. When Nero endeavoured to sound the depth of this pool, he is said by the same author to have found it unfathomable. Clarke, in his travels found the same notion still prevailing that prevailed in the days of Pausanias, and the surrounding inhabitants believe that nothing will swim on the surface of this pool.

ALCYONIUM MARE, "that portion of the Corinthiacus Sinus lying between the promontory Antirrhium and the Megarean coast." *Cram. Gr.*

ALDUĂBIS. *Vid. Dubis.*

ALEA, a town of Arcadia, built by Aleus. It had three famous temples, that of Minerva, Bacchus, and Diana the Ephesian. When the festivals of Bacchus were celebrated, the women were whipped in the temple. *Paus.* 8, c. 23.

ALĒIUS CAMPUS, a place in Cilicia, between the rivers Pyramus and Sarus. Here it is said that Bellerophon fell from the horse Pegasus, and wandered over the country till the time of his death. *Homer, Il.* 6, v. 201.—*Dionys. Perieg.* 872.—*Ovid. in Ibid.* 257.

ALEMANIA. *Vid. Alemani*, Part II.

ALES. *Vid. Hales.*

ALĒSIA, or ALEXIA, a very important town of the Mandubii in Celtic Gaul, now *Alise*, in the old dukedom of Burgundy, on an eminence near the confluence of the *Loze* and the *Oserain*. Its antiquity extended as far back as the fabulous ages, and Diodorus refers its origin to Hercules. "Though there remains of this town but the name of *Alise*," says D'Anville, "it reminds us of one of the greatest achievements of Cæsar, and which may serve as an epoch of the subjugation of Gaul." *Liv.—Cæs.—Diod.—Flor.* 3, 10.

ALĒSIUM, a town and mountain of Peloponnesus. *Paus.* 8, c. 10.

ALEX, a river of the Brutii, in the present kingdom of Naples. It empties into that which was called the Siculum Mare, between the promontories Leucopetra on the east and Hercules on the west. It runs parallel with the Caecinus, and divides the Locri from the people of Rhegium, though some consider the Caecinus as the boundary. *Strab.—Pausan.—Theoc.*

ALEXANDRIA, I. the principal city of Egypt since the accession of the Ptolemies, founded by Alexander the Great A. C. 332. At first it was merely a military colony; but so well adapted was it to the purposes of commerce, that its population, composed of Egyptians, Alexandrians, (i. e. foreigners, of whom a large portion were Jews,) and mercenaries in the pay of the king, accumulated with astonishing rapidity. The city was founded to the west of the Canopic mouth of the Nile, on the site of a more ancient place, called Rhacotis, which name continued to designate a part of the new town. The latter was situated on a peninsula, between the Mediterranean and the lake Mareotis. Its principal harbour was divided into two parts by a dyke (called from its length *Hepta-stadium*), which connected Pharos with the city. The quarter of the city called Bruchion, near the great harbour, contained the palaces, with the Museum, including the greater portion of the library, 400,000 volumes. This building remained unhurt till the reign of Aurelian, when it was destroyed during a civil commotion. The Serapion, or temple of Jupiter Serapis, a magnificent structure, containing the rest of the library, 300,000 volumes, was destroyed under Theodosius the Great, when all the heathen temples were by his edict devoted to ruin. Most of what had remained of the invaluable Alexandrian library perished. This work of devastation is usually, but erroneously, attributed to the Arabs under Omar. The chief remains of the splendid monuments of art, in which Alexandria abounded, are, 1. the Alexandrian Column, dedicated, according to the most received accounts, to Diocletian by a prefect called Pompeius, or, according to Clarke, who has decyphered the inscription, to Adrian by the prefect Posthumus: 2. Cleopatra's Needle, an obelisk of granite, with an inscription in hieroglyphics. There were originally two. 3. The relics of a magnificent colonnade, which extended between the gates of the Sun and Moon, and was regarded as one of the most striking ornaments of the city. For miles the suburbs of the modern town are covered with ruins, whose history is absolutely unknown. The commerce of Alexandria had three principal branches: 1. The commerce by land through Asia and Africa. 2. The commerce on the Mediterranean Sea. 3. The commerce on the Arabian Gulf or Indian Sea. The Asiatic and Mediterranean commerce Alexandria shared with other cities; the African it chiefly possessed; the Indian it monopolized. Ptolemy Philadelphus promoted the latter by establishing, on the Red Sea, the harbours Berenice and Myos Hormos, and by forming the road between Berenice and Coptos. The vast commercial advantages of Alexandria may be imagined, when we take into consideration the simple fact that, even when its government was the prey of Roman fraud and faction, its progress in wealth and luxury was still unretarded. Alexandria is no less interesting when viewed as the seat of literature and science than as the emporium of commerce. Ptolemy Lagus was

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the first protector of science in Egypt. "The Museum," says Heeren, (a learned academy) "was founded, and the first library in Bruchion (that in the Serapion is of later origin), probably under the direction of Demetrius Phalereus. We have no just estimate of the merits of the Museum. But what Academy of modern Europe has accomplished more?" Nearly all we have of ancient literature we owe to the Alexandrian school; and how much larger would our debt have been but for the destruction of the Museum and Serapion? The modern town, called *Scanderia* by the Franks, is built upon an accumulation of earth formed about the Hepta-Stadium. It is inconsiderable in extent if compared with the ancient city, its present population being less than 13,000. Its decline is chiefly owing to the diversion of its commerce, consequent upon the discovery of the passage to India by the Cape of Good Hope. *D'Anville.—Chaussard.—Heeren.—Russell's Egypt.—Cæsar, B. C.* 112, &c.——II. A city situated at the extremity of a morass called Rahemah, formed by a canal derived from the right bank of the Euphrates below Babylon, and repaired by Alexander. This city was known by the name of Hira, when it became the residence of the Arabian princes who served the Persians and Parthians against the Romans, and were called *Alamundari*, after the name Al-Mondar, common to many of these princes at the fall of their dynasty in the first age of the Mahommedan. The body of Ali, who had been assassinated in Kufa, was interred in Hira; which, from the sepulchre of this Khalif, came to be called Meshed-Ali. *D'Anville.*——III. Another in Aria, on the Aria Palus, probably *Corra. D'Anville.*——IV. A town of Arachosia, which preserves the name of *Scanderie of Arrokhage*, though otherwise named *Vaikend. D'Anville.*——V. Another, founded by Alexander at the confluence of the Acesines and Indus. From the silence of modern travellers in regard to it, we may infer that the growth of the place, if it still exists, has borne no proportion to the great advantages of its situation in a commercial point of view, commanding the Indus and its tributaries. *Chaussard.*——VI. AD PAROPAMISUM, a town founded by Alexander at the foot of the Paropamisus, still a place of importance. The modern *Quandahar*, according to the opinion of D'Anville and Rennel, occupies the site of the ancient city. *Chaussard.*——VII. CATA ISSON, a town of Syria, near Issus, on the Issicus Sinus, and south of the Syriæ Pylæ. It is now called *Alexandretta*, or, by the Syrians, *Scanderona. D'Anville.*——VIII. OXIANA, a town of Bactriana, to the north-east of Bactra. The surname of *Oxiana*, which distinguishes its individuality, according to Ptolemy, authorizes the presumption of its being upon the Oxus. *D'Anville.*——IX. TROAS, a town of the Troad, which derived its name from Lysimachus, as a descendant of Alexander. Under the name of Old Constantinople it is considered as occupying the site of ancient Troy, and the Roman Itineraries distinguish it by the name of Ilium. Hence it received from the Romans considerable immunities. *D'Anville.*——X. ULTIMA, a town built by Alexander upon the ruins of *Cyreschata*. The latter was built by Cyrus upon the Iaxartes in Sogdiana. *Ultima* answers in Latin to ἐσχατη, the termination of Cyreschata. *Cogend* on the *Sihon* (Iaxartes) answers to the ancient Alexandria. *Chaussard.*

ALEXANDRĪNA AQUA, baths in Rome, built by the emperor Alexander Severus.

ALEXANDROPŌLIS, a city of Parthia, built by Alexander the Great. *Plin.* 6, c. 25.

ALFATERNA. *Vid. Nuceria.*

ALGĪDUM, a small place in Latium, on the Via Latina; probably the modern *l'Osteria dell Agliò. Strab.* 5.

ALGĪDUS MONS, the chain of mountains which stretched from the rear of the Alban mount, and is parallel to the Tusculan hills, being separated from them by the valley along which runs the Via Latina. The neighbourhood was the scene of numberless conflicts between the Roman armies and the Æqui and Volsci. It was consecrated to Diana and to Fortune. *Cram. It.* 2, 49—*Ovid. Fast.* 6, 721. —*Hor. Carm. Sec.* 69.—*Liv.* 21, 62.

ALIACMON. *Vid. Haliacmon.*

ALIARTUS. *Vid. Haliartus.*

ALĪCIS, I. a town of Laconia.——II. A tribe of Athens. *Strab.*

ALĪFÆ, ALIFA, or ALIPHA, now *Allife*, a city of Samnium. It is noticed by Strabo as being in existence in his time. It was colonized under the triumvirs. *Strab.* 5.—*Front. de Col.*

ALILÆI, a people of Arabia Felix.

ALINDA, a town of Caria. *Arrian.*

ALIPHĒRA, a town of Arcadia on the Alpheus, remarkable for its strength of position. After the building of Megalopolis the Elians got possession of Aliphera, which they retained till it was wrested from them by Philip, in the Social War. The modern *Nevoritza* corresponds, probably, to the ancient Aliphera. *Paus. Arcad.—Polyb.—Liv.*

ALLIA, a small river in the country of the Sabines, descending from the Crustumine hills, is generally supposed to be the stream on which the Romans suffered their first great defeat, when the Gauls were on their march, under Brennus, to attack the capital. The engagement took place on the Via Salaria, about 11 miles from Rome; and the appearance of the ground is still said to confirm the account of the historian. The Dies Alliensis was, from the defeat of the army of the Republic, considered as a day of evil omen.

"*Hæc est in fastis cui dat gravis allia nomen.*"
Ovid.—Liv. 5, 37.—*Luc.* 7.

ALLŌBRŌGES, a warlike nation of Gaul near the Rhone, in that part of the country now called Savoy and Dauphinè, between the rivers Isaro and Rhone, and the lake Lemanus, *lake of Geneva*; having the Sequani on the north; on the east the Nantuates, the Veragri, and the Centrones; on the south, the Helvii and Valauni; and on the west, the Ambassi and Segusiani. The Romans destroyed their city because they had assisted Annibal. Their ambassadors were allured by great promises to join in Catiline's conspiracy against his country, but discovered the plot. *Dio.—Strab.* 4.—*Tacit.* 1. *Hist. c.* 66.—*Sallust. in Jug. bell.* D'Anville observes, that "the most considerable of the Allobroges, quitting their villages, formed the city of Vienna or *Vienne*, which was the capital of

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a great people before it became the metropolis of a province." They are also described as a scattered people, *perfusa gens montibus*; and it is remarked, that their successors, the inhabitants of Dauphiny, have fewer cities than any other people of France.

ALLOTRIGES, a nation on the southern parts of Spain. *Strab.*

ALMA, a river of Tuscany, by some supposed the modern *Arbia*. This river is much more celebrated for the battle which, in the middle ages, was fought there between the Tuscan Guelphs and Ghibelines, and in which the former were defeated with prodigious slaughter, than from any report coming down from antiquity. *Ant. Iter. Ammirat.*

ALMO, a small stream that empties into the Tiber near Rome. This river is much referred to by the poets, in connexion with the name of the goddess Cybele, whose image underwent an annual ablution in its waters on the sixth day before the kalends of April, (i. e. 26th March.) *Ovid. Fast.* 4, 337.—*Claud.* 15, 119.—*Val. Flac.* 8, 239.—*Sil. It.* 8, 363.

ALONE, a town of Hispania Tarraconensis, founded by a colony from Marseilles, not far from Alicant. It was remarkable for the abundance and the excellent quality of salt which it produced, and which, till recently, it continued to produce. It is now called *Guardamar*; the name given to it by the Moors was *Tudemir*. *Mel.*—*Steph. Byzant.*—*Voss. Obs. ad Mel.* There were many other insignificant places of the same name.

ALOPE. There were many towns in Greece of this name. One in Thessaly, perhaps the same as the Alitrope mentioned by Scylax. *Hom.*—*Strab.* Another of the Locri Ozolæ. *Strab.* And a third of the Locri Opuntii. *Strab.*

ALOPĔCE, I. an island in the Palus Mæotis *Strab.*——II. Another in the Cimmerian Bosphorus. *Plin.* 4, c. 12.——III. Another in the Ægean Sea, opposite Smyrna. *Id.* 5, c. 31.

ALOPĔCES, a small village of Attica, where was the tomb of Anchimolius, whom the Spartans had sent to deliver Athens from the tyranny of the Pisistratidæ. Socrates and Aristides were born there. *Æschin. contra. Timarch.*—*Herodot.* 5, c. 64.

ALOS, or HALOS, called Phthioticum to distinguish it from another of the same name in Locris. It stood upon the coast, and there the army destined for the defence of Greece against Xerxes disembarked. The Amphyssus flowed just under its walls. There are said to be still a few remains of this ancient town. *Herod.*—*Strab.*—*Demosth.*—*Cram. Gr.*

ALPĒNUS, the capital of Locris, south of Thermopylæ. *Herodot.* 7, c. 176, &c. From this place Leonidas obtained the necessary supplies for his little army. Æschines calls it Alponus.

ALPES, the great mountain range of Europe, connected by its branches with all the middle and southern chains of that continent. They commence in the vicinity of Nice, and, stretching in the form of a crescent with the concave side towards Italy, they terminate, after a course of almost 700 miles, at the head of the Adriatic, over the ancient Absyrtides, merging there and a little to the north in the branches that connect them with the Carpathian mountains and the mountains of Greece. Till the time of the emperors the Romans were but little acquainted with the Alps, but the various roads which were then opened through their accessible passes rendered them more familiar to the citizens. The whole chain was then divided into, 1st. the Alpes MARITIMÆ, Littoreæ or Ligusticæ, deriving their name from their proximity to the sea, to the coast, or to the province of Liguria. This elevation commences a little to the east of the Var, near the town of Nice, not far from which the branch which constitutes the Appenines diverges from it. It separates Liguria from Narbonensis Secunda, the southern part of Gallia Provincia, now *Provence*, and reaches as far as the Mons Vesulus, *Monte Viso*, at the source of the Po, upon the borders of Cisalpine Gaul. The summit of the Alpes Maritimæ marked the limit between Gaul and Italy, and there Augustus erected a trophy, inscribed with the names of all the Gallic tribes subdued by him. It was the earliest passage used by the Romans, and that by which Cæsar entered Italy before engaging in the civil war. *La Turbia* now occupies the site upon which Augustus erected his trophy. 2d. The Alpes COTTIÆ, now mount Genevre, extending from the mons Vesulus to mount Cenis, between that part of Cisalpine Gaul which is *Piedmont* now, and the part of Gallia Narbonensis which is now *Dauphiny*. The name of this division of the Alps was derived from Cottius, a prince of certain Alpine tribes in those regions, over which he was permitted to enjoy the prefecture by Augustus. Tiberius allowed him to rule over them as sovereign. The Alpes Cottiæ did not become completely a Roman dependency till the time of the emperor Nero. 3d. The Alpes GRAIÆ, by the modern department of Isere, as far as the Col de Bon Homme, separating Savoy also on the west, from Piedmont, and the dutchy of Aouste on the east. 4th. The Alpes PENNINÆ, from the Col de Bon Homme to the sources of the Rhone and the Rhine. The north-east extremity of this division, in which these rivers take their rise, was distinguished by the name of the Lepontine Alps, from the Lepontii, who were scattered among them. The Alpes Penninæ separated the *Valais*, Vallis Pennina on the north, from the Milanese upon the south, and extended as far as the mons Adula, the modern *St. Gothard*. The Lepontine range runs through the country of the Grisons, and originates the Jura chain. 5th. The Alpes RHETIÆ, or the Tridentine Alps, extending from the Adula group to mount Brenner in the Tyrol, which it separates, in part, from Vindelicia. 6th. The Alpes NORICÆ, from mount Brenner to mount Glockner, and the sources of the river Piave. This is a German branch, and scarcely relates to Italian geography, passing between Carinthia and Noricum, and ending in the *mons Cetius*, which connects it with the mountains of Bohemia and the Carpathian hills. 7th. The CARNIC Alps, between Carinthia and Carniola, branching towards the south, and continuing in a south-east direction as far as the springs of the Save, where it declines into the Claudius mons and mountains of Slavonia. 8th. The Alpes JULIÆ, which, running south-east along the Save as the Carnic Alps accompany the line of the Drave,

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are lost at last in the Albius mons, on the borders of Illyricum, about the springs of the Kulpa, the ancient Colapis, near Æmona or Laybach. Other parts of the Alps were distinguished by particular names; as the Suabian Alps, which unite the chain with the Hungarian range. According to Justin, the first who penetrated these mighty barriers, after the fabulous passage of Hercules, were the Gauls, in their early migrations. An infinite number of these people occupied the Alpine regions long before the Romans became acquainted with their several passes; and from the time of the Gallic settlements the Alps remained inviolate till the memorable passage of Annibal, which admiration has converted into a fable. The passes known to the ancients were chiefly at three points through France and two through Germany. Those through France were, 1st. by the Ligurian coast, a defile too narrow to admit of the passage of numerous bodies; another over the Ginevre into Lombardy, by which Charles the Eighth entered Italy, and which was called the Roman way, as being the thoroughfare from Rome to France; and the third over mount Cenis, by which some pretend the army of Annibal entered. This pass leads at once to *Aoust*, the ancient Augusta Pretoria, and Lombardy. Through Germany, the passages were by the Valtoline, the country of the Grisons, over the Lepontine Alps, and through the Tyrol, by way of Inspruck and Trent, over the Rhætian Alps. In modern times the passes through this vast elevation were long the same, but now the principal roads are over the St. Gotherd, St. Bernard, and by the Simplon. The average height of the summits of this lofty region is from 10,000 to 15,000 feet; and after 7,000 or 8,000 commences a region of perpetual ice. Above an elevation of 10,800 feet the ice no longer appears, but from thence to the summit the mountain is covered with eternal snow. "The great depth of the Alpine lakes," says Malte-Brun, "is peculiar to these mountains; and one of them, the lake of Achen, is not less than 1800 feet in depth." *Cram. It.—Mel.—Danv.—Plin.—Liv.—Amm.—Marcel.—Suet.—Heylin. Cosm.—Malte-Brun.*

Alphēus, now *Alpheo*, a river of Arcadia and Elis in Peloponnesus. It rises on the borders of Laconia, (which it separates from the territory of Tegea,) near the town of Phylace. The same spring supplies the Eurotas, which mingles with the Alpheus, and flows with it for a short distance till both disappear below the surface of the soil. The Alpheus emerges again at a place called Pēgæ, *the sources*, in the territory of Megalopolis, and passing by Leuctra in Arcadia in a north-west direction, it touches the borders of Elis, where it receives its great tributary, the Ladon. Here it turns almost directly west, and winding past Olympia, after receiving the Acheron, it falls into the Sicilian sea; after which, it is said by the poets to shew itself again near Syracuse in Sicily, and to mingle with the waters of Arethusa. *Strab.—Virg.—Paus.—Mosch. Id.—Dionys. Perieg.* 285. *Vid. Arethusa*, Part III.

Alpis, a small river rising in the Rhætian Alps, and falling into the Danube.

Alsa, now the *Ausa*, according to D'Anville a river of Carniola. Constantine was slain in battle on its banks, by Constans his brother. *Plin.* 17, 18.

Alsium, an ancient town of Hetruria, the origin of which was ascribed to the Pelasgi. Its precise site was a spot called Statua, near Palo. *Dion. Hal.—D'Anville.—Cram. An. Italy.*

Alsus, a river of Achaia in Peloponnesus, flowing from mount Sipylus. *Paus.* 7, c. 27.

Altīnum, a flourishing city of Italy near Aquileia, famous for its wool. *Martial.* 14, ep. 25.—*Plin.* 3, c. 18. This town is first mentioned by V. Paterculus, and the period of its founding is unknown. It was afterwards surrounded with the villas of the rich, and presented an appearance so picturesque that it was compared to the celebrated and beautiful Baiæ of Campania by the later writers of the empire. Its exact situation is not known, but the tower of Altino on the right bank of the Silis, near its mouth, is considered by D'Anville as a relic of the ancient town. By others it is supposed to have occupied the site of the modern Ravenna. *Plin.* 3, 18.—*Strab.—Tac.—Mel.* 2, 4.—*Vell. Pater.* 2, 76.

Altis. *Vid. Olympia.*

Aluntum, now *Alontio*, a town of Sicily. *Plin.* 5, c. 8.—*Cic. in Verr.* 4—*D'Anville. Dionys. Hal.* mentions a town of the same name, which seems to correspond with the village of *S. Filadelfo* near Ætna, as ancient as the Trojan war.

Aluta, a river of Dacia, rising in that part of the Carpathian mountains which lies between Moldavia and Austria, and flowing through the same mountains on the borders of Transylvania and Wallachia, to empty into the Danube (after passing near Hermanstadt in the former province) at Nicopolis. Its course to where it passes the mountains lies in the ancient Dacia, and afterwards in Mœsia. The modern name, the *Olt*, bears still some analogy to that which it bore in antiquity. *D'Anville.*

Alȳba, a country near Mysia. *Homer. Il.* 2.

Alyssus, a fountain of Arcadia, whose waters could cure the bite of a mad dog. *Paus.* 8, c. 19.

Alyzia, a town of Acarnania, on the western mouth of the Achelous, opposite to the Echinades. *Cic. ad Fam.* 16, ep. 2.

Amaltheum, a public place which Atticus had opened in his country-house, called Amalthea, in Epirus, and provided with every thing which could furnish entertainment and convey instruction. *Cic. ad Attic.* 1. ep. 13.

Amanicæ Pylæ. *Vid. Amanus.*

Amantia, a town of Illyria, not far from the borders of Epirus, and belonging to the territory of Macedonia, in the greatest extent of that country. It is said that the Abantes of Phocis, on their return after the Trojan war, erected this city, which they called Abantia; and that this name was changed, many years afterwards, into Amantia. The inhabitants took part with Cæsar in the civil war, and their city was then considered as of considerable importance. The latest account of this place by an ancient writer, is that of Hierocles before the time of Justinian. It is said that a part of its ruins remain near the village of Nivitza, on a branch of the Aous, now the *Voiousa*. *Paus.—Lycoph.—Cic.—Cæs.*

Amanus, a mountain separating Syria from Cilicia. It is a branch of the Taurus, and ex-

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tends from Cappadocia, on the borders of Armenia Minor, to the Syriæ Pylæ, the *Gates of Syria*, on the Sinus Issicus. Above these are the *Amanicæ Pylæ*, through which defile Darius entered Cilicia. D'Anville calls the Amanus the *Al-Lucan*. *Strab.—Plin.*

Amardi, a people who inhabited the mountains at the south of the Caspian Sea, near the river Amardus. Vossius supposed that the Persians used that name in general, to signify any lawless people who lived a predatory life; and D'Anville observes that they inhabited the country which afterwards harboured the famous assassins. *Mela.—Voss. Obs. ad Mela.—D'Anville.*

Amardus, a river of Media, now the *Kezil Ozein*. It rises near the base of the Orontes mountains, and pierces the high range that lines the southern coast of the Caspian. *Pliny*, 6, 13.

Amarynthus, a village of Eubœa, whence Diana is called Amarysia, and her festivals in that town Amarynthia.—Eubœa is sometimes called Amarynthus. *Paus.* 1, c. 31.

Amas, a mountain of Laconia. *Paus.* 3.

Amisēnus, a river flowing through the Pontine marshes, and said to have a principal effect in causing them. *Virg. Æn.—Strab.*

Amasia, a principal city of Pontus on the Iris, about the centre of the province north and south. Strabo, who was born there, describes it as built in the valley lying between the Lycus and the Iris, which unite considerably to the north of the town. *Strab.—Plin.*

Amastris, a city of Paphlagonia, on the Euxine Sea. *Catull.* Most probably the Sesamus of Homer. It took the name of Amastris at a late period, in honour of the niece of Darius Codomanus. It was remarked for its beauty in the time of Trajan. *Strab.—Plin.*

Amāthus, I. *Limnedon antica*, according to D'Anville, a city on the southern side of the island of Cyprus, particularly dedicated to Venus. The island is sometimes called Amathusia, a name not unfrequently applied to the goddess of the place. *Virg. Æn.* 10, v. 51.—*Ptol.* 5, c. 14.——II. A fortress at the head of the Campus Magnus, east of Jordan, the site of the modern Asselt. Here was established by Gabinius, proconsul of Syria, one of the five juridical conventions of Judea. It was remarkable for its strength. *Jos.*

Amaxia, or Amaxita, a place of Cilicia, abounding with wood fit for building ships. *Plin.* 5, c. 9.—*Strab.* 14.

Amazonia. *Vid. Amazones*, Part III.

Amazonium, a place in Attica, where Theseus obtained a victory over the Amazons.

Ambarri, a people of Gallia Celtica, on the Arar, related to the Ædui. *Cæs. bell. G.* 1, c. 11. The modern name of the place in which they dwelt is *Bresse*, in the department de L'Ain. They were surrounded by the Allobroges, the Edui, and the Helvetii; and, according to Livy, they attempted settlements in Italy as early as the age of the Tarquins. *Liv.* 5, 34.

Ambēnus, a mountain of European Sarmatia, on the Euxine, near Ophiusa. *Flacc.* 6, v. 85.

Ambiānum, a town of Belgium, now *Amiens*, Its inhabitants conspired against J. Cæsar. *Cæs. bell. G.* 2, c. 4.

Ambiātinum, a village of Germany, where the emperor Caligula was born. *Sueton. in Cal.* 8.

Ambracia, a celebrated city of Epirus, on the Arachthus, near the gulf to which it gives its name. The period at which it was founded is unknown; but it did not rise to great importance till the arrival of a Corinthian colony about 650 years B. C. Its early forms of government were various; but about the time of the Persian war it had taken its place among the most respectable of the smaller republics. In the Peloponnesian war it took an active part, and was distinguished for its frequent and vigorous attempts to extend its authority by conquest and territorial acquisition. When Philip of Macedon began to turn his arms against Greece, Ambracia appears to have been deprived by him of its independence; soon after which it fell into the hands of Pyrrhus, who made it the royal residence, and enriched and adorned it at a great expense. It was always remarkable for the spirit and gallantry of the inhabitants; and Thucydides observes that no people of Greece, in all the Peloponnesian war, sustained, in the same space of time, so great and universal a slaughter as the Ambraciots at Olpæ. Many years afterwards they distinguished themselves in a siege which they sustained against the Romans with unequalled perseverance. Augustus transferred the inhabitants to Nicopolis, and Ambracia speedily fell into decay; so that as early as the time of the Byzantine historians Cantacuzenus and Acropolita, the town of Arta appears to have already arisen on its site. *Dionys. Hal.—Herodot.—Thuc.—Liv.—Polyb.—Cram.*

Ambracius sinus, a gulf or bay of that part of the Ionian which was called the Sicilian sea, lying between Epirus on the north and Acarnania on the south. At its mouth it is but about 5-8 of a mile in width, but, expanding inland, it extends about 12 miles, making a circuit of 36 miles. The name of Ambracius was applied to this basin as early as the time of Orpheus, or the writer of the poems ascribed to him. *Polyb.* 5, 63.—*Strab.* 7, 325.—*Cram. Gr.*

Ambrōnes, certain nations of Gaul, who lost their possessions by the inundation of the sea, and lived upon rapine and plunder. They were conquered by Marius. *Plut. in Mario.*

Ambryssus, a very ancient city of Phocis, to the south-west of the mountain Parnassus. It was destroyed by the Amphictyons, and rebuilt by the Corinthians. Its ruins are still visible. *Paus.—Cram.*

Amenanus, a river of Sicily, near mount Ætna, now *Guidicello*. *Strab.* 5.

Ameria, a city of Umbria. This town, now the inconsiderable village of *Amelia*, was one of the finest and most ancient of Umbria. Cicero, Virgil, and Silius Italicus have in different manners celebrated this place, and secured it a lasting memory. It was the birth-place of Roscius, and could boast a greater antiquity than Rome. *Strab.—Cic. pro Ros.—Virg. Georg.* 1, 462.—*Plin.* 3, 14.

Amestrātus, a town of Sicily, near the Halesus. The Romans besieged it for seven months, and it yielded, at last, after a third siege, and the inhabitants were sold as slaves. *Polyb.* 1, c. 24.

Amida, a city of Mesopotamia, besieged and

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taken by Sapor, king of Persia. *Ammian.* 10. It stood on a lofty eminence on the Tigris, bordering on the Armenian territory, as that territory stood curtailed in the middle ages by the extension of Mesopotamia on the north. It is the modern *Kara Amid*, in the district of Diar-Bekir. It was called Constantia for a short time during the reigns of some of the successors of Constantine, and has probably had many other names. *D'Anville.*

Amĭlos, or Amĭlus, I. a river of Mauritania, where the elephants go to wash themselves by moonshine. *Plin.* 8, c. 1.——II. A town of Arcadia. *Paus. in Arcad.*

Aminēi, I. a people of Campania, who occupied, according to Macrobius, the territory subsequently the Falernian. Virgil, however, clearly distinguishes between the Falernian and Aminean vines; and Martorelli places both the Aminean and Falernian hills above Naples, towards Puteoli. Those who attribute to the Thessalians the introduction of the vine into Italy consider the Aminei of Thessalian origin. *Virg. Geo.* 2, 95.—*Heyne, ad loc.*—*Macrob. Sat.* 2, 16.—*Martorell. I. Fenici, &c.*——II. A place of Thessaly.

Amisēnus, or Amisēnus sinus, a bay of the Euxine Sea on the Pontic coast. The encroachment of the waters of the sea by this bay on the north, and a similar inroad of the Issicus Sinus on the south, give to the eastern part of Asia Minor the character of an isthmus, and to the whole the form and name of a peninsula. *Strab.*—*Plin.*—*Cram.*

Amisia, the river Ems. D'Anville writes Amisus.

Amisus, a town of Asia Minor, east of the Halys, "a Greek city," says D'Anville, "but which, subjected in the sequel to the kings of Pontus, was aggrandised by Mithridates with a quarter called from the surname that he bore, Eupatoria; and *Samsoun*, as it is now called, preserves the ancient site." *D'Anville.*

Amiternum, "whose ruins are to be seen near Vittorino, a few miles to the north of Aquila, was a Sabine city of great antiquity. Under the Romans it became successively a præfectura and a colony, as we are informed by Frontinus and several inscriptions. In Ptolemy's time. Amiternum seems to have been included among the cities of the Vestini." *Cramer's It.*

Ammon. *Vid Hammon.*

Ammōnii, a nation of Africa, who derived their origin from the Egyptians and Æthiopians. Their language was a mixture of that of the two people from whom they were descended. The modern *Lantriah* probably represents the ancient Ammonia. *D'Anville.*—*Herodot.* 2, 3, and 4.

Ammonis promontorium, a promontory on the west side of the Syrtis Minor, to the north of Thena. *Strab.* 834.

Ammonītis, a country of Arabia Petræa, occupied by the children of Ammon, whence the name. The principal city was called Ammon, and Rabbath-Ammon, or the Great Ammon, before the name of Philadelphia was given to it. *D'Anville.*

Amnias, a river of Bithynia. *Appian. de bell. Mithr.*

Amnisus, the port of Gnossus, at the north of Crete, with a small river of the same name, near which Lucina had a temple. The nymphs of the place were called Amnisiades. *Callim.*

Amorgos, now *Amorgo*, one of the Sporades, situated to the south-east of Naxos. It contained three towns, named Arcesine, Ægialus, and Minoa. Minoa was the birth-place of Simonides, an Iambic poet mentioned by Strabo and others. Amorgos gave its name to a peculiar linen dress manufactured in the island. *Cram.*—*Strab.*

Amorium, near the Sangarius in Galatia, was a considerable city when it was taken and sacked by the Caliph Motasem, A. D. 837.

Amorrhæi, or Amorītes. *Vid Amorrhitis.*

Amorrhītis, the country of the Amorrhæi, in Persæa of Judea, situate, according to Josephus, between three rivers, the Arnon on the south, the Jabok on the north, and the Jordan on the west.

Ampĕlus, I. a promontory of the peninsula which lies between the Soronaic and Singitic gulfs. Pliny calls it the Soronean promontory. *Herod.* 7, 122.—*Liv.* 31, 45.——II. Another, of Crete, now *Cape Sacro.* Pliny assigns to Crete a town of that name; and there are, in fact some ruins between the mouth of the river Sacro and the promontory. *Cram.*——III. A promontory of Samos. Also a ridge of mountains that crossed that island. *Strab.*

Ampelūsia, a promontory of Africa, in Mauritania, with a town of the same name, not far from the river Lixus, near the Straits of Gibraltar. *Plin.*—*Mela*, 4. c. 5 and 6.

Amphaxītis, a district of the Macedonian province Mygdonia. It was situated near the Axius, and on its left bank, since Strabo, in the Epit. states that the Axius separated Bottiæa from Amphaxitis. *Cram.*

Amphēa, a city of Messenia, taken by the Lacedæmonians. *Paus.* 4, c. 5.

Amphiarai fons, I. a fountain and baths named after Amphiaraus, near his temple——II. Templum, was 12 stadia from Oropus, and not far from the sea. The oracle of Amphiaraus was of considerable antiquity and reputation. It was consulted by Crœsus, also by Mardonius. Livy speaks of the temple of Amphilochus near Oropus; meaning, probably, that of Amphiaraus. But it would seem from Pausanias that Amphilochus shared the honours paid to the latter. *Cram.*—*Herod.* 1. 48; 8, 134.—*Liv.* 42, 27.

Amphicæa, or Amphiclea, a town of Phocis, sixty stadia from Lilæa. Its name is said to have been changed, by a decree of the Amphictyons, to Ophitea; but the former appellation is always employed by historians. Herodotus says Amphicæa was ruined by the Persians. Its site is commonly supposed to correspond with that of *Dadi*, a populous Greek town standing on a gentle elevation at the foot of Parnassus. *Cram.*—*Paus.*—*Herod.* 8, 33.

Amphiclea. *Vid. Amphicæa.*

Amphigenia, a town which, according to Homer, belonged to Nestor, was assigned by some critics to Messenia, by some to Triphylia. It was situated near the river Hypsœis, and possessed a temple of Latona. *Cram. Il.*—*B.* 593.—*Strab.*

Amphilochia. *Vid. Argos.*

Amphipŏlis, a town on the Strymon, between Macedonia and Thrace. An Athenian colony under Agnon, son of Nicias, drove the ancien

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inhabitants, called Edonians, from the country, and built a city, which they called Amphipolis, i. e. a town surrounded on all sides, because the Strymon flowed all around it. It has been also called Acra, Strymon, Myrica, Eion, and the town of Mars. It was the cause of many wars between the Athenians and Spartans. *Thucyd.* 4, c. 102, &c.—*Herodot.* 5, c. 126, l. 7. c. 114.—*Diod.* 11, 12, &c.—*C. Nep. in Cim.* In the Peloponnesian war Amphipolis was taken by the Lacedæmonians under Brasidas. Many circumstances combine, besides its own importance, to render the name of Amphipolis interesting. The loss of this place to the Athenians caused the banishment of Thucydides; and the loss of Brasidas to Sparta was accompanied by the death of Cleon, a cause of scarcely less congratulations to Athens. The Amphipolitans from this time chose to remain in the interest of Sparta, and the Athenians never regained their authority among them. When the Romans spread their empire over these regions, Amphipolis constituted the chief place of the conquered territory. Its ruins are discernible near a spot called *Jenikevi.* "The position of Amphipolis is one of the most important in Greece. It stands in a pass which traverses the mountains bordering the Strymonic gulf, and it commands the only easy communication from the coast of that gulf into the great Macedonian plains. The Strymon, after emerging from a large lake, makes a half circuit in a deep gorge round the hill of Amphipolis, and from thence crosses a plain of two or three miles in width, to the sea." *Leake.—Thuc.—Demosth.*

Amphissa, or Issa, I. a town of the Brutii on the east coast.——II. A town of the Locri Ozolæ, at the head of the Crissæan gulf. This city was destroyed after the Persian war by order of the Amphictyons, for rebuilding the walls of Crissa and cultivating its fields which were sacred. Amphissa was but about seven miles distant from Delphi. Its citadel or acropolis still remains near the modern town of Salona, "closing up the great Crissæan plain, through which a defile leads towards the Cephissus and the straits of Thermopylæ." *Hughes.—Paus.—Plin.* 4, 2.—*Cram.*

Amphissène, a country of Armenia.

Amphrysus, a river of Thessaly, near which Apollo, when banished from heaven, fed the flocks of king Admetus. From this circumstance the god has been called *Amphryssius*, and his priestess *Amphryssia.* *Ovid. Met.* 1, v. 580.—*Lucan.* 6, v. 367.—*Virg. G.* 3, v. 2. *Æn.* 6, v. 398.

Ampsaga, a river of Numidia, which falls into the Mediterranean at Tucca, and separates Numidia from Mauretania. It is now the *Suffegmar*, a river of Algiers. *Mela*, 1, 6, 2.

Amsancti, lacus et vallis, a lake and valley in Samnium, by which Virgil represents the fury descending to the infernal regions. Some antiquaries have confounded this spot with the lake of Cutiliæ; but Servius distinctly tells us that it was situated in the country of the Hirpini, which is confirmed by Cicero and Pliny. The latter writer mentions a temple consecrated to the goddess Mephitis on the banks of this lake, of which a good description is given by Romanelli. *Cram. It.* 2, 251.—*Æn.* 7, 563.—*Cic. de Div.* 1.—*Plin.* 2, 93.

Amyci portus, a place in Pontus, famous for the death of Amycus king of the Bebryces. His tomb was covered with laurels, whose boughs, as is reported, when carried on board a ship, caused uncommon dissentions among the sailors. *Plin.* 5, c. 32.—*Arrian.*

Amyclæ, I. a town of Italy between Caieta and Tarracina, built by the companions of Castor and Pollux. The inhabitants were strict followers of the precepts of Pythagoras, and therefore abstained from flesh. They were killed by serpents, which they thought impious to destroy, though in their own defence. *Plin.* 8, c. 29. Once a report prevailed in Amyclæ that the enemies were coming to storm it; upon which the inhabitants made a law, that forbade such a report to be credited, and when the enemy really arrived, no one mentioned it, or took up arms in his own defence, and the town was easily taken. From this circumstance the epithet of *tacitæ* has been given to Amyclæ. *Virg. Æn.* 10, v. 564.—*Syl.* 8, v. 529.——II. A city of Peloponnesus, built by Amyclas. Castor and Pollux were born there. The country was famous for dogs. Apollo, called Amyclæus, had a rich and magnificent temple there, surrounded with delightful groves. *Paus.* 3, c. 18. —*Stat. Theb.* 4, v. 223.—*Strab.* 8.—*Virg. G.* 3, v. 345.—*Ovid. de Art. Am.* 2, v. 5. The ruins of this place are said to be more extensive than those of the ancient capital of Laconia.

Amydon, a city of Pæonia, in Macedonia, which sent auxiliaries to Priam during the Trojan war. *Homer. Il.* 2. *Vid.* Part III.

Anacium, a mountain with a temple sacred to the Anaces, in Attica. *Polyæn.* 1, c. 21.

Anactoria and Anactorium, I. a town of Acarnania, situated on a low neck of land opposite to Nicopolis, of which it was the emporium. The present site is now called *Punta*, which many antiquaries have erroneously identified with Actium. Anactorium was colonized jointly by the Corcyreans and Corinthians, the latter of whom afterwards obtained sole possession of the settlement by unfair means. They were subsequently ejected by the Acarnanians, who occupied the place in conjunction with the Athenians. Augustus carried the inhabitants to the city of Nicopolis after the battle of Actium. *Strab.* 10.—*Thucyd.* 1, c. 55. *Plin.* 4, c. 1, l. 5, c. 29.——II. An ancient name of Miletus.

Anactorius sinus, now the bay of *Prevesa*, on which the battle of Actium was fought.

Anagnia, now *Anagni*, the principal city of the Hernici. Here the general assembly of the nation was convened. Virgil styles it "dives," and Strabo terms it "an important city." In its last war with Rome its own laws were set aside, and it received in exchange the Roman code; justice being administered by a deputy of the prætor. In other words, it became a *præfectura.* Cicero terms it *municipium ornatissimum.* It was colonized by Drusus. *Cram. It.* 2, 79.—*Liv.* 9, 43.—*Æn.* 7, 684.—*Strab.* 5.—*Cic. pro Dom.* 30, and *Mil.* 1.—*Front. de Col.*

Anamanni, a people of Cisalpine Gaul, whose name is sometimes written Ananes, Anamanes, and even Andres. They occupied a small district, intersected by numerous streams flowing from the Appenines. *Cram.*—*Polyb.*

Aniphe, an island that rose out of the Cre-

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tan sea, and received this name from the Argonauts, who, in the middle of a storm, suddenly saw the new moon. Apollo was worshipped there, and called Anaphæus. *Apollonius.*

ANAPHLYSTUS, now *Anaphiso*, a town of Attica of some note, with a harbour and fortifications.

ANĂPUS, I. a river of Acarnania, which empties into the Achelous. *Cram.*——II. Of Sicily, near Syracuse.

ANARTES, a people adjoining the Dacians, whose territory, answering to part of Transylvania, bordered on the Tibiscus, now the *Theiss. Cæs. B. G.* 6, 25.

ANAS, now the *Guadiana*, a river of Spain, which rises in Tarraconensis, and, after flowing in a westerly direction past Metallinum and Emerita Augusta, turns to the south and discharges itself into the Atlantic, forming, in the latter part of its course, the boundary between that part of Lusitania which was called Cuneus, and Bætica. Pliny informs us, that at a short distance from its source this river is lost in marshes, then is contracted into a narrow stream, after which it flows under ground, till re-appearing, it continues its course to the Atlantic. *Plin.* 3, 1.

ANATOLIA, a name used to designate that part of Asia vulgarly known as Asia Minor. It is commonly met with under the corrupted form of Natolia. Under the lower empire, this country was divided into prefectures, called *Themata;* and we find a *Thema Anatolicum*, (from ἀνατολὴ, *the east,*) i. e. easterly from Constantinople, the imperial residence. The Turks retain the form *Anadoli*, which, as applied to one of their pachalics, does not quite fill up the space within the limits of Asia Minor. *D'Anville.*

ANAURUS, I. a river of Thessaly, near the foot of mount Pelion, where Jason lost one of his sandals. *Callim in Dian.*——II. A river of Troas, near Ida. *Coluth.*

ANCALĪTES, a people of Britain, near the Trinobantes. *Cæs. Bell. G.* 5. c. 21.

ANCHESMUS, a mountain of Attica, where Jupiter *Anchesmius* had a statue.

ANCHIĂLE, and ANCHIALA, a city on the sea-coast of Cilicia. Sardanapalus, the last king of Assyria, built it, with Tarsus in its neighbourhood, in one day. *Strab.* 14.—*Plin.* 5, c. 27.

ANCHĪSIA, a mountain of Arcadia, at the bottom of which was a monument of Anchises. *Paus.* 8, c. 12 and 13.

ANCHOE, a place near the mouth of the Cephicus, where there is a lake of the same name. *Strab.*

ANCON, and ANCŌNA, a town of Picenum, built by the Sicilians, with a harbour in the form of a crescent or elbow (αγχων), on the shores of the Adriatic. Near this place is the famous chapel of Loretto, supposed by monkish historians to have been brought through the air by angels, August 10, A. D. 1291, from Judæa, where it was a cottage, inhabited by the virgin Mary. The reputed sanctity of the place has often brought 100,000 pilgrims in one day to Loretto. Although Strabo attributes the foundation of Ancona to Syracusan exiles in the reign of Dionysius, still it is probable the place is of greater antiquity, as Scylax mentions it as belonging to the Umbri, and Pliny to the Siculi. In Trajan's time it was a port of importance. Its purple dye is celebrated by Italicus. According to Catullus, Venus was the favourite deity of the place. *Cram.—Strab.* 5.—*Catull.* 36.—*Plin.* 3. c. 13.—*Lucan.* 2. v. 402.—*Ital.* 8, v. 437.

ANCYRA, a town of Galatia among the Tectosages, or, according to others, of Phrygia. Both accounts are, in fact, true; the error lies in not distinguishing between the condition of the country at the period of Alexander's invasion, when Ancyra was a town of Phrygia Major, and its altered state at the time Arrian wrote, when part of Phrygia had taken the name of Galatia from the Gauls who occupied it about 250 B. C. According to the testimony of Q. Curtius and Arrian, Alexander marched from Gordium to Ancyra; so that the account of the former writer, who represents him as entering Paphlagonia, cannot be correct, as he must have passed to the right of that region, since he advanced by Ancyra to Cappadocia. Ancyra received many favours from Augustus, and the modern *Angoura* still preserves a magnificent inscription, reciting the principal circumstances of the life of that prince. It was near this city that Bajazet was made prisoner by Timour. *Chaussard.—D'Anville.—Q. Curt.—Arrian.*

ANCYRÆ, a town of Sicily, to the west of Agrigentum, on the Halycus, above Heraclea, which stood at its mouth.

ANDANIA, a town of Messenia, on the Arcadian frontier, a capital city before the domination of the Heraclidæ. Sir W. Gell observed its ruins between *Saliona* and *Krano. Cram.*

ANDECAVI, and ANDEGAVI. *Vid. Andes.*

ANDES, I. a tribe of Gallia Lugdunensis, to the north of the Ligeris. The Meduana flows through their territory, and near its mouth stands Juliomagus, the capital. Their territory is the modern *Anjou.* The name is otherwise Andecavi and Andegavi. *D'Anville.—Cæs. 2, Bell. Gall.* c. 35.——II. A village of Italy, near Mantua, where Virgil was born, hence *Andinus. Ital.* 8, v. 595.

ANDRICLUS, I. a mountain of Cilicia. *Strab.* 14.——II. A river of Troas, falling into the Scamander. *Plin.* 5, c. 27.

ANDROS, an island in the Ægean Sea, known by the different names of Epagrys, Antandros, Lasia, Cauros, Hydrussa, Nonagria. Its chief town was called Andros. It had a harbour near which Bacchus had a temple, with a fountain, whose waters during the ides of January, tasted like wine. *Ovid. Met.* 13, v. 648—*Virg. Æn.* 3, v. 80.—*Juv.* 3, v. 70.—*Plin.* 2. c. 103.—*Mela*, 1 and 2. The Andrians were compelled by Xerxes to join his armament, and were, therefore, after the termination of the war in Greece, reduced to the situation of a dependency by the Athenians. The modern name of the island is Andro, and, "though very fertile, it contains a population of less than 12,000. It is well watered, and its mountains are covered with forests." *Herodot.—Thuc.—Malte-Brun.*

ANELON, a river near Colophon. *Paus.* 8, c. 28.

ANEMOREA. *Vid. Hyampolis.*

ANGĪTES, a river of Thrace, falling into the Strymon. *Herodot.* 7, c. 113.

ANGLI, a people of Germany, at the north of the Elbe, from whom, as being a branch of the Saxons, the English have derived their name. *Tacit. G.* 40. They were not among those people, by whom, in its decline, the Roman em-

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pire was so frequently harassed. Writers of those times confounded them generally with the Chauci, Catti, and Cherusci, who dwelt on either side of the Weser as far as the Elbe or the Ems, and consequently west of the Cimbric Chersonese, the eastern corner of which (now Holstein), by the Little Belt and the gulf of Lubeck, was inhabited by the Angli. In the 5th century they united with the Saxons in the conquest of Britain, and settled themselves in that part of the island which took from them the name of East Anglia. *Danv.—Heyl. Cosm. —Thierry, Hist. Eng.*

Anguitia, a wood in the country of the Marci, between the lake Fucinus and Alba. Serpents, it it said, could not injure the inhabitants, because they were descended from Circe, whose power over these venomous creatures has been much celebrated. *Sil.* 8.—*Virg. Æn.* 7, v. 759.

Anicium, a town of Gaul. *Cæs. Bell. Gal.* 7.

Anigrus, now the *Sidero*, a river of Elis, which rises in the Lapitha mons of Arcadia, and has no visible outlet. For want of a descent to carry off the water, it forms into marshes, the miasma from which infects the country around it. In the time of Pausanias the whole district as far as the source of the river, was equally impregnated with this malaria. The fable of the Centaurs having infected the waters of this stream by washing in it the wounds inflicted by the poisoned arrows of Hercules, was founded upon this fact in the physical history of the country. The river was nevertheless supposed to possess medicinal properties, and to be under the protection of the nymphs called Anigriades. By some writers this river is thought to be the Minyeius, which belongs to the same region. *Paus.—Hom. Il.—Cram.*

Anio, and Anien, now *Teverone*, a river of Italy, flowing through the country of Tibur, and falling into the river Tiber about five miles at the north of Rome. At Tibur the Anio forms a cataract. This river was formerly made to contribute water for the supply of the capitol. This was first effected by M. Curius Dentatus, the censor, A. U. C. 471, who defrayed the undertaking with the spoils of Pyrrhus. The aqueduct was called Anio Vetus. The Anio Novus or Aqua Claudia, was an improvement upon these old works made under the reign of Claudian. *Cram.—Stat.* 1, *Sylv.* 3, v. 20.—*Virg. Æn.* 7, v. 683.—*Strab.* 5.—*Horat.* 1, od. 7, v. 13. —*Plut. de Fort. Rom.*

Anopæa, a mountain and road near the river Asopus. *Herodot.* 7, c. 216.

Ansibarii, a people of Germany, in the neighbourhood of the Chauci, on the left bank of the Weser. *Cluv.—Tacit. Ann.* 13, v. 55.

Antandros, now *St. Dimitri*, a city of Troas, inhabited by the Leleges, near which Æneas built his fleet after the destruction of Troy. It has been called Edonis, Cimmeris, Assos, and Apollonia. There is a hill in its neighbourhood called Alexandreia, where Paris sat, as some suppose, when the three rival goddesses appeared before him when contending for the prize of beauty. *Strab.* 13.—*Virg. Æn.* 3, v. 6.—*Mela.* 1, c. 18.

Antemnæ, a city of the Sabines on the Anio, built by the Aborigines, or, according to *Dion. Hal.* by the Siculi. This city was older than Rome, and among those which first resorted to arms upon the rape of the Sabine women. Near this place the younger Manlius forfeited his life by accepting the challenge of the gigantic Gaul. *Dion. Hal.—Virg. Æn.* 7.—*Liv.* 1, 10, and 7, 6.

Anthêdon, a city of Bœotia, which receives its name from the flowery plains that surround it. In this place was a temple of Proserpine, and also of the most ancient of the deities of Greece, the mysterious Cabiri. The inhabitants were principally fishermen, and are said to have pretended that they came from the marine god Glaucus. *Paus.—Lycoph.—Cram. Gr.*

Anthele, a small village between the Phœnix, a stream that falls into the Azopus, and Thermopylæ. "Close to this spot," says Cramer, "is the temple of Ceres, that of Amphictyon, and the seat of the Amphictyons." *Herodot.* 7, 200.—*Strab.* 7.—*Paus.*

Anthêmus, the same as Samos. *Strab.* 10.

Anthemusia, a city of Mesopotamia, of comparatively recent date, as its name was borrowed from that of the Macedonian Anthemus. *Strab.*

Anthêne, a town of Argolis. *Thucyd.* 5, c. 41.

Anthropophăgi, a people of Scythia that fed on human flesh. They lived near the country of the Messagetæ. *Plin.* 4, c. 12, l. 6, c. 30.—*Mela*, 2, c. 1.

Anthylla, a city of Egypt, on the Canopic mouth of the Nile. It maintained the queens of the country in shoes, or, according to *Athenæus* 1, in girdles. *Herodot.* 2, c. 98.

Anticrăgus, a mountain of Lycia, opposite Mount Cragus. *Strab.* 4.

Anticyra, two towns of Greece, the one in Phocis, and the other near mount Oeta, both famous for the hellebore which they produced. This plant was of infinite service to cure diseases, and particularly insanity; hence the proverb *Naviget Anticyram. Paus.* 10, c. 36.—*Persius*, 4, v. 16.—*Strab.* 9.—*Mela*, 2, c. 3.—*Ovid. Pont.* 4, ep. 3, v. 53.

Antigonia, I. an inland town of Epirus. *Plin.* 4, c. 1.——II. One of Macedonia, founded by Antigonus, son of Gonatus. *Id.* 4, c. 10. ——III. One in Syria, on the borders of the Orontes. *Strab.* 16.——IV. Another in Bithynia, called also Nicæa. *Id.* 12.——V. Another in Arcadia, anciently called Mantinea. *Paus.* 8, c. 8.——VI. One of Troas in Asia Minor. *Strab.* 13.

Antilibănus, a mountain of Syria, opposite mount Libanus, near which the Orontes flows. *Strab.—Plin.* 5, c. 20.

Antiochia, Epi-Daphne, I. a city of Syria, situated on the Orontes near its mouth, and now called Antakia. It was commenced by Antigonus, and from him called Antigonia; but completed by Seleucus, after he had defeated Antigonus at the battle of Issus. It was built near the ruins of an ancient city, called (2 *Kings*) Ribbah, in the land of Hameth; by *Josephus*, Rablata. It was called Epi-Daphne from its proximity to Daphne, which was lower down on the Orontes, and at length formed a suburb to the city. When the Christian religion became predominant, Antioch received the name of Theopolis, or The Divine City. Here the disciples were first called *Christians*. This city was for many ages the royal seat of the kings of Syria, and during the prosperity of the

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Roman empire, the residence of the prefect of the Eastern Province, and afterwards of the Præfectus prætorio Orientis, whose jurisdiction extended over Thrace, Asia, Pontus, and Egypt. It was the residence of many of the Roman emperors, and also the seat of the patriarch. After changing masters frequently during the holy wars, it at length fell into the hands of Saladin, and thenceforth rapidly declined. Though almost depopulated, a great part of the ancient walls still remain as a monument of its former grandeur. *Heylin.—D'Anville.—2 Kings*, 23, 33.—*Acts*, 11, 26.——II. A city called also Nisibis, in Mesopotamia, built by Seleucus, son of Antiochus.——III. The capital of Pisidia, 92 miles at the east of Ephesus.——IV. A city on mount Cragus.——V. Another near the river Tigris, 25 leagues from Seleucia, on the west.——VI. Another in Margiana, called Alexandria and Seleucia.——VII. Another near mount Taurus, on the confines of Syria.——VIII. Another of Caria, on the river Meander.

ANTIPĂROS, a small island in the Ægean Sea, opposite Paros, from which it is about six miles distant.

ANTIPĂTRIS, a city of Samaria, built by Herod in memory of his father Antipater, 15 miles distant from Lydda, and 26 from Cæsarea. The village which existed before the building of the city on the same spot, was called *Chabarzaba*.

ANTIPHĔLI PORTUS, a harbour on the African side of the Red Sea. *Strab.* 16.

ANTIPŎLIS, a city of Gaul, built by the people of Marseilles. *Tacit.* 2, *Hist.* c. 15.

ANTIRRHIUM, a promontory of Ætolia, opposite Rhium in Peloponnesus, whence the name. It was also called Rhium Ætolicum, and Rhium Molycrium. Together with the promontory of Rhium on the Achaian coast, it closed the Sinus Corinthiacus upon the west, allowing but a passage of about a mile in width, through which the waters of this gulf pass into the Sinus Patræ. On the Ætolian side stood a temple of Neptune, and on both are now erected fortresses, whence, according to D'Anville, their present name of the Dardanelles of Lepanto. *Strab.* 8.—*Thucyd.—Cram. Gr.*

ANTITAURUS, one of the branches of mount Taurus, which runs in a north-east direction through Cappadocia, towards Armenia and the Euphrates.

ANTIUM, a maritime town of Italy, built by Ascanius, or, according to others, by a son of Ulysses and Circe, upon a promontory 32 miles from Ostium. It was the capital of the Volsci, who made war against the Romans for above 200 years. Camillus took it, and carried all the beaks of their ships to Rome, and placed them in the forum on a tribunal, which from thence was called *Rostrum*. *Horat.* 1, od. 35.—*Liv.* 8, c. 14. The town itself (now *Anzo*) had no harbour; but all its maritime and naval affairs were conducted by means of the neighbouring port Ceno. Antium and the Antiates occupy a considerable space in the history of Rome. From this city Coriolanus marched against this country to punish the ingratitude of his countrymen; and here the Roman Senate conferred on Augustus the prostituted title of *father of his country*. Several of the emperors in later days made Antium their residence, and Nero was born within its walls. It did not lay aside its hostility to Rome, notwithstanding the frequent Roman colonies that settled there, till the privileges of citizenship being awarded to its inhabitants, it seemed rather to share than to be subject to the Roman power and empire. Its magnificence and taste are attested by the remains of antiquity, and particularly by the Apollo Belvidere discovered among its perishing remains. *Dion. Hal.* 9, 56.—*Suet.—Cram. Gr.*

ANTŌNIA, a castle of Jerusalem, which received this name in honour of M. Antony. It was Herod, who, having fortified this castle so that a whole legion might be defended within it, assigned to it the name of Antonia in compliment to Antony.

ANTONIOPŎLIS, a city of Mesopotamia. *Marcell.* 8.

ANXUR, called also Tarracina, a city of the Volsci, taken by the Romans, A. U. C. 348. *Horat.* 1, *Sat.* 5, v. 26. *Lucan.* 3. v. 84. *Virg. Æn.* 7, v. 799.

ANYDROS, one of the two summits of mount Hymettus, sometimes called also the Dry Hymettus.

ANZĂBAS, a river of Assyria near the Tigris. *Marcel.* 18.

AŎNES, the inhabitants of *Aonia*, called afterwards Bœotia. They were probably anterior to that which is called the arrival of Cadmus, and may have been a branch of the primitive tribes of semi-barbarians who occupied the countries of Greece, even at that period with which the received traditions of history commence. The muses have been called *Aonides*, because Aonia was more particularly frequented by them. *Paus.* 9, c. 3.—*Ovid. Met.* 3, 7, 10, 13. *Trist.* el. 5, v. 10. *Fast.* 3, v. 456, l. 4. v. 245.—*Virg. G.* 3, v. 11.

AONIA, one of the ancient names of Bœotia.

AORNOS, AORNUS, AORNIS, I. a town of India, situate upon a high and almost inaccessible rock near the springs of the Indus, towards the borders of Bactriana the present *Cabul*, and at the base of that part of the Asiatic range of mountains called by the ancients the Taurus, which, with the name of Embodi, stretched to the north-east and separated India from the nearer Scythia. This town cost Alexander great pains in its reduction, which, perhaps, would not have been of such pressing importance to him, but for the tradition which excited his vanity in reporting that Hercules himself had been foiled in the attempt to accomplish the taking of the place. According to D'Anville it is now *Tchekin-kot, or Renas*.——II. Another, in Bactriana, near the source of the Oxus, also taken by Alexander. Its modern name is *Telchan. Arr.—D'Anville.*

AOUS, or ÆAS, now the *Voiousa*, a river of Illyria, which rises in the Pindus chain of mountains, and, passing by Apollonia, empties into the Adriatic Sea, not far from the island of Saso. The river crosses the defiles of *Kleissoura* the ancient Aoi Stena. "The situation of this town is singular in the extreme. It lies at a considerable height up the mountain, which is a rock totally bare of cultivation, and above it appears a large fortress, built upon the very edge of a precipice more than 1000 feet in perpendicular height. Looking down, we behold the

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Aous still chafing its channel between two tremendous walls of Rock, which scarcely leave room for the river and the narrow road that runs along its side." Pouqueville informs us that the flames which, according to the ancients, used to issue in the midst of streams and verdant meadows from extensive beds of fossil pitch at the confluence of the Aous and the Suchista are at present very rare. *Vid. Nymphæum. Aristot.—Strab.—Hughes.—Malte-Brun.*

Apamĭa, or Apamēa, now *Amphion Karahisar*, a city of Phrygia in Asia Minor, situate either on the Meander, at its confluence with the Marsyas, or in that immediate region. Its ancient designation of *Cibotos*, a coffer, was applied to it from the quantity of wares which were deposited and collected there to be exported from Asia Minor, or to be distributed through that peninsula. It was, next to Ephesus, the most commercial city lying between the Mediterranean, the Euxine, and the Ægean seas. "Its modern name, signifying the *Black Castle of Opium*, justifies the belief," says D'Anville, "that this narcotic is there prepared." Apamea was not a very ancient city, having been founded by Antiochus Soter (who named it after his mother), on the ruin of the more ancient Celænæ.——Another, the earlier name of which was Myrlea, in Bithynia.——A third, in Syria, of which it was a principal city. It was situated between the Orontes and a little lake, and there it is said that Seleucus Nicator fed his elephants of war, the number of which was no less than 500. *Strab.—Plin.—D'Anv.*——Of Media. ——Mesopotamia.——Another near the Tigris.

Aparni, a nation of shepherds near the Caspian Sea. *Strab.*

Apelaurus mons, a hill in the Stymphalian territory, where Philip defeated the Eleans and Ætolians. It was about a mile from the city of Stymphalus. *Polyb.*

Apenninus, a ridge of high mountains through the middle of Italy, "branching off from the maritime Alps in the neighbourhood of Genoa, running diagonally from the Ligurian Sea to the Adriatic in the vicinity of Ancona, and from thence continuing nearly parallel with the latter sea as far as the promontory of Gargano. From this point it again inclines to the Mare Inferum, till it terminates in the promontory of Leucopetra near Rhegium." *Cram. It.* Some have supposed that they ran across Sicily by Rhegium, before Italy was separated from Sicily, *Lucan*, 2, v. 306.—*Ovid. Met.* 2. v. 226.—*Ital.* 4, v. 743.—*Strab.* 2.—*Mela*, 2, c. 4.

Aphaca, a town of Palestine, where Venus was worshipped, and where she had a temple and an oracle.

Aphar, a city of Arabia Felix, the Saphar of Ptolemy and Pliny. From the latter form the Sapphoritæ derive their name.

Aphĕtæ, a part of Thessaly, according to *Herod.* 80 stadia distant from Artemisium, though Strabo places it near Iolchos. From this port the Argonauts are said to have set sail. Xerxes' fleet was stationed here previous to the engagements off Artemisium. It is now *Fttio. Cram.*

Aphrodisias, now *Gheira*, a town of Caria, sacred to Venus. *Tacit. Ann.* 3, c. 62.

Aphrodisium, I. a town in the eastern part of the island of Cyprus, to the north of Salamis, from which it is distant 70 stadia.——II. A temple of Venus, on the promontory at the south-east extremity of the Pyrenees, and on the common boundary of Spain and Gaul. It is also called Venus Pyrenæa.——III. Another in Latium, common to the Latins, situated probably between Ardea and Antium. *Cram.*

Aphytis, a town of the peninsula Pallene, mentioned by Herodotus and Thucydides as next to Potidæa. Here was a celebrated temple of Bacchus, to which Agesipolis king of Sparta, was removed shortly before his death. Lysander besieged the town; but the god of the place appeared to him in a dream, and advised him to raise the siege, which he immediately did. Theophrastus, who speaks of its vineyards, makes the name Aphyte, as also Strabo. *Cram. —Herodot.* 7, 123.—*Thucyd.* 1, 64.

Apia, an ancient name of Peloponnesus, which it received from Apis, son of Apollo, according to Æschylus, or from an Argive chief, son of Phoroneus.

Apidănus, now the *Vlacho Iani*, described by Herodotus as the largest river of Achaia; though its waters were insufficient to supply the Persian army. It joins the Enipeus near Pharsalus, and flows with it into the Peneus. *Cram.—Herodot.* 7, 197.

Apĭna, and Apinæ, a city of Apulia, destroyed with Trica, in its neighbourhood, by Diomedes; whence came the proverb of *Apina and Trica*, to express trifling things. *Martial.* 14 ep. 1.—*Plin.* 3, c. 11.

Apiŏla, and Apiolæ, a city of the Latins, in the territory of Setia, said to have been taken and burned by Tarquinius Priscus, and to have furnished from its spoils the sums necessary for the construction of the Circus Maximus. According to *Corradini*, the name of *Valle Apiole* is given in old writings to a tract of country situated between Sezza and Piperno. *Cram.—Dion. Hal.* 3, 49.—*Liv.* 1, 35.

Apollĭnis Arx, I. a place at the entrance of the Sybil's cave. *Virg. Æn.* 6.——II. Promontorium, a promontory of Africa. *Liv.* 30, c. 24.——III. Templum, a place in Thrace. ——IV. In Lycia. *Ælian. V. H.* 6, c. 3.

Apollonia, I. a town of Illyria, near the mouth of the Æas or Aous, a celebrated colony of Corinth and Corcyra. Its laws, commended by Strabo for their wisdom, were framed rather on the Spartan than the Corinthian model. Pyrrhus is said to have contemplated the idea of throwing a bridge over the Hadriatic from Apollonia to the Apulian port Hydrus. Augustus spent many years of his early life, which were devoted to literature and philosophy, in this city. The ruins of the ancient town still bear the name of *Pollina*, but are very inconsiderable. *Cram.—Strab.—Scymn.* ch. 438.—*Scylax.—Ælian. Var. Hist.* 13, 16.—*Aristot. Polit.* 4, 4.—*Thuc.* 1, 26.—*Diod. Sic.* 18.—*Plin.* 3, 11.—*Suet.*——II. A town of Mygdonia. ——III. Of Crete.——IV. Of Sicily——V. On the coast of Asia Minor.——VI. Another on the coast of Thrace, part of which was built on a small island of Pontus, where Apollo had a temple.——VII. A city of Thrace.—— VIII. Another on mount Parnassus.

Apŏnus, now *Abano*, a fountain, with a village of the same name, near Patavium in Italy. The waters of the fountain, which were hot,

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were wholesome, and were supposed to have an oracular power. *Lucan.* 7, v. 194.—*Suet. in Tiber.* 14.

Appia Via. *Vid. Via.*

Apsinthii. *Vid. Absynthii.*

Apsus, a river of Macedonia, falling into the Ionian Sea between Dyrrachium and Apollonia. It is now the *Crevasta*, and was rendered famous by the military operations of Cæsar and Pompey upon its banks. *Lucan*, 5, v. 46.

Aptera, an inland town of Crete. *Ptol.*—*Plin*, 4, c. 12.

Apulia, now *Puglia*, a country of Magna Græcia in the south of Italy. If this portion of country received its name, as historians believe, from the Apuli who early established themselves there, it very soon extended itself, with the name of Apulia, beyond the little territory occupied by that obscure people. In the time of Augustus, it comprehended all the region that lay between Samnium and Lucania on the west, and the Adriatic on the east, having for its northern boundary the Tifernus, and terminating on the south in the Iapygian promontory, on either side of which was the Adriatic or the Tarentine gulf. This tract of country was divided into Messapia, or, as the Greeks denominated it, Iapygia, Peucetia, and Daunia. The last of these may be considered the proper Apulia, at least as far as from the Tifernus, which separated it from the Ager Frentanus, to the Lacus Urianus. Within these narrow bounds the Apuli were limited, and the rest of Daunia seems to have had no greater right to the name of Apulia than had Peucetia and Messapia. The Calabri sometimes gave their name to the southern part of Messapia, which was called from them Calabria. The Greek historians extended the name of Iapygia so as to make it coextensive with the Apulia of the Latins in its greatest width. This distinction in the use of the names of Apulia and Iapygium should be constantly in the mind of the reader of Roman history. Apulia was the scene of many contests between the Romans and the Samnites in the early days of the former people; and after the fatal battle at Cannæ the Apulians took part with the Carthaginians. After long and patient remonstrance, the Apuli obtained from the Roman senate the declaration of their civil and municipal rights. *Strab.*—*Plin.*—*Liv.*—*Polyb.*—*App.*—*Cram. It.* It was famous for its wools, superior to all the produce of Italy. Some suppose that it is called after Apulus, an ancient king of the country before the Trojan war. *Plin.* 3, c. 11. *Cic. de Div.* 1. c. 43.—*Strab.* 6.—*Mela*, 2, c. 4.—*Martial. in Apoph.* 155.

Aqua Ferentina, a stream and a spring near the ancient Bovillæ, "distinguished in the early annals of Latium as the place where the confederate Latin cities assembled in council." *Cram. Gr.*

Aquilaria, a place of Africa. *Cæs.* 2, *Bell. Civ.* 23.

Aquileia, or Aquilegia, a celebrated city of Venetia, between the Alsa and the Natiso, some distance from the coast, at the head of the Adriatic. It was built by a party of Gauls about 187 B. C., and almost immediately fell into the hands of the Romans. In the time of Cæsar it had become of the greatest importance as a military post, and was, indeed, the "bulwark of Italy on its north-eastern frontier." All the trade of Italy with the Illyrians and Pannonians passed through this place; and, as it was situate near the easy passage of the Julian Alps, and by this means in direct communication with the Save, the intercourse with all the nations with which the Romans were not at war, between the Adriatic and the Danube, was rendered free to the Aquileienses. It successfully resisted the assault of Maximinianus, who, in the later days of the empire, sought to gain possession of it; but it was unable to resist the strength of Attila, and was conquered and sacked by that barbarian. Ausonius had assigned it the rank of the ninth city of the whole empire. It is supposed that some change has taken place in the bed of the Natiso, which has left the site of Aquileia different from what it was in former times as regards its proximity to the banks of that river. The modern town, which stands near the ruins of the old, has assumed the name of Aquileia. *Strab.*—*Herodian.*—*Plin.*—*Aus.*—*Cram. It.*

Aquilonia. There were two towns of this name in Samnium, one on the borders of Apulia, now *Lancedogua*, and the other situate at the source of the Trinius, east of Samnium. It was here that the consecrated army of the Samnites encamped to make a last mighty, but, as it proved, an unavailing effort against the ambitious power of Rome. *Liv.* 10, c. 38.

Aquinum, a town of Latium, on the borders of the Samnites, where Juvenal was born. A dye was invented there which greatly resembled the real purple. *Horat.* 1, ep. 10, v. 27.—*Strab.*—*Ital.* 8, v. 404.—*Juv.* 3, v. 319.

Aquitania, a third of Gaul as described in the commentaries of Cæsar. It extended from the Pyrenæi montes on the south, as far as the Garumna (the *Garonne*) upon the north, and from the Gallic ocean, now *Bay of Biscay*, on the west, to Gallia Provincia or Narbonensis on the east. This, though by no means one third of Gaul in extent of surface, was considered to constitute that proportion in population, and still more in importance. On the establisbment of the empire by Augustus, when all his vast dominions were divided again in accordance with his views, Aquitania was continued from the *Garonne* to the *Loire*, which formed the half of its eastern limits as well as the whole of its boundary upon the north. At a still later period, another division of this district of country was made. The original Aquitania, with a small addition on the north, was called Novem Populana; and the country on that side of the *Garonne* was divided into Aquitania prima on the east, and Aquitania secunda on the west and bordering on the ocean. Aquitania prima was an important part of Gaul long before it assumed that name, and many centuries before the christian era, was formed into a regular monarchy. Its capital was first Avaricum, after which it took the name of the principal inhabitants, the Bituriges. It is now the city of *Bourges*. The capital of Aquitania secunda was Burdegala, *Bourdeaux*; and many modern names of that part of France are manifest modifications of those of the ancient inhabitants, as the province of *Saintonge* from the Santones. Aquitania proper, or Novem Populana, was overrun by the Vascons in the ruin of the em-

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pire, and that part of France which is called *Gascony* still bears their name; while the province of *Guienne* upon its north still seems, as D'Anville thinks, to preserve something of the former Aquitaine.

ARABIA, a large country of Asia. Its situation and boundaries are thus given by Malte-Brun. "It occupies an intermediate position between the rest of Asia and Africa. Its south-east boundary forms a part of the shore of the Indian ocean. On the opposite side it is bounded by Syria, by which it is separated from the Mediterranean. On the north-east its variable limits follow very much the course of the Euphrates. From Persia it is separated by the Persian gulf. From Egypt and Abyssinia in Africa, by the Arabian gulf or Red Sea." "An important datum for the determination of Arabia is contained in the statement that 'the Arabian chain of mountains from west to east measures two months' journey, (i. e. 12,000 stadia,) from the edge of the valley of the Nile, to the region of frankincense.' I say from *the edge of the valley of the Nile*, because the gulf is considered as inland, and not as a boundary of the country. But according to this, the region of frankincense cannot reach farther south than Upper Egypt, which does not agree with the former statement on the extension of Arabia to the south. It may be, moreover, remarked, that no blame can be attached to Herodotus for considering the whole of Arabia as mountainous as Arabia Petræa and the chain of mountains between the Nile and the Arabian gulf were alone known to him." *Niebuhr.* g. The ancient division of the peninsula, which in part originated with Ptolemy, was into Arabia Petræa, Arabia Felix, and Arabia Deserta. The first of these extended from the confines of Judæ to the Arabic gulf, and towards the west it bordered on Egypt. The part that touched on Judæ was called Idumea. It was added by Trajan to Palestine, and formed afterwards a province apart, by the name of the third Palestine. Through the deserts of this part of Arabia the Israelites accomplished their miraculous passage; and here arose the mountains of Horeb and Sinai. South of the Stony Arabia was Arabia Felix, bounded on the east by the Arabic gulf, and on the south by the Erythrean Sea. A great part of this portion of Arabia is now called *Yemen*, a name analogous, in some measure, to that of Felix which it bore among the Greeks and Latins. Its principal inhabitants were the Sabæi; but at a later period the inhabitants of the southern coast, including the Sabæi, were called Homeritæ. In this region are the more modern cities of Mecca and Medina on the Sinus Arabicus. The ancients also included the western shore of the Persian gulf in the happy Arabia, confining Arabia Deserta to the region lying between Syria and Babylon south of the Euphrates. At a later period, all this, confining Arabia Felix within narrow bounds on the Arabian gulf, was considered to belong to the barren Arabia. A small tribe inhabiting, or rather wandering through, a portion of this district east of Arabia Petræa, were called Saraceni by Pliny and Ptolemy, who were the first that mention them, and gave its origin to the wide empire of the Saracens in Asia, Europe, and Africa. The people of Arabia are of two distinct races, the later of which descends from Ishmael, and the earlier from Jectan or Kaptan; and these are the genuine Arabs, distinguished from the Ishmaelites in their mode of life no less than in their origin. The nomadic habits of the latter are proverbial; but the descendants of Jectan early formed themselves into communities, and lived under the protection of laws and the authority of kings. Arabia has never been absolutely subdued by any of the powerful empires that surrounded it. Alexander failed to make it the centre of his dominion, and the Roman authority was partially felt and not widely diffused in this peninsula. Under the Caliphs it formed a brilliant empire; literature, science, and the arts flourished among its inhabitants, but they have returned to their nomadic habits, and now are, generally, but in the second stage, not of civilized life, but of the rudest society. *Plin.—Ptol.—Arr.—D'Anville.—Malte-Brun.—Herodot.* 1, 2, 3, and *Diod.* 1 and 2.—*Plin.* 12 and 14.—*Strab.* 16.—*Xenoph.*

ARABICUS SINUS, the *Arabian Gulf*, or *Red Sea*. An arm of the sea lying between Egypt on the west and Arabia on the east. The Red Sea does not answer to the Mare Rubrum of the ancient geographers, which lay between the Indian peninsula and the coasts of Africa and Arabia. "It occupies," says Malte-Brun, "a deep cavity, which receives no river, and presents the appearance of an ancient strait which once united the Indian ocean and the Mediterranean, and which has been filled up at its northern extremity. It is filled with sunken rocks, sand-banks, &c. which allow but little space for free navigation. The name of Red Sea seems to be derived from Edom of Idumea, which also signifies red." *Plin.* 5, c. 11.—*Strab.*

ARBIS, ARAMUS, ARBIS, a river, which running nearly parallel with the Indus, separates India from Gedrosia, the south-eastern province of Persia. It emptied into the Erythrean, now the *Arabian Sea*. The borders of this river were inhabited by a people from whom it took, or to whom, perhaps, it communicated, its name. *Arr.*

ARACCA, and ARECCA, a city of Susiana, on the eastern side of the Tigris. "It attracts the attention of the learned," says D'Anville, "by reason of the affinity in its name with that of Erech, mentioned in the Old Testament among the cities constructed by Nimrod." *Tibul.* 4, 1.—*D'Anville.*

ARACHNÆUS MONS, I. a mountain of Argolis, mentioned by Æschylus as the last station of the telegraphic fire by which the news of the capture of Troy was transmitted to Mycenæ. The modern name is *Sophico*. *Cram.—Agam.* 299.——II. A city of Thessaly.

ARACHOSIA, a province of Asia, bounded on the north by the Paropamisus chain, on the east by the mountains which form the western limit of India, on the south by Gedrosia, and on the west by Drangiana. Its capital, Arachotus, is named *Rockhage*, and the country *Arrockhage*. *Chaussard.—D'Anville.*

ARACTHUS, or ARACTHUS, or ARETHAN, a river of Epirus, which rises in the part of the chain of Pindus belonging to the Tymphæi, and flowing in a southerly direction, empties into the Ambracius Sinus near Ambracia. As the Arachthus, according to Lycophron, was consi-

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dered the boundary of Greece on this side, and Ambracia was accounted a city of Græcia Propria, it must have been situated upon the left bank of the river. That the Arachthus was a considerable stream may be inferred from Livy, who relates that Perseus, king of Macedon, was detained on its banks by high floods in his way to Acarnania. *Cram.*—*Liv.* 43, 21.

Aracynthus, I. a chain of mountains running in a south-easterly direction from the Achelous to the Evenus, by Pliny and other writers ascribed to Acarnania; but by Strabo and Dionysius Periegetes, to Ætolia. Its present name is mount *Zigos.*——II. Another in Bœotia, whence Minerva is called *Aracynthia. Cram.*

Aradus, a city of Phœnicia, which formed, in very ancient times, an independent state. This city was built upon a rock at some distance from the coast, and was, perhaps, at one period the third in magnitude and importance in the country. The modern name is *Ruad.* The rock upon which it stood was so steep that the houses seemed to be built one on the top of the other. *Mela*, 2, 7.—*Vass. ad Mel.*

Ara Philænorum, I. altars erected by the Carthaginians near the Syrtis Major, on the common boundary of Cyrenaica and the territory of Carthage, in commemoration of the generous self-devotion of the Philæni. Pliny says they were of sand, and in Strabo's time they had ceased to exist. The surrounding region, however, retained the name. *Sallust. Jug.* 19, 79.—*Plin.* 5, 4.——II. Rocky islands, off the Carthaginian coast, 230 stadia from the city, now called by the natives *Zowamoore*, and laid down in charts under the name of *Zimbra.* They were anciently called Ægimurus. The name of Aræ Servius traces to the circumstance of the Romans and Carthaginians having made peace there, and having fixed the islands as the limits of their respective dominions. But, according to Livy, a truce was broken here, not peace made; and in Polybius, the limits of empire are otherwise established. Some confound the islands in question with the Ægates, which lay off Lilybœum in Sicily. *Heyne, Æn. Exc.* 4, lib. 1.——III. An early name of the little state of Phlius, which may be referred to Argolis, since Homer represents it as dependent on the kingdom of Mycenæ. *Cram.*—*Il. B.* 509.

Arar, a river of Gallia Celtica, which rises in mount Vogesus, and flows into the Rhone near *Lyons*, forming in its course the line of separation between the Ædui and Sequani. Ammianus Marcellinus first called it Sacona; whence the Sancona of later writers and the French *Saone.* It flows with such incredible slowness that the eye cannot distinguish the direction of its current; whence Pliny calls it the "sluggish river." *Cæs. Lemaire.*

Araxes, I. a name given to several rivers of antiquity, supposed by D'Anville to be used as an appellative term. In the Anabasis of Xenophon it is applied to the Mesopotamian Chaboras, *Al-Khabom. D'Anville.*——II. A river which rises in mount Abus, and flowing through Armenia past mount Ararat, holds its course easterly to the Caspian, into which it empties, having previously, according to Pliny and others, formed a junction with the Cyrus. It is now the *Arras. Chaussard.*——III. The same name is also applied to the Rha of Ptolemy, the modern *Volga. Chaussard.*——IV. Otherwise called the Oroatis, Arois, and Ares, a river which serves as the boundary between Persis and Susiana. It was composed of many mountain torrents. It is now the *Bendemir. Chaussard.*

Arbela, (*orum,*) the principal town of the Assyrian province Adiabene, situated between the rivers Lycus and Caprus, and still existing under the name of *Esbil.* The final victory of Alexander over Darius has rendered this place famous, though the actual place of battle was at Gaugamela, nearer to the Tigris, and on the opposite side of the Zab to Arbela. *D'Anville.*

Arcadia, I. "a province of Peloponnesus, occupying the central part, and enclosed on all sides by lofty mountains. On the north it is separated from Achaia by the elevated summit of mount Cyllene, extending from the borders of Phliasia in Argolis to the chains of Erymanthus, Scollis, and Pholoe, on the confines of Elis. From this point another ridge forms the western boundary, dividing Arcadia from the latter province and Triphylia, and uniting on the right bank of the Neda and on the confines of Messenia with those mountains which form the southern belt of Arcadia; these, under the names of Lycæus, Cerausius, and Mænalus, run from east to west along the Messenian and Laconian frontiers as far as the borders of Argolis and Cynuria, where they join mount Parthenius. This last mountain, together with Artemisium, closes the periphery of the province on the eastern frontier, by reuniting itself with the Stymphalian hills and the more elevated range of Cyllene. Within this great quadrangular basin other secondary ridges branch off, and intersect each other in various directions, forming several minor valleys, the waters of which, however, all finally discharge themselves into the Alpheus before it enters the Elean territory. Arcadia was, next to Laconia, the largest and most populous province of the Peloponnesus." The Arcadians had remained in quiet possession of their country from time immemorial; whence their claim to an antiquity which exceeded that of the moon. Pelasgus was said to have been their first king. In the time of Homer they were united under one chief; subsequently, till after the battle of Leuctra and the building of Megalopolis, they were mere soldiers of fortune. The Theban policy of convening a general council at Megalopolis, and thus uniting the whole people, had the effect of checking the power of Lacedæmon. Afterwards Arcadia became connected with the Achæan league, of which Megalopolis was the chief city after the death of Aratus. In Strabo's time the principal cities of this province had fallen into decay. Its natural resources consisted chiefly in its rich pastures. *Cram.*——II. A town of Crete, north-east of Gortys. Its ruins are now named *Arcadioti.*

Arcanum, the name of a villa belonging to Q. Cicero, between Arpinum and Aquinum. It was so called from being situated near an ancient city named Arx. *Cram.*

Archippe, a city of the Marsi, destroyed by an earthquake, and lost in the lake of Fucinus. *Plin.* 3, c. 19.

Ardea, formerly Ardua, a town of Latium,

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built by Danae, or, according to some, by a son of Ulysses and Circe. It was the capital of the Rutuli, and was situated about three miles from the sea. Strabo informs us that the country about Ardea was marshy, and the climate therefore unhealthy. Ardea was colonized by the Romans, and Menenius Agrippa was one of the triumvirs who led the colony. It was again colonized under the emperor Hadrian. This city at an early period contributed to the foundation of Saguntum in Spain. The ruins still bear the name *Ardea*. Tarquin the Proud was pressing it with a siege when his son ravished Lucretia. A road, called *Ardeatina*, branched from the Appian road to Ardea. *Cram.—C. Nep. in Attic.* 14.—*Liv.* 1, c. 57, l. 3, c. 71, l. 4, c. 9, &c.—*Virg Æn.* 7, v. 412.—*Ovid. Met.* 14, v. 573.—*Strab.* 5.

Arduenna, now *Ardenne*, a large forest of Gaul in the time of J. Cæsar, which extended 50 miles from the Rhine to the borders of the Nervii. *Tacit.* 8, *Ann.* c. 42.—*Cæs. Bell. Gall.* 6, c. 29.

Arelātum, now *Arles*, a town in that part of Gallia Narbonensis which bore the name of Viennensis. Thither the emperor Honorius transferred the seat of the prætorian prefecture of Gaul, when Treves, sacked by the barbarians, was no longer in a state to maintain this pre-eminence. A little above *Arles* the *Rhone* divides itself into two arms, to form two principal mouths called Gradus, now *Les Graus du Rhone. D'Anville.*

Areopăgus, or the *Hill* of Mars. This eminence, which rose in the city of Athens a short distance north-west of the Acropolis, derived its name from the mythological tradition which reported that Mars had been the first culprit arraigned upon this spot, thenceforward sacred to justice. At a period comparatively late, this court was roofed in and otherwise enclosed; but for a long time after it had been consecrated to the trial and adjudication of criminal cases, it was but an open space, in which were two rude seats for the accused and his accuser, with an altar dedicated to Minerva, the tutelar deity of the Athenians. In the immediate vicinity was the temple of the furies alluded to in the Eumenides of Æschylus and the Œdipus at Colonos, of Sophocles. *Paus.—Att.—Æsch.*

Arethūsa, I. a fountain, now dry, in the island of Ortygia near Syracuse. It was necessary to defend this fountain from the sea, with which it would have been confounded but for a stone wall that protected it. Here it was that the poets fabled the river god Alpheus to have overtaken the nymph Arethusa, after having followed her, transformed into a fountain, under the bed of the sea. *Ovid.—Theoc.*——II. A lake of upper Armenia, near the fountains of the Tigris. Nothing can sink under its waters. *Plin.* 2, c. 103.——III. A town of Thrace. ——IV. Another in Syria.

Argæus, a mountain of Cappadocia, covered with perpetual snows, at the bottom of which is the capital of the country called Maxara, from the summit of which it is said the Euxine on one side, and the Mediterranean on the other, are distinctly discernible." *Claudian.*

Argeāthæ, a village of Arcadia. *Paus.* 8, c. 23.

Argennum, a promontory of Ionia.

Argentoratum, now *Strasburg*, a city of the Triboci, on the Rhine.

Argia. *Vid. Argolis.*

Argilus, a town of Thrace, near the Strymon, built by a colony of Andrians. *Thucyd.* 4, c. 103.——*Herodot.* 7, c. 115.

Arginūsæ, three small islands near the continent, between Mitylene and Methymna, where the Lacedæmonian fleet was conquered by Conon the Athenian. *Strab.* 13.

Agrippæi, a nation among the Sauromatians, born bald and with flat noses. They lived upon trees. *Herodot.* 4, c. 23. D'Anville considers them, with reason, to have been rather a caste than a nation.

Argolicus sinus, a bay on the coast of Argolis, between that district and Laconia; now the *Gulf of Napoli. D'Anville.*

Argōlis, and Argia, a part of the Peloponnesus, bounded on the north by the country of the Corinthians and Sicyonians, and on the west by Arcadia; on the south it terminated in the territory of Cynuria, on the borders of Laconia, and on the east it was washed by the Saronic gulf. The southern shore of that part of Argolis which lay on the western side of the Argolic gulf extended to the Myrtoan sea. All Argolis contained, perhaps, an area of nearly 1100 square miles. The face of the country was diversified with hills, and the valleys extending between them were well cultivated and fertile. The Pelasgi are supposed to have been its earliest colonists; and they probably gave their name to the country, till, on the arrival of Danaus, its inhabitants assumed that of Danai. For a long time Argolis is supposed to have formed but one undivided dominion; but about the period to which belongs the history or the fable of Acrisius, it was divided into the kingdoms of Argos and Tiryns, under the sway of Acrisius and Prœtus his brother. Perseus, the grandson of Acrisius, erected yet another principality, to which he gave the name of Mycenæ, and which, for a time, assumed the superiority among all the cities of Argolis. The partial union of the families of Pelops and Hercules in the person of Atreus, again united the different states of Argolis; and Tisamenes, the son of Orestes, at the time of the return of the Heraclidæ to the Peloponnesus, beheld himself acknowledged lord of Argolis, and the most influential monarch of the south of Greece. Eighty years after the destruction of Troy this prince was expelled, and the lineal descendant of Hercules, Temenus, the restorer of his race, assumed the government of a territory equally extensive, but with power greatly curtailed. Some time afterwards the Argives deposed their sovereign Meltas, the last of the Temenic family, and established republican institutions throughout his former dominions. Argolis was, for the most part neutral during the struggle of the Greeks against their Persian enemies; but in the Peloponnesian war it was generally found in a state of hostility to Lacedæmonia. *Strab.—Paus.—Hom. Il.* 2, 107.—*Thucyd.—Cram. Gr.*

Argos (*sing. neut.* and *Argi, masc. plur.*) I. an ancient city, capital of Argolis in Peloponnesus, about two miles from the sea, on the bay called *Argolicus sinus*. Juno was the chief deity of the place. The kingdom of Argos was founded by Inachus 1856 years before the

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Christian era, and after it had flourished for about 550 years, it was united to the crown of Mycenæ. Argos was built, according to Euripides, *Iphig. in Aulid.* v. 152, 534, by seven cyclops who came from Syria. These cyclops were not Vulcan's workmen. The nine first kings of Argos were called *Inachides*, in honour of the founder. Their names were Inachus, Phoroneus, Apis, Argus, Chryasus, Phorbas, Triopas, Stelenus, and Gelanor. Gelanor gave a kind reception to Danaus, who drove him from his kingdom in return for his hospitality. The descendants of Danaus were called *Belides*. Agamemnon was king of Argos during the Trojan war; and 80 years after the Heraclidæ seized the Peloponnesus, and deposed the monarchs. The inhabitants of Argos were called *Argivi* and *Argolici*; and this name has been often applied to all the Greeks without distinction. *Plin.* 7, c. 56.—*Paus.* 2, c. 15, &c.—*Horat.* 1, od. 7.—*Ælian. V. H.* 9, c. 15.—*Strab.* 8.—*Mela.* 1, c. 13, &c. l. 2, c. 3.—*Virg. Æn.* 1, v. 40, &c. This city, which still preserves its name, "was generally looked upon," says Cramer, "as the most ancient city of Greece. The walls were constructed of massive blocks of stone, a mode of building generally attributed to the cyclops. It was protected by two citadels, and surrounded by fortifications equally strong. The principal one was named Larissa." The government of Argos, after the expulsion of the kings, was that of a republic; and one cause of her frequent wars with Sparta was the essential difference of principle that actuated her republican institutions, contrasted with the aristocratic character of the Spartan laws. The population was divided into three classes, of which one consisted of the free inhabitants of the city, the surrounding people or Perioikoi constituted the second, and the Gametes or slaves were the third; amounting in all, perhaps, to about 110,000 souls.——II. Another in Macedonia, called Oresticum.——III. Another in Thessaly, by some supposed to be the same as Larissa. ——IV. Another in the country of the Amphilochi, founded, according to tradition, by Amphilochus the son of Amphiaraus, and thence called Argos Amphilochium. Thucydides informs us that it was once the most powerful town of the region to which it belonged; but that, being much disturbed by the Ambraciots, it was obliged to seek the protection of the Acarnanians, and so sunk into a comparative dependence. A great extent of wall is still remaining, together with other ruins sufficient to manifest its former strength and to prove its Cyclopean origin. *Thuc.* 2, 68.—*Holland, Trav.*

Argyrīpa, a town of Apulia, built by Diomedes after the Trojan war, and called by Polybius *Argipana*. Only ruins remain to show where it once stood, though the place still preserves the name of Arpi. *Virg. Æn.* 11, v. 246.

Aria, the name of a country in Asia, by extension from a particular province. It was the same, very nearly, as the modern Khorasan, but in its greatest extent, taking in a part of the modern Cabul, it was bounded on the north by Hyrcania and Parthia, on the east by Bactria and India on this side of the Indus, by Gedrosia on the south, and on the west by Media. Aria Proper was confined, perhaps within the Paropamisus. Its chief town Aria, or Artacoana, on the Arius, now *Heri Rud*, is *Herat. Dionys. Perieg.* 918.—*Mela*, 1. c. 2, l. 2, c. 7.

Ariāni, and Ariēni, the inhabitants of Aria.

Aricia, a very ancient town of Italy, now *Riccia*, built by Hippolytus, son of Theseus, after he had been raised from the dead by Æsculapius, and transported into Italy by Diana. In a grove, in the neighbourhood of Aricia, Theseus built a temple to Diana, where he established the same rites as were in the temple of that goddess in Tauris. The priest of this temple, called *Rex*, was always a fugitive, and the murderer of his predecessor; and went always armed with a dagger, to prevent whatever attempts might be made upon his life by one who wished to be his successor. The Arician forest, frequently called *nemorensis*, or *nemoralis sylva*, was very celebrated; and no horses would ever enter it, because Hippolytus had been killed by them. Egeria, the favourite nymph and invisible protectress of Numa, generally resided in this famous grove, which was situated on the Appian way, beyond mount Albanus. *Ovid. Met.* 15; *Fast.* 3, 263.—*Lucan.* 6, *v.* 74.—*Virg. Æn.* 7, v. 761, &c.

Arimaspi, a people sometimes referred to Scythia in Europe, and sometimes to Asiatic Scythia. It is difficult, of course, therefore, to fix the country of this fabulous people; but it seems, from all authority, that the region about the Palus Mæotis and the Tanais was supposed to be inhabited by them. They are said to have had but one eye in the middle of their forehead, and waged continued war against the griffins, monstrous animals that collected the gold of the river. *Plin.* 7, c. 2.—*Herodot.* 3 and 4. —*Strab.* 1 and 13.

Arīmīnum, (now *Rimini*,) an ancient city of Italy, near the Rubicon, on the borders of Gaul, on the Adriatic, founded by a colony of Umbrians. When the Romans established a colony in this place, it rose to the highest importance; and in all the Punic wars, and afterwards in the Gallic, a military force was stationed in Ariminum, which was looked upon as commanding the entrance into Italy upon that side. *Lucan.* 1, v. 231.—*Plin.* 3, c. 15.

Ariminus, a river of Italy, rising in the Appenine mountains, and falling into the Adriatic just above Ariminum. *Plin.* 3, c. 15.

Arimphæi, a people of Scythia, near the Riphæan mountains, who lived chiefly upon berries in the woods, and were remarkable for their innocence and mildness. *Plin.* 6, c. 7.

Aris a river of Messenia. *Paus.* 4, c. 31.

Arisba, I. a town of Lesbos, destroyed by an earthquake. *Plin.* 5, c. 31.——II. A colony of the Mityleneans in Troas, destroyed by the Trojans, before the coming of the Greeks. *Virg. Æn.* 9. v. 264.—*Homer. Il.* 7.

Aristæum, a city of Thrace, on the summit of mount Hæmus. *Plin.* 4, c. 11.

Aristēræ, an island on the coast of Peloponnesus. *Paus.* 2, c. 34.

Aristonautæ, the naval dock of Pellene, said to have been so called from the Argonauts having touched there in their expedition. *Paus.* 2.

Arius, a river of Asia. The inhabitants in the neighbourhood are called Arii.

Armenia, a large country of Asia, divided into upper and lower Armenia. Upper Armenia, called also Major, has Media on the east,

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Iberia on the north, Mesopotamia on the south, and the Euphrates, which separates it from Armenia Minor, on the west. Lower Armenia or Armenia Minor, which was but a part of Cappadocia, lay along the Euphrates from Syria, which was separated from it on the south by the Taurus mountains as far as the borders of Pontus, which bounded it on the north. A branch of the same mountain divided from the rest of Cappadocia on the west. The history of Armenia is always that of a province. A part of the Assyrian empire, it passed with that into the power of the Medes, and fell with them into the hands of the Persians. For a short time, on the overthrow of the Seleucidæ, the governors of Armenia exercised a kind of independent rule; but in the reign of Trajan it was reduced in form, as it had long been in fact, to the mere condition of a province of the empire. They borrowed the names and attributes of their deities from the Persians. Armenia Major is now called Turcomania, and Minor, Aladulia. *Herodot.* 1. c. 194, l. 5. c. 49.—*Curt.* 4, c. 12, l. 5, c. 1.—*Strab.* 1 and 11.—*Mela*, 3, c. 5 and 8.—*Plin.* 6, c. 4, &c.—*Lucan.* 2.

Armoricæ Civitates, certain districts of Gaul, principally maritime; whence the name, the Celtic Ar-Mor, signifying *by the sea*. The Armorica of Cæsar was situate between the Sequana, the Liger, and the sea, including the modern provinces of Normandy and Bretagne. The name Armorica was at last confined to Bretagne exclusively. The Armorici were an independent people, united in confederacies, without much superiority of power or of right. They were of Celtic origin, and even after the decline of Roman power had witnessed the exclusion of Roman influence from the British Isles, the Armoricans and the Britons continued to look upon themselves and on each other as of one stock, and the latter received from the continent very timely aid against their Saxon enemies. The Armoricans hold a conspicuous place in romantic tradition and fable; prince Arthur himself was an Armorican, and more than half the story of his times relate to the chivalry of Britany. *Cæs. Bell. G.—Turn. Aug. Sax.*

Arne, I. a city of Lycia, called afterwards Xanthus.——II. A town of Umbria, in Italy.

Arnus, now *Arno*, the principal river of Etruria. It rises in the Appenines, passes through the cities of Florence and Pisa, and empties into the Mediterranean at the Portus Pisanus, or harbour of the latter city. *Liv.* 22, 2.—*Strab.*

Aromata, or Aromatum, "the most eastern land of the continent of Africa, and of which the modern name is *Guardafui*." *D'Anville.*

Arpi. *Vid. Argyripa.*

Arpinum, now *Arpino*, a town of the Volsci, famous for giving birth to Cicero and Marius. The words of *Arpinæ Chartæ* are sometimes applied to Cicero's works. Arpinum did not pass from the possession of the Volsci to that of the Romans; it was for some time a town of the Samnites, and from these the Romans conquered it. Cicero enlarges on the primitive simplicity of manners that prevailed there so late as the time in which he himself flourished. *Liv.* 9, 44.

Arretium, now *Arazzo*, a town of Etruria, and constituting one of its principal states in the early time of the Romans. The Romans placed there a force to repel the incursions of the Gauls; and there the consul Flaminius was posted to contest with Annibal the entrance into Etruria. It was a muncipium, and always held a high rank among the cities of Italy. In the middle ages it again became conspicuous for its wars with Florence during the factious years of the Guelphs and Ghibelines. It was likewise famous for its porcelain vases mentioned by Pliny. *Liv* 22, 3.—*Strab.*

Arsamosata, a town of Armenia Major, 70 miles from the Euphrates. *Tacit. Ann.* 15.

Arsanias, a river of Armenia, which according to some, flows into the Tigris, and afterwards into the Euphrates. *Plin.* 5, c. 24.

Arsena, a marsh of Armenia Major, whose fishes are all of the same sort. *Strab.*

Arsia, a small river between Illyricum and Istria, falling into the Adriatic.

Arsinoe, a town of Egypt, situated near the lake of Mœris, on the western shore of the Nile, where the inhabitants paid the highest veneration to the crocodiles. They nourished them in a splendid manner, and embalmed them after death, and buried them in the subterraneous cells of the labyrinth. *Strab.*——A town of Cilicia——of Æolia——of Syria——of Cyprus ——of Lycia——of Crete. *Cram.*——of Ætolia. *Vid. Conope.*

Artabri, and Artabrîtæ, a people of Lusitania, who received their name from Artrabum, a promontory on the coast of Spain, now called *Finisterre*. *Sil.* 3, v. 362.

Artace, I. a town and sea-port near Cyzicus. It did not exist in the age of Pliny. There was in its neighbourhood a fountain called Artacia. *Herodot.* 4, c. 14.—*Procop. de. Bell. Pers.* 1, c. 25.—*Strab.* 13.—*Plin.* 5, c. 32.—— II. A city of Phrygia.——III. A fortified place of Bithynia.

Artatus, a river of Illyria. *Liv.* 43, c. 19.

Artaxata, (*orum*,) now *Ardesh*, a strongly fortified town of Upper Armenia, the capital of the empire, where the kings generally resided. It is said that Annibal built it for Artaxias, the king of the country. It was burnt by Corbulo, and rebuilt by Tiridates, who called it *Neronea* in honor of Nero. *Strab.* 11.

Artemisium, I. a promontory of Eubœa, where Diana had a temple. The neighbouring part of the sea bore the same name. The fleet of Xerxes had a skirmish there with the Grecian ships. *Herodot.* 7, c. 175, &c.——II. A lake near the grove Aricia, with a temple sacred to Artemis, whence the name.

Aremita, I. a city at the east of Seleucia. ——II. An island opposite the mouth of the Achelous. *Strab.*

Aruæ, a people of Hyrcania, where Alexander kindly received the chief officers of Darius. *Curt.* 6, c. 4.

Arverni, a powerful people of Gaul, now *Auvergne*, near the Ligeris, who took up arms against J. Cæsar. They were conquered with great slaughter. They pretended to be descended from the Trojans as well as the Romans. *Cæs. Bell. Gal.* 7.—*Strab.* 14.

Asbystæ, and Asbystæ, a people of Libya above Cyrene, where the temple of Ammon is built. Jupiter is sometimes called on that account *Asbystius*. *Herodot.* 4, c. 170.—*Ptol.* 4, c. 3.

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Ascălon, a town of Syria near the Mediterranean, about 520 stadia from Jerusalem, still in being. *Joseph. de Bell. Jud.* 3, c. 2.—*Theophrast. H. Pl.* 7, c. 4.

Ascra, a town of Bœotia, built, according to some, by the giants Otus and Ephialtes, on a summit of mount Helicon. Its celebrity arises from Hesiod's long residence there; whence he is often called the *Ascræan* poet, and whatever poem treats on agricultural subjects, *Ascræum Carmen*. The town received its name from Ascra, a nymph, mother to Œoclus by Neptune. *Strab.* 9.—*Paus.* 9, c. 19.—*Paterc.* 1. In the age of Pausanias, a single tower of this town remained; and, according to Sir W. Gell, there are still the remains of a tower, probably the same, that mark its site, upon a barren rock a few miles from the ancient Thespiæ. *Hes. Oper.*

Asia, one of the great divisions of the earth, separated on the south-west by the straits of Babelmandel and the Arabian gulf from Africa, from Europe on the west by the Mediterranean, the Archipelago, the Dardanelles, the Euxine, the straits of Caffa, the Kooma, the Caspian Sea, and the Ural river and mountains. The Indian ocean and the Frozen sea confine the continent of Asia on the south and north. A very small portion of this immense extent of country was known to the ancients, and of that which was known, the name of Asia was applied to but a part. The Asia of Homer and Herodotus signified only the region about the Cayster, but by degrees the whole of what we now call Asia Minor, the Turks Natolia, and the later Greeks Anatolia, received the name of Asia, which was afterwards gradually extended over the continent. The Nile was sometimes made a boundary of Asia by ancient authors, and Egypt was considered by them to be a part of this geographical division. The natural divisions of Asia are formed by her extensive mountain ranges, and the political and moral divisions correspond, in a great measure to those marked out by the hand of nature. The first of these, comprising the Russian province of Siberia, was known but by the most uncertain tradition to the polished nations of antiquity, who yet were aware that those wild regions were inhabited by a race as rugged as the climate and the soil. South of the Altain chain began the second division; and the extensive prairies of this country were peopled by nomadic tribes, to whom they afforded pasture for their flocks and herds, and who sought from them nothing else. The third division south of the Taurus was a civilized and populous country, thickly covered with cities, and even with empires. The countries of peninsular Asia do not exactly correspond to these distinctions; but east of the Caspian Sea these lines in general separated people differing in the manner just described. Southern Asia, best known at all times, and particularly in antiquity, was subject again to a twofold subdivision. Thus the Indus formed the first great boundary between the eastern and the western nations of Asia, and the Euphrates and the Tigris again separated the latter into three. These divisions, though understood, were not geographically recognized by the ancients, who, after the name of Asia had attained with them its widest signification, divided it into Citerior, the peninsula, and Ulterior or Magna. The former was called also by the Romans Intria Halyn and Intra Taurum, or Cis Taurum; and this contained (we may here observe) the territory of the Lydian Crœsus. The Romans, however, applied the term Asia absolutely, in many instances, to a small portion of the peninsula, including the Phrygias, Mysia, Œolia, and Ionia, Caria and Lydia. To Œolia and Ionia the name was most peculiarly proper, and many suppose that to this narrow region it originally belonged, and that it extended thence over the continent. The Romans knew it generally by that name alone. It was called Proconsularis by Augustus, from the title of the officer whom he set over it. The mythologists have referred the origin of the name of Asia to Asius, an ancient Lydian hero, and to Asia the daughter of Oceanus, and Thetis the wife of Japetus and mother of Prometheus; but, says Malte-Brun, "it appears probable that the Greeks extended this name by little and little from the district to which it was first applied, till it embraced the whole of Asia Minor, and ultimately the other extensive regions of the east." The political constitution of the Asiatic governments in all ages distinguished the people of Asia from those of the European countries, and placed them generally in a hostile position to each other, until the difference between them became settled by the ascendency of the Greeks and Romans, and the triumph of the more liberal policy of the west. Until the time of Alexander, when the differences that had begun to display themselves, perhaps in the Argonautic expedition, and certainly in the Trojan war, were terminated by the victory at Arbela, four great empires had flourished in succession in Asia, perpetuating the original political character, and striving for its universal supremacy. The first was the Assyrian, which terminated about 700 before the Christian era, and was succeeded by that of the Medes, which in the 6th generation merged in that of the Persians, even after the representative of the Asiatic system and the engrosser of all dominion in Asia. Contemporary with the later Assyrian empire, out of which it grew, was the Babylonian empire, while in Asia Minor the Lydian kingdom of Crœsus may almost compare with the kingdom of Media. The conquests of Alexander, and the division of his empire among his generals, effected a division in the Asiatic states, and new kingdoms attained a temporary importance under the different sovereigns who assumed the names Antigonus, Antiochus, Seleucus, &c.; but the extension of the Roman arms reduced all to its former uniformity, and made of many kingdoms a dependent province. Over different parts of this province different officers were placed by the Romans, and the prefects of the East exercised a power and authority little inferior to that of the emperor in his immediate capital. *Strab.* —*Just.*—*Mel.*—*Malte-Brun.*—*Heeren.*—*D'Anville.*—*Heyl.*

Asius campus, or Asia palus, (Ἄσιος λειμών) a tract of low land along the Cayster, not far from mount Tmolus. There is a diversity of opinion among critics, as to the genuine reading in Homer, (*Il.* 11. 461,) some contending for Ἄσιῳ ἐν λειμῶνι "in the meadows of Asias;" others for Ἄσιος ἐν λειμῶνι, "in the Asian mea-

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flows." Those who follow the former reading adopt the Lydian tradition, and trace the origin of the name Asia to Asias, the son of Cotys, or of Atys. But, as Heyne well remarks, the latter reading is more poetical, and is supported by the *Asia Prata*, and *Asia Palus* of Virgil. *Heyne. Exc.—Il.* 2, 461.—*Virg. Geo.* 1, 383. *Æn.* 7, 701.

Asnæus, a mountain of Macedonia, near which the river Aous flows. *Liv.* 32, c. 5.

Asōpus, I. a river of Thessaly, falling into the bay of Malia at the north of Thermopylæ. *Strab.* 8.——II. a river of Bœotia, which rises in mount Cithæron, separates the territories of Platæa and Thebes, and, after traversing the whole of southern Bœotia, empties itself into the Euripus near Oropus. On its banks the battle of Platæa was fought, 479 B. C. It still retains the name of *Asopo. Cram.—Herodot.* 9, 43.—*Strab.* 9.—*Paus.* 9, 4.——III. A river of Asia, flowing into the Lycus near Laodicea. ——IV. A river of Peloponnesus, now *Basilico;* which rises in the mountains of Argolis, and empties into the Corinthiacus Sinus below Sicyon. *Cram.*——V. Another of Macedonia, flowing near Heraclea. *Strab.*

Aspendus, a town of Pamphylia, at the mouth of the river Eurymedon. *Cic. in Ver.* 1, c. 20. The inhabitants sacrificed swine to Venus.

Asplēdon, a town of Bœotia, twenty stadia from Orchomenus beyond the Melas. Its name was changed to Eudielos, from its advantageous situation. *Cram.*

Assos, a town of Phrygia Minor, by Pliny called Apollonia.

Asta, a city in Spain, near the Bœtis.

Assyria, properly so called, a province of Asia, bounded, according to Ptolemy, on the north by part of Armenia and mount Niphates, on the east by a part of Media and the mountains Choatras and Zagrus, on the south by Susiana, and on the west by Mesopotamia, from which it was separated by the Tigris. Its capital was Nineveh. The country was very plain, fruitful, and abounding in rivers tributary to the Tigris. It is thought to owe its name to Ashur, the son of Shem; and what this name has in common with that of Syria, caused it to be sometimes transferred to the Syrian nation, whose origin refers to Aram, also descended from Shem. The name of *Kurdistan*, which modern geography applies to Assyria, comes from a people who, under that of Carduchi or Gordyæi, occupied the mountains by which the country is covered on the side of Armenia and Atropatene. Among the Jews, Assyria was the name of a particular conquering nation, while among the Greeks it was applied indiscriminately to the nations who ruled on the Euphrates and Tigris before Cyrus. The Jewish accounts refer to Assyria properly so called, and give a chronological history of the empire between B. C. 800 and 700. The Grecian authors include, under the designation of Assyrian, not only the ruling nation, but also its dependencies; whence the frequent confusion of Syria and Assyria. Assyrian history, according to Grecian sources, contains nothing more than mere traditions of ancient heroes and heroines, who, in the countries on the Euphrates and Tigris, once founded large empires. The events are not chronologically ascertained, but there are accounts, in the spirit of the east, of Ninus, Semiramis, Ninyas, and Sardanapalus. According to Herodotus an Assyrian empire lasted 520 years, from 1237—717. *Heeren.—D'Anville.—Chaussard.—Heylin.—Herod.—Diod.—Ctes.*

Astacēni, a people of India, near the Indus. *Strab.* 15.

Astăcus, I. a town of Bithynia, in the vicinity of Nicomedia, on the Sinus Astacenus, built by Astacus, son of Neptune and Olbia, or rather by a colony from Megara, and Athens. Lysimachus destroyed it, and carried the inhabitants to the town of Nicomedia, which was then lately built. *Paus.* 5, c. 12.—*Arrian.*—*Strab.* 17. ——II. A city of Acarnania. *Plin.* 5.

Astăpa, a town of Hispania Bætica, now *Estepa-la-Vieja. Liv.* 38, c. 20.

Astapus, a river of Æthiopia, falling into the Nile. It is the *Abarvi* of the Abyssinians, the sources of which since their discovery in the beginning of the last century, have been mistaken for those of the Nile. (*Vid. Bruce's Travels.*) Ptolemy makes the Astapus issue from a morass or lake named Coloë, the *Bahr Dambea*, into which the *Abarvi*, pours its rivulet. *D'Anville.*

Asterŏsius, I. a mountain at the south of Crete.——II. A town of Arabia Felix.

Astræus, a river of Macedonia, now the *Vistritza*, which rises in the mountains of ancient Orestis and Eordæa, and flows, according to Ælian, between Benhœa and Thessalonica. *Cram.*

Astu, a Greek word which signifies *city*, generally applied by way of distinction to Athens, which was the most capital city of Greece. The word *urbs* is applied with the same meaning of superiority to Rome, and πολις to Alexandria, the capital of Egypt, as also to Troy.

Astŭra, an island and river of Latium. (*Pliny.*) It is, however, more properly a peninsula, situated at the mouth of the river which Strabo calls Storas. Festus says it was sometimes called Stura as well as Astura. It is interesting for the proximity of Cicero's villa, where Circæi and Antium could be distinguished. It was the residence at one time of Augustus, and also of Tiberius. *Cram.*

Astŭres, a people of Hispania Tarraconensis, who signalized themselves by their resistance to the Romans. Their capital was Asturica Augusta, *Astorga;* hence *Asturias. D'Anville.*

Astypalæa, one of the Cyclades, between Cos and Thera, called after Astyapalæa, the daughter of Phœnix, and mother of Ancæus, by Neptune. *Paus.* 7, c. 4.—*Strab.* 14.

Atabȳris, a mountain in Rhodes, where Jupiter had a temple, whence he was surnamed *Atabyris. Strab.* 14.

Atarantes, a people of Africa, ten days' journey from the Garamantes. There was in their country a hill of salt, with a fountain of sweet water upon it. *Herodot.* 4, c. 184.

Atarbēchis, a town in one of the islands of the Delta, where Venus had a temple.

Atarnea, a part of Mysia, opposite Lesbos, with a small town in the neighbourhood of the same name. *Paus.* 4, c. 35.

Atella, a town of the Osci in Campania. The earliest scenic representations of the Romans were borrowed from those of the Atellani

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and were called Fabulæ Atellanæ. From these were derived, as many think, the celebrated names which delighted the emperors and the people after the Fabulæ Atellanæ were proscribed. On their first representation they were received with such favour, that the actors in them were allowed privileges refused to every other class of histriones; and the first youth of Rome were often among the performers. Atella took part with the Carthagenians in Annibal's expedition against Italy, for which it was reduced to a prefecture; but Cicero speaks of it as a municipium. The ruins of this town are said to be still discernible by the village of Sant Arpino, near Aversa. *Liv.* 22, 61; and 26, 34. —*Cic.*—*Strab.*

Athamanes. "The Athamanes were a people of Epirotic origin. Pliny, however, classes them with the Ætolians. The earliest mention of this people occurs in Diodorus, who mentions their having taken part in the Lamiac war in favour of the Athenians. They were at this time apparently of little importance from their numbers or territorial extent; it was not till many years after that they acquired greater power and influence, as it would seem by the subjugation and extirpation of several small Thessalian and Epirotic tribes, such as the Æniânes, the Æthices, and Perrhæbi; they subsequently appear in history as valuable allies to the Ætolians, and formidable enemies to the sovereigns of Macedon. Little further is known of the Athamanes; and Strabo, who hardly considered them as Greeks, informs us that they had ceased to exist as a nation in his time. The rude habits of this people may be inferred from a custom which, we are assured by an ancient historian, prevailed among them, of assigning to their females the active labours of husbandry, while the males were chiefly employed in tending their flocks. Stephanus reports that some considered them to be Illyrians, others Thessalians. The four principal towns of Athamania were Argithea, Tetraphylia, Heraclea, and Theodoria, as we learn from Livy in his account of the revolution by which Amynander was replaced on the throne. That part of Athamania which was situated near the Achelous was called, from that circumstance, Paracheloitis. It was annexed to Thessaly by the Romans, a circumstance which gave offence to Philip of Macedon." *Cram.*

Athēnæ, a celebrated city of Attica, founded about 1556 years before the christian era, by Cecrops and an Egyptian colony. It was called *Cecropia* from its founder, and afterwards *Athenæ* in honour of Minerva, who had obtained the right of giving it a name in preference to Neptune. [*Vid. Minerva.*] It was governed by 17 kings in the following order;—after a reign of 50 years, Cecrops was succeeded by Cranaus, who began to reign 1506 B. C.; Amphictyon, 1497; Erichthonius, 1487; Pandion, 1437; Erichtheus, 1397; Cecrops 2d, 1347; Pandion 2d, 1307; Ægeus, 1283; Theseus, 1235; Menestheus, 1205; Demophoon, 1182; Oxyntes, 1149; Aphidas, 1137; Thymœtes, 1136; Melanthus, 1128; and Codrus, 1091, who was killed after a reign of 21 years. "We have little or no information respecting the size of Athens under its earliest kings; it is generally supposed, however, that even as late as the time of Theseus the town was almost entirely confined to the acropolis and the adjoining hill of Mars. Subsequently to the Trojan war, it appears to have increased considerably, both in population and extent, since Homer applies to it the epithets of στερέμενος and εὐρυάγυιος. These improvements continued probably during the reign of Pisistratus; and as it was able to stand a siege against the Lacedæmonians under his son Hippias, it must evidently have possessed walls and fortifications of sufficient height and strength to ensure its safety. The invasion of Xerxes, and the subsequent irruption of Mardonius, effected the entire destruction of the ancient city, and reduced it to a heap of ruins; with the exception only of such temples and buildings as were enabled, from the solidity of their materials, to resist the action of fire and the work of demolition. When, however, the battles of Salamis, Platæa, and Mycale, had averted all danger of invasion, Athens, restored to peace and security, soon rose from its state of ruin and desolation; and, having been furnished by the prudent foresight and energetic conduct of Themistocles with the military works requisite for its defence, it attained, under the subsequent administrations of Cimon and Pericles, to the highest pitch of beauty, magnificence and strength. The former is known to have erected the temple of Theseus, the Dionysiac theatre, the Stoæ, and Gymnasium; and also to have embellished the Academy, the Agora, and other parts of the city at his own expense. Pericles completed the fortifications which had been left in an unfinished state by Themistocles and Cimon; he likewise rebuilt several edifices destroyed by the Persians, and to him his country was indebted for the temple of Eleusis, the Parthenon, and the Propylæa, the most magnificent buildings, not of Athens only, but of the world. It was in the time of Pericles that Athens attained the summit of its beauty and prosperity, both with respect to the power of the republic and the extent and magnificence of the architectural decorations with which the capital was adorned. At this period the whole of Athens with its three ports of Piræus, Munychia, and Phalerum, connected by means of the celebrated long walls, formed one great city enclosed within a vast peribolus of massive fortifications. The whole of this circumference, as we collect from Thucydides, was not less than 174 stadia. Of these, forty-three must be allotted to the circuit of the city itself; the long walls taken together supply seventy-five, and the remaining fifty-six are furnished by the peribolus of the three harbours. Xenophon reports that Athens contained more than 10,000 houses which, at the rate of twelve persons to a house would give 120,000 for the population of the city. From the researches of Col. Leake and Mr. Hawkins, it appears that the former city considerably exceeded in extent the modern Athens, and though little remains of the ancient works to afford certain evidence of their circumference, it is evident from the measurement furnished by Thucydides, that they must have extended considerably beyond the present line of wall, especially towards the north. Col. Leake is of opinion that on this side the extremity of the city reached to the foot of mount Anchesmus

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and that to the westward its walls followed the small brook which terminates in the marshy ground of the Academy, until they met the point where some of the ancient foundations are still to be seen near the gate Dipylum; while to the eastward they approached close to the Ilissus, a little below the present church of the *Μολογιτάδες*, or confessors. The same antiquary estimates the space comprehended within the walls of Athens, the longomural enclosure, and the peribolus of the ports, to be more than sixteen English miles, without reckoning the sinuosities of the coast, and the ramparts; but if these are taken into the account, it could not have been less than nineteen miles. We know from ancient writers that the extent of Athens was nearly equal to that of Rome within the walls of Servius. Plutrach compares it also with that of Syracuse, which Strabo estimates at 180 stadia, or upwards of twenty-two miles. The number of gates belonging to ancient Athens is uncertain, but the existence of nine has been ascertained by classical writers. The names of these are Dipylum, (also called Thriasiæ, Sacræ, and perhaps Ceramicæ,) Diomeiæ, Diocharis, Melitides, Piraicæ, Acharnicæ, Ioniæ, Hippades, Heriæ. The Dipylum, as we learn from Livy, was the widest, and led directly to the Forum. Without the walls, there was a path from the Dipylum to the Academy, a distance of nearly one mile. It was also called Thriasian, and deemed sacred from its lying in the direction of the Thriasian plain and Eleusis. There are still some traces of the Dipylum on the north-west side of the acropolis. The Diomeiæ were probably so called from Diomeia, one of the Attic demi, and situated to the north-east of Athens; the Diomeian gate must therefore have been on this side of the town. The gate of Diocharis was opposite to the entrance of the Lyceum, and near the fountain of Panops. The Melitensian gate was to the south, towards the sea and Phalerum. Near it was the monument of Cimon and the tomb of Thucydides. There are some remains of this gate, as well as of the Piraicæ, which led, as the name sufficiently implies, to the Piræus. The Acharnicæ doubtless were so named from Acharnæ, one of the most considerable of the Attic demi, and therefore must have been in that direction. The Ionian gate, mentioned in the Dialogue of Axiochus, is placed by Col. Leake about half-way between the Ilissus and at the foot of the hill of Museium; it seems to have been on the road to Phalerum. The gate called Hippades is conjectured by the same antiquary to have stood between Dipylum and the Piraicæ. Plutarch is the only writer who mentions it; he states that the tombs of the family of the orator Hyperides were situated in its vicinity. The Heriæ was so called from its being usual to convey corpses through it to the burying-ground. Its precise situation cannot now be discovered, since, as Col. Leake observes, 'Athens was on every side surrounded with an immense cemetery, there being a continued succession of sepulchres on the north-west and north from the northern long wall to mount Anchesmus; and there were burying-grounds also on the outside of the southern long wall.' Pausanias begins his description of Athens apparently from the Piraic gate. On entering the city, the first building which he notices is the Pompeium, so called from its containing the sacred vessels (*πομπεῖα*) used in certain processions some of which were annual, while others occurred less frequently. These vessels, together with the Persian spoils, were estimated, as we know from Thucydides, in the beginning of the Peloponnesian war, at 500 talents. Near this was a temple of Ceres containing statues of that goddess, of Proserpine, and of Inachus, by Praxiteles. Pausanias next visits the Ceramicus, which was one of the most considerable and important parts of the city. Its name was derived from the hero Ceramus, or perhaps from some potteries which were formerly situated there. It included probably the Agora, the Stoa Basileios, and the Pœcile, as well as various other temples and public buildings. Antiquaries are not decided as to the general extent and direction of this part of the ancient city, since scarcely any trace remains of its monuments and edifices; but we may certainly conclude, from their researches and observations, that it lay entirely on the south side of the acropolis; in this direction it must have been limited by the city walls, which, as we know, came close to the fountain Callirhoe or Enneacrounos. The breadth of the Ceramicus, according to Mr. Hawkins, being thus confined on one side by the walls of the city, and on the other by the buildings immediately under the acropolis, could not have exceeded one half of its length. It was divided into the outer and inner Ceramicus. The former was without the walls, and contained the tombs of those who had fallen in battle, and were buried at the public expense. From Plutarch it appears that the communication from the one Ceramicus to the other was by the gate Dipylum. Philostratus, however, speaks of the Ceramic entrance; and though I think it probable that he alludes to the Dipylum, I would not look upon this as certain. We shall now give some account of the buildings of the inner Ceramic, reserving the outer portion for our description of the suburbs of the city. The first edifice mentioned by Pausanias is the Stoa Basileios, so called because the archon Basileus held his court there. There is here a picture representing the achievements of the Athenian cavalry sent to assist the Lacedæmonians at the battle of Mantinea. This painting was by the celebrated Euphranor. The portico here described by Pausanias is probably that which Harpocration calls the Stoa of Jupiter Eleutherius, since Pausanias himself places a statue of this god in the immediate vicinity. He next mentions the temple of Apollo Patrous, in which was a statue by Euphranor, two other statues by Leochares, and Calamis adorned the front: this latter temple was dedicated to Apollo Alexicacus, as having put an end to the pestilence which caused such a dreadful mortality during the Peloponnesian war. The Metroum was a temple consecrated to the mother of the gods, whose statue was the work of Phidias. Here the archives of the state were deposited; it served also as a tribunal for the archon eponymus. Adjacent to the Metroum was the senate house (*βουλευτήριον*) of the Five Hundred who formed the annual council of the state. It contained statues of Jupiter Counsellor, (*βουλαῖος*,) of Apollo, and the Athenian demos. Close to the council-hall stood the

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Tholus, where the Prytanes held their feasts and sacrifices; this building was also called Scias. Somewhat above were the statues of the eponymi, or heroes who gave their name to the Athenian tribes; also statues of Amphiaraus, Lycurgus the orator, and Demosthenes. Near the latter was a temple of Mars, having several statues within, and around it those of Hercules, Theseus, and Pindar, who was thus honoured for the praise he bestowed on the Athenians. Near these stood the figures of Harmodius and Aristogiton. All the statues here mentioned were carried away as spoils by Xerxes, when he possessed himself of Athens, but they were afterwards restored by Antiochus. Above the Stoa Basileios, Pausanias notices a temple of Vulcan, containing statues of that god and of Minerva, also the temple of Venus Urania, with a statue of the goddess in Parian marble, the work of Phidias. These buildings stood probably towards the western end of the ridge of Areopagus. The Stoa Pœcile was so called from the celebrated paintings it contained; its more ancient name is said however to have been Peisianactius. The pictures were by Polygnotus, Micon, and Pamphilus, the most famous among the Grecian painters, and represented the battles of Theseus against the Amazons, and that of Marathon and other achievements of the Athenians. Here were suspended also the shields of the Scionæans of Thrace, and those of the Lacedæmonians, taken in the isle of Sphacteria. It was in this portico that Zeno first opened his school, which from thence derived the name of Stoic. No less than 1500 citizens of Athens are said to have been destroyed by the thirty tyrants in the Pœcile. Col. Leake supposes that some walls which are still to be seen at the church of *Panaghia Fanaromeni* are the remains of this celebrated portico. Near the Stoa Pœcile was a statue of Mercury Agoræus, which, from its position close to a small gate, was sometimes termed Ἑρμῆς πρὸς τῇ πυλίδι. From the name of Agoræus we must conclude also that this brazen figure stood in the ancient Agora, which is known from various passages in classical writers to have formed part of the Ceramicus. Xenophon also informs us, that at certain festivals it was customary for the knights to make the circuit of the Agora on horseback, beginning from the Hermes, and, as they passed, to pay homage to the temples and statues around it. The Agora was afterwards removed to another part of the town, which formerly belonged, according to Strabo, to the demus of Eretria, and where it still continued to be held in the time of Pausanias. Mr. Hawkins conceives that this change took place subsequently to the siege of the city by Sylla, since, after 'the Ceramicus had been polluted with the blood of so many citizens, the Agora was removed to a part of the city which was at this period in every respect more central and convenient for it, and where it is remarkable that the market of the modern Athenians still continues to be held at the present day.' Col. Leake also observes, 'that as the city stretched round the acropolis, the Agora became enlarged in the same direction, until at length the best inhabited part of the city, being on the north side of the acropolis, the old Agora having been defiled by the massacre of Sylla, and its buildings falling into decay, the Agora became fixed, about the time of Augustus, in the situation where we now see the portal of that Agora.' There was a street lined with Mercuries in the Agora, which communicated between the Stoa Basileios and the Pœcile. The Macra Stoa was a range of porticoes extending from the Peiraic gate to the Pœcile. Behind it rose the hill called Colonus Agoræus, where Meton erected a table for astronomical purposes. At a later period it was the resort of labourers, who came there to be hired. We hear also of an altar consecrated to the twelve gods in the Agora. The Leocorium, which probably no longer existed in the time of Pausanias, since he has omitted all mention of it, stood also in the Ceramicus. It was a monument in honour of the daughters of Leos, who had devoted themselves for their country. Near this spot Hipparchus was slain by Harmodius and Aristogiton. The Ceramicus contained also the Agrippeium or theatre of Agrippa, and the Palæstra of Taureas. The Stoæ of the Thracians and of Attalus were likewise in the same quarter. The Agora was divided into sections, distinguished from each other by the means of the several articles exhibited for sale. One quarter was called Cyclus, where slaves were bought, and also fish, meat, and other provisions. We hear of the γυναικεῖα ἀγορὰ where they sold women's apparel, the ἰχθυόπωλις ἀγορὰ, or fish-market, the ἱματιόπωλις ἀγορὰ, clothes-market, also, the ἀγορὰ Ἀργείων, Θεῶν, Κερκώπων; in the latter stolen goods were disposed of. A peculiar stand was allotted to each vender, which he was not allowed to change. In the Ceramicus was the common hall of the mechanics of Athens. This quarter was also much frequented by courtesans. In the New Agora Pausanias notices the altar of Pity, worshipped by the Athenians alone. Not far from thence was the Gymnasium, called Ptolemæum, from its founder Ptolemy, son of Juba the Libyan. Cicero speaks of another Gymnasium also named Ptolemæum, which is supposed to have been established by Ptolemy Philadelphus. Near it was the celebrated temple of Theseus, erected to that hero after the battle of Marathon. This noble structure, which has suffered but little from the injuries of time, has been converted into a Christian church. It is formed entirely of Pentelic marble, and stands upon an artificial foundation formed of large quadrangular blocks of limestone. Pausanias next passes on to the Anaceium, or temple of the Dioscuri, a building of great antiquity, and containing paintings of Polygnotus and Micon. The name of Anaceium was derived from that of Ἄνακες, applied by the Athenians to Castor and Pollux. Above the Anaceium, which, from the passages referred to, must have stood at the foot of the acropolis, was the sacred enclosure of Aglaurus, by which the Persians ascended to the citadel, and scaled its ramparts. Near this spot was situated the Prythaneium, where the written laws of Solon were deposited. Here were several statues, among others that of Vesta, before which a lamp was kept constantly burning. There were also the statues of Good Fortune, of Miltiades, and of Themistocles. Pausanias then proceeds to notice the temple of Serapis, whom Ptolemy had introduced among the Athe-

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nian deities. Some remains of this building are supposed to exist near the church of *Panaghia Vlastiki*. Not far from it was another temple, consecrated to Lucina. He next points out several buildings erected in this part of the city by Hadrian, which from that circumstance, as we learn by an inscription, was sometimes called HADRIANOPOLIS. The OLYMPEIUM was one of the most ancient of the sacred edifices of Athens, since it is said to have been originally founded by Deucalion. A more magnificent structure was afterwards raised by Pisistratus on the site of the old building, but he did not live to accomplish his undertaking; and during the numerous wars in which the Athenians were afterwards engaged, it remained in a neglected state. In the reign of Augustus it is said that the different kings in alliance with that emperor had jointly undertaken to complete the unfinished structure of the Olympeium. But it is certain that it was not finally terminated until the time of Hadrian, who, as we learn from Spartianus, was present at the dedication. The whole peribolus was four stadia in circuit, and was crowded with statues of Hadrian, each of the Grecian cities having supplied one; but the Athenians surpassed all in the very remarkable Colossus they had raised behind the temple. In the peribolus were several antiquities, such as a Jupiter in brass, the temple of Saturn and Rhea, the temenus of Olympia, and the chasm through which the waters of Deucalion's flood are said to have retired. To Deucalion is attributed the most ancient temple of Jupiter Olympius; and his tomb was shown not far from the present building. Hadrian also embellished Athens with other edifices; namely, a temple of Juno, another of Jupiter Panhellenius, and a temple common to all the gods. But the most remarkable of these was a building in which were 120 columns of Phrygian marble. There was also a gymnasium erected by that emperor, in which were to be seen 100 columns of African marble. The site of this building is now occupied probably by the church of *Panaghia Gorgopiko*. From the Prytaneium a street led towards the Olympeium after diverging to the west of that edifice; it was called the street of the Tripods, from the circumstance of its being lined with small temples, where prize tripods were usually deposited: of this description was the beautiful little choragic monument of Lysicrates, vulgarly called the Lantern of Demosthenes, which serves as an excellent illustration of this passage of Pausanias, and points out accurately the site and direction of the street to which he refers. One of the temples contained a satyr, which was regarded by Praxiteles himself as his *chef d'œuvre*. Near this quarter was the LENÆUM, a most ancient sanctuary of Bacchus, and probably the same to which Thucydides alludes as the temple of that god in Limnis. Near the Lenæum stood the celebrated Dionysiac theatre, in which, as we learn from Pausanias, were many statues of tragic and comic poets; among the latter, Menander is the most celebrated. Here were also the effigies of the famous tragic writers Euripides, Sophocles, and Æschylus; that of the latter was done long after his death. In this theatre, which, according to Dicæarchus, was the most beautiful in existence, dramatic contests were decided. From Plato we may collect that it was capable of containing 30,000 spectators. The situation of the Dionysiac theatre is a disputed point among the writers on Athenian topography; but Col. Leake, I think, has satisfactorily proved that it must have stood near the south-eastern angle of the acropolis. Like the other theatres of Greece, its extremities were supported by solid piers of masonry, while the middle of it was excavated on the side of the hill. Not far from thence was the ODEIUM of Pericles, said to have been constructed in imitation of the tent of Xerxes. Plutarch informs us it was richly decorated with columns, which terminated in a point. Xenophon states, that during the tyranny of the Thirty the Odeium was generally occupied by their satellites. It was afterwards set on fire by Aristion, general of Mithridates, who defended Athens against Sylla. We learn however from Vitruvius, and an inscription cited by Col. Leake, that the building was afterwards restored at the expense of Ariobarzanes king of Cappadocia. No vestiges have yet been discovered which can be ascribed to this building, nor are there any remains of the Lenæum and the temples which it once enclosed; but this may be accounted for by the evident accumulation of soil which has taken place under this end of the acropolis. The Cecropian citadel, which forms so conspicuous a feature in the topography of Athens, was situated on an elevated rock, abruptly terminating in precipices on every side, with the exception of its western end, from whence it was alone accessible. Here stood the magnificent PROPYLÆA of the acropolis, erected by Pericles, which, though intended only as an approach to the Parthenon, were supposed to rival that edifice in beauty and dimensions. This work was probably designed as well for the purposes of security and defence as that of ornament, from the massive solidity of its construction. The whole was of Pentelic marble, and, as Pausanias informs us, the size of the blocks surpassed all that he had ever seen. It consisted of a great vestibule, with a front of six Doric columns; behind which was another supported by as many pillars of the Ionic order; these formed the approach to the five gates or entrances to the citadel. On each side were two wings projecting from the great central colonnade, and presenting a wall simply adorned with a frieze of triglyphs. This great structure is said to have been five years in progress, and to have cost 2000 talents. Pausanias informs us that the Propylæa were ornamented with equestrian statues. On the right stood a temple of Victory Apteros. On the left a building containing several paintings representing different events which occurred at the siege of Troy. Near the entrance to the acropolis were the statues of Mercury Propylæus, and the three Graces, said to be the work of Socrates. The PARTHENON, or temple of Minerva, was placed on the summit of the acropolis, being far elevated above the Propylæa and the surrounding edifices. It occupied apparently the site of an older temple called Hecatompedon, also dedicated to Minerva, and which had been destroyed in the Persian invasion. In beauty and grandeur it surpassed all other buildings of the kind, and was constructed entirely of Pentelic marble. The ar-

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chitect was Ictinus. Those who have studied its dimensions inform us that it consisted of a cell, surrounded with a peristyle, having eight Doric columns in the two fronts, and seventeen in the sides. These were six feet two inches in diameter at the base, and thirty-four feet in height, standing upon a pavement, to which there was an ascent of three steps, the total elevation of the temple being 65 feet from the ground; the length was 228, and the breadth 102 feet. It was also enriched both within and without with matchless works of art by the first sculptors of Greece. We learn from Pausanias, that those which decorated the pediment in front related to the birth of Minerva, and those behind to the contest between the goddess and Neptune for Attica. The statue of Minerva was of ivory and gold. On the summit of the helmet was placed a sphinx, with griffins on each of the sides. The statue itself was erect, and clothed in a robe reaching to the feet. On the breast was a head of Medusa wrought in ivory, and a figure of Victory about four cubits high. She held a spear in her hand, and a shield lay at her feet; near the spear was a serpent, which might be supposed to represent that of Erichthonius. According to Pliny the figure was twenty-six cubits high. The whole was executed by Phidias, who had further contrived that the gold with which the statue was encrusted might be removed at pleasure. The sculpture on the pedestal represented the birth of Pandora. Pausanias also notices the statues of Iphicrates, Pericles, and his father Xantippus, Anacreon, and a brazen Apollo, by Phidias. On the southern wall were sculptured the war of the giants who inhabited Pallene, and the battle of the Athenians and Amazons; also that of Marathon, and the defeat of the Gauls in Mysia, presented by Attalus. Here was likewise the statue of Olympiodorus, who freed the Athenians from the Macedonian yoke in the time of Cassander. On the northern side of the acropolis stood the Erechtheium, or temple of Erechtheus, a building of great antiquity, since it is alluded to by Homer, and adjoining it was the temple of Minerva Polias, the tutelary deity of the city, whose statue is said to have been a common offering of the demi before they were collected into one metropolis by Theseus. The lamp which was suspended in the sanctuary was never suffered to be extinguished. Another part of this compound building was the Pandrosium, or chapel, sacred to Pandrosus, one of the daughters of Cecrops. The Erechtheium contained the olive tree, and the well of salt water, produced by Minerva and Neptune during their contest for Attica, also the serpent of Erichthonius. In the temple of Minerva Polias was a wooden Hermes, said to have been presented by Cecrops, a chair, made by Dædalus, and some spoils of the Medes, such as the silver-footed seat of Xerxes, the sword of Mardonius, and the breastplate of Masistius. Cecrops was said to have been buried in the acropolis; and it is probable that a chapel was consecrated to him under the name of Cecropium. We are informed by Xenophon that the temple of Minerva was burnt in the twenty-third year of the Peloponnesian war, but it is not known by whom it was subsequently restored. The whole of the acropolis was surrounded by walls raised on the natural rock, of which the entire hill is composed. The most ancient part of these fortifications was constructed by the Tyrrheni Pelasgi, who, in the course of their migrations, settled in Attica, and, being probably skilled in works of this nature, were employed by the Athenians in the erection of these walls. Pausanias mentions the names of Agrolas and Hyperbius as being probably the chiefs of the colony. The rampart raised by this people is often mentioned in the history of Athens under the name of Pelasgicum, which included also a portion of ground below the wall at the foot of the rocks of the acropolis. This had been allotted to the Pelasgi whilst they resided at Athens, and, on their departure, it was forbidden to be inhabited or cultivated. It was apparently on the northern side of the citadel as we are informed by Plutarch that the southern wall was built by Cimon, from whom it received the name of Cimonium. Another portion appears from Thucydides to have been constructed under the administration of Themistocles; and there is still great evidence of the haste with which the historian describes that work to have been performed on the termination of the Persian war. From the acropolis Pausanias proceeds to the Areopagus, or hill of Mars, which rises at a little distance from thence to the north-west. It was so called in consequence, as it was said, of Mars having been the first person tried there for the murder of Halirrhothius son of Neptune. The Pnyx was, in the days of Athenian greatness, the usual place of assembly for the people, especially during elections. It appears to have been situated on rising ground opposite the Areopagus, and in a line with the Propylæa of the acropolis, which faced it to the east. It was also close to the walls of the city, as we learn from the scholiast to Aristophanes. The celebrated Bema, from which the orators addressed the people, was a simple pulpit of stone, which at first looked to the sea, but in the time of the thirty Tyrants it was turned towards the interior of the country. Some traces of this ancient structure are still to be seen on a hill, the situation and bearings of which answer perfectly in all respects to what has been collected from ancient authorities relative to the Pnyx. The Museium was another elevation in the same vicinity, to the south-west of the acropolis, and, like the Pnyx, included also within the ancient periphery of the city wall. It is said to have been named from the poet Musæus, who was interred there. At a much later period a monument was erected here by Philopappus, a descendant of the kings of Commagene, and who, having been consul under the reign of Trajan, retired to Athens, as we learn from the inscription on this structure. Pausanias, who cursorily notices the monument, simply says it belonged to a Syrian. After speaking of the Areopagus, the same writer proceeds to mention some other courts of judicature of less note. The Parabystum, where petty causes were tried: the Trigonum, so called from its shape: Batrachium and Phœnicium, from their colour. The Helicea, a tribunal of much greater importance, which is often alluded to by Aristophanes and other classical writers, was situated near the Agora, and so named from its being

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held in the open air. The PALLADIUM was a court in which persons accused of murder were tried; those who confessed its perpetration, but were prepared to defend the act, were judged in the DELPHINIUM, which tribunal was probably near the temple of Apollo Delphinius. Having now noticed the principal buildings and monuments within the city, we must proceed to remark upon those in its suburbs and environs. The quarter called COELE was appropriated to sepulchres, and consequently must have been without the town, since we are assured that no one was allowed to be interred within its walls. Cimon and Thucydides were both entombed in this quarter. Coele is classed by Hesychius among the Attic demi. Col. Leake places with great probability this hollow way or valley, 'to the south of the acropolis, near the gate of *Lambardhari*, which answers to the Portæ Melitenses.' MELITE, of which Pausanias makes no mention, is supposed by the same judicious antiquary to have been principally within the walls. Here also was the place of rehearsal for the tragic actors, the EURYSACEUM or sanctuary of Eurysaces son of Ajax, and the temple of Menalippus. Melite was a demus of the tribe Œneis, but, according to Harpocration, of the Cecropian. COLYTTUS was another suburban demus. It was remarked that the children of this place were very precocious in their speech. Plato, according to some writer quoted by Diog. Laert. in his life of the philosopher, was a native of Colyttus, as also Timon the man-hater. Æschines the orator was said to have resided here for forty-five years. It is sometimes written Collyttus, as may be seen from some inscriptions cited by Spon, t. II. p. 427. Near the Ilissus stood another Odeium, as Pausanias informs us, which was adorned with various statues of the Ptolemies, kings of Egypt, as well as of Philip and Alexander, Lysimachus and Pyrrhus. This was apparently one of the minor theatres, and probably erected by some prince of the Macedonian dynasty. In the same vicinity was the ELEUSINIUM, or temple of Ceres and Proserpine, set apart for the celebration of the lesser Eleusinian mysteries. It stood probably in an island formed by the Ilissus, which is well adapted for so sacred and retired a sanctuary, and where the foundations of an ancient building are still observable. Near the Eleusinium, and on the left bank of the Ilissus, was the STADIUM erected for the celebration of games during the Panathenaic festival by Lycurgus, the son of Lycophron, as we find in Plutrach's life of that orator. Antiquaries affirm that the area of this building remains entire, together with other vestiges. Higher up the river was Agræ and the temple of Diana Agrotera. Herodotus reports that a temple was erected to Boreas by the Athenians, to commemorate the storm which destroyed so many of the Persian ships on the coast of Magnesia. Beyond was the LYCEIUM, a sacred enclosure dedicated to Apollo, where the polemarch formerly kept his court. It was decorated with fountains, plantations, and buildings by Pisistratus, Pericles, and Lycurgus, and became the usual place of exercise for the Athenian youths who devoted themselves to military pursuits. Nor was it less frequented by philosophers and those addicted to retirement and study. We know that it was more especially the favourite walk of Aristotle and his followers, who thence obtained the name of Peripatetics. Here was the fountain of the hero Panops, and a plane-tree of great size and beauty mentioned by Theophrastus. The position commonly assigned to the Lyceium is on the right bank of the Ilissus, and nearly opposite to the church of *Petros Stauromenos*, which is supposed to correspond with the temple of Diana Agrotera on the other side of the river. ARDETTUS was a judicial court on the banks of the Ilissus, and not far removed from the Stadium. CYNOSARGES was a spot consecrated to Hercules, and possessed a gymnasium and groves frequented by philosophers. Here was a tribunal, which decided upon the legitimacy of children in doubtful cases. After the victory of Marathon the Athenian army took up a position at Cynosarges, when the city was threatened by the Persian fleet, which had sailed round the promontory of Sunium. Cynosarges is supposed to have been situated at the foot of mount Anchesmus, now the hill of *St. George*, and to the south-west of *Asomato*. In the same vicinity we must place the demus of DIOMEIA, which, according to Steph. Byz. appertained to the tribe Ægeis. From Aristophanes we collect that a festival was celebrated here in honour of Hercules. Pausanias speaks of ANCHESMUS as an inconsiderable height, with a statue of Jupiter on its summit. It now takes its name from the church of *St. George*, which has replaced the statue. Proceeding beyond this hill round the walls of the city, we shall arrive at the outer CERAMICUS, which contained the remains of the most illustrious warriors and statesmen of Athens. Here were interred Pericles, Phormio, Thrasybulus, and Chabrias; the road, in fact, was lined as far as the Academy on either side with the sepulchres of Athenians who had fallen in battle. Over each tomb was placed a pillar with an inscription recording the names of the dead, and those of their demi and tribes. One column commemorated the names of those who had fallen in Sicily; that of Nicias, however, was excepted, in consequence of his having surrendered himself to the enemy; while Demosthenes was adjudged worthy of having his name inscribed for this reason, that having capitulated for his army, he refused to be included in the treaty, and made an attempt on his own life. Here were also the cenotaphs of those who fell in the naval fight at the Hellespont, in the battle of Chæronea, and during the Lamiac war. Beyond were the tombs of Cleisthenes, who increased the number of the Attic tribes; of Tolmides; of Conon and Timotheus, a father and son, whose exploits are only surpassed by those of Miltiades and Cimon. Here were interred Zeno and Chrysippus, celebrated Stoics, Harmodius and Aristogeiton, and the orators Ephialtes and Lycurgus. The latter is said to have deposited in the public treasury 6500 talents more than Pericles had been able to collect. It was in the outer Ceramicus that the games called Lempadephoria were celebrated. The Academy was at the extremity of this burial ground, and about six stadia from the gate Dipylum. 'A few scattered olives grow on it, and some paces further west we saw a number of gardens and vineyards, which contained

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fruit-trees of a more exuberant growth than in any other part of the plain.' A little to the north-west of the Academy was the demus of COLONUS, named Hippeios from the altar erected there to the Equestrian Neptune, and rendered so celebrated by the play of Sophocles as the scene of the last adventures of Œdipus. From Thucydides we learn that Colonus was distant ten stadia from the city, and that assemblies of the people were on some occasions convened at the temple of Neptune. The celebrated long walls which connected Athens with its several ports were first planned and commenced by Themistocles after the termination of the Persian war; but he did not live to terminate this great undertaking, which was continued after his death by Cimon, and at length completed by Pericles. Sometimes we find them termed the legs, (σκέλη,) and by Latin writers the arms, (brachia,) of the Piræus. One of these was designated by the name of Piraic, and sometimes by that of the northern wall, βορειον τειχος; its length was forty stadia. The other was called the Phaleric, or southern wall, and measured thirty-five stadia. The intermediate wall, (διαμεσον τειχος,) spoken of by some ancient writers, may have been that portion which was enclosed between the two longomural arms. In the Peloponnesian war, the exterior or Piraic wall alone was guarded, as that was the only direction in which the enemy could advance, there being no passage to the south and east of Athens, except through a difficult pass between the city and mount Hymettus, or by making the circuit of that mountain, which would have been a very hazardous undertaking. The long walls remained entire about fifty-four years after their completion, till the capture of Athens by the Peloponnesian forces, eleven years after which, Conon rebuilt them with the assistance of Pharnabazus. Col. Leake informs us that some vestiges of this great work are still to be seen. 'They are chiefly remarkable towards the lower end, where they were connected with the fortifications of Piræus and Phalerum. The modern road from Athens to the port Drako, at something less than two miles short of the latter, comes upon the foundations of the northern long wall, which are formed of vast masses of squared stones, and are about twelve feet in thickness. Precisely parallel to it, at the distance of 550 feet, are seen the foundations of the southern long walls; the two walls thus forming a wide street, running from the centre of the Phaleric hill exactly in the direction of the entrance of the acropolis.' Maritime Athens may be considered as divided into the three quarters of PIRÆUS, MUNYCHIA, and PHALERUM. 'PIRÆUS,' says Pausanias, 'was a demus from the earliest time, but it did not become a port for ships before the administration of Themistocles. Hitherto Phalerum had been the usual harbour, as it was nearest the sea; and Menestheus is said to have sailed from thence for Troy, and Theseus for Crete. But Themistocles perceiving that the Piræus presented greater advantages for the purposes of navigation, and contained three ports instead of one, when he was placed at the head of the government, caused it to be adapted for the reception of shipping. And now there are still remaining the covered docks, and the tomb of Themistocles, close to the largest of the harbours; for it is said that the Athenians having repented of their conduct towards him, his relatives conveyed thither his remains from Magnesia.' Strabo compares the maritime part of Athens to the city of the Rhodians, since it was thickly inhabited, and enclosed by a wall, comprehending within its circuit the Piræus and the other ports which could contain four hundred ships of war. These lines being connected with the long walls, which were forty stadia in length, united the Piræus with the city. But, during the many wars in which the Athenians had been engaged, they were demolished, and the Piræus is now reduced to a few habitations, which stand round the ports and the temple of Jupiter Soter. The temple alluded to by the geographer is doubtless the same described by Pausanias as the temenus of Minerva and Jupiter, in which were deposited the statues of these two deities in brass. That of Minerva was an admirable work by Cephissodotus. The arsenal, erected and supplied by the architect Philo, was said to suffice for the equipment of a thousand ships. It was destroyed by Sylla. The maritime bazar or emporium was called MACRA STOA, and was situated near the sea. The agora named HIPPODAMEIA was at a greater distance from the coast; it was so called from Hippodamus, a Milesian, who had been employed by Themistocles to fortify the Piræus, and to lay out its streets as well as those of the capital. The place called DEIGMA seems to have answered the purpose of an exchange or mart, where goods were exhibited for sale. The SERANGIUM was a public bath. The PHREATTYS was a court of justice which took cognizance of murders when the party accused, having been acquitted for an involuntary act, was now tried for a voluntary crime. The defendant in this case was ordered to plead on board a ship, while the judges heard him from the shore. The port of Piræus was subdivided into three lesser havens, named CANTHARUS, APHRODISIUM, and ZEA. The former was appropriated to dock-yards for the construction and repairs of ships of war. This was probably the innermost of the three basins. Aphrodisium seems to have been the middle or great harbour, and Zea the outermost, so called from the grain which the Athenians imported from the Hellespont and other parts, and deposited in storehouses erected there for that purpose. The entrance to the Piræus was formed on one side by the point of land called Eetioneia, on the other by Cape Alcimus. EETIONEIA was fortified towards the close of the Peloponnesian war by the council of Four Hundred, with a view of commanding the entrance of the harbour, and admitting, if necessary the Peloponnesian fleet. They erected also a large building, in which they caused all imported corn to be deposited. Eetioneia, according to Col. Leake, was that projecting part of the coast which runs westward from the north side of the entrance into the Piræus, and is now called *Trapezona*. Piræus itself is known by the name of *Port Drako*, or *Leone*, derived from a colossal figure of a lion in white marble, which once stood upon the breach, but was removed by the Venetians in 1687. The port of MUNYCHIA was so called, as it is said, from Munychus, an Orchomenian,

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who, having been expelled from Bœotia by the Thracians, settled at Athens. Strabo describes it as a peninsular hill, connected with the continent by a narrow neck of land, and abounding with hollows, partly natural and partly the work of art. When it had been enclosed by fortified lines, connecting it with the other ports, Munychia became a most important position from the security it afforded to these maritime dependencies of Athens, and accordingly we find it always mentioned as the point which was most particularly guarded when any attack was apprehended on the side of the sea. The whole peninsula abounds with remains of walls, excavations in the rocks for the foundations of buildings, and other traces of ancient habitations. Cape Alcimus, according to Plutarch, was a headland near the entrance of Piræus, close to which was to be seen the tomb of Themistocles, built in the shape of an altar. Phalerum was the most ancient of the Athenian ports; but after the erection of the docks in the Piræus it ceased to be of any importance in a maritime point of view. It was, however, enclosed within the fortifications of Themistocles, and gave its name to the southernmost of the long walls, by means of which it was connected with Athens. Pausanias notices in this demus, belonging to the tribe Antiochis, a temple of Ceres, and another of Minerva Sciras; also a temple of Jupiter at some distance from the shore. Here were, besides, altars sacred to the Unknown Gods, the sons of Theseus, the hero Phalerus, and Androgeus son of Minos, and the tomb of Aristides. Phalerum supplied the Athenian market with abundance of the little fish named aphyæ so often mentioned by the comic writers. The lands around it were marshy, and produced very fine cabbages. The modern name of Phalerum is *Porto Funari." Cramer.* The ancients, to distinguish Athens in a more peculiar manner, called it Astu, one of the eyes of Greece, the learned city, the school of the world, the common patroness of Greece. The Athenians thought themselves the most ancient nation of Greece, and supposed themselves the original inhabitants of Attica; for which reason they were called αυτοχθονες produced from the *same earth* which they inhabited, γηγενεις *sons of the earth*, and τεττιγες *grasshoppers*. They sometimes wore golden grasshoppers in their hair as badges of honour, to distinguish them from other people of later origin and less noble extraction, because those insects are supposed to be sprung from the ground. The number of men able to bear arms at Athens in the reign of Cecrops was computed at 20,000, and there appeared no considerable augmentation in the more civilized age of Pericles; but in the time of Demetrius Phalereus there were found 21,000 citizens, 10,000 foreigners, and 40,000 slaves.

Athenæum, I. a place at Athens, sacred to Minerva, where the poets, philosophers, and rhetoricians generally declaimed and repeated their compositions. It was public to all the professors of the liberal arts. The same thing was adopted at Rome by Adrian, who made a public building for the same laudable purposes.——II. A promontory of Italy.——III. A fortified place between Ætolia and Macedonia. *Liv.* 38, c. 1, l. 39, c. 25.

Athesis, now *Adige*, a river of Cisalpine Gaul, rising in the mountains of Tyrol, and, after flowing nearly 200 miles, emptying north of the Po into the Adriatic. *Virg. Æn.* 9, v. 680.

Athos, a mountain of Macedonia, 150 miles in circumference, projecting into the Ægean Sea like a promontory. When Xerxes invaded Greece, he made a trench of a mile and a half in length at the foot of the mountain, into which he brought the sea-water, and conveyed his fleet over it, so that two ships could pass one another; thus desirous either to avoid the danger of sailing round the promontory, or to show his vanity and the extent of his power.—A sculptor, called Dinocrates, offered Alexander to cut mount Athos, and to make with it a statue of the king holding a town in his left hand, and in the right a spacious basin, to receive all the waters which flowed from it. Alexander greatly admired the plan, but objected to the place; and he observed that the neighbouring country was not sufficiently fruitful to produce corn and provisions for the inhabitants which were to dwell in the city in the hand of the statue. Athos is now called *Monte Santo*, famous for monasteries, said to contain some ancient and valuable manuscripts. *Herodot.* 6, c. 44, l. 7, c. 21. &c.—*Lucan.* 2, v. 672.—*Ælian. de Anim.* 13, c. 20, &c.—*Plin.* 4, c. 10.—*Æschin. contra Ctesiph.*

Athrulla, a town of Arabia Felix. *Strab.*

Athymbra, a city of Caria, afterwards called Nyssa. *Strab.* 14.

Atina, 1. one of the most ancient cities of the Volsci, situated to the south-east of Arpinum, a considerable town as early as the Trojan war according to Virgil. Its situation, among the loftiest summits of the Appenines, is marked by Silius Italicus. It was taken by the Romans A. U. C. 440. According to Cicero it was a præfectura, and one of the most populous in Italy. It is now *Atins. Cram.—Æn.* 7, 629. —*Cic. Pro. Planc.*——II. A town of Lucania, not far from the Tanager, now *Atena.*

Atlantes, a people of Africa in the neighbourhood of mount Atlas, who lived chiefly on the fruits of the earth, and were said not to have their sleep at all disturbed by dreams. They daily cursed the sun at his rising and at his setting, because his excessive heat scorched and tormented them. *Herodot.*

Atlantides, a people of Africa, near mount Atlas. They boasted of being in possession of the country in which all the gods of antiquity received their birth. *Diod.* 3.

Atlantis, an island mentioned by the ancients, particularly by Plato in his Timæus and Critias, generally placed in the Atlantic ocean. Much diversity of opinion has existed in regard to it. It is commonly considered an island of the Atlantic, but some (*Vid.* Lempriere, Art. Atlantis, 6th American edition,) by "a diligent examination" of ancient writers, discover it to have been an extensive region, somewhere or other "engulphed by some subaqueous convulsion of nature."

Atlas, a mountain of Africa, of poetical celebrity. It is at present obscurely known to Europeans. M. Desfontaines considers it as divided into two leading chains. "The southern one adjoining the Desert, is called the *Greater Atlas;* the other, lying towards the Mediterranean, is called the little chain. Both

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run east and west, and are connected together by several intermediate mountains running north and south, and containing between them both valleys and table lands. But it is worthy of remark, that the great and little Atlas of Ptolemy, the one of which is terminated at Cape *Felnek*, and the other at Cape *Cantin*, differ from the chains of the French traveller, being lateral branches which go off from the main system to form promontories on the sea-coast."—"The great height of mount Atlas is proved by the perpetual snows that cover its summits in the east part of Morocco, under the latitude of 32°. According to Humboldt's principles, these summits must be 12,000 feet above the level of the sea."—M. Desfontaines found in the mountains large heaps of shells and marine bodies at a great distance from the sea, a phenomenon noticed by all modern travellers. According to Pliny, "the sides of the Atlas which look to the western ocean, that is, the south sides, raise their arid and dark masses abruptly from the bosom of a sea of sand; while the more gentle northern declivity is adorned with beautiful forests and verdant pastures." M. Ideler denies that the mountains above described were the Atlas of the ancient poets. He is of opinion, that the Phœnicians, who frequented the Archipelago of the Canaries, were astonished at the height of the Peak of Teneriffe; and that the Phœnician colonies "brought to Greece some information respecting that mountain which towered above the region of the clouds, and the happy islands over which it presides, embellished with oranges or golden apples." Hence Homer's Atlas, with its foundations in the depths of the ocean, and the Elysian fields, situated somewhere in the west. Hesiod adds to this, that Atlas was a neighbour of the Hesperian nymphs; to which later poets have added the embellishments of the Hesperides, their golden apples, and the islands of the Blessed. When the Greeks passed the columns of Hercules, they looked for Atlas on the western coast of Africa. It is thus that Strabo, Ptolemy, and other geographers, have altered its position.—To this opinion Malte-Brun objects. He is of opinion that the name Atlas was first applied to an isolated promontory, and cites a passage in Maximus Tyrius in support of this hypothesis. "The Ethiopian Hesperians worshipped mount Atlas, who is both their temple and idol. The Atlas is a mountain of moderate elevation, concave, and open towards the sea in the form of an amphitheatre. Halfway from the mountain a great valley extends, which is remarkably fertile, and adorned with fruit trees. The most wonderful thing is to see the waves of the ocean at high water overspreading the adjoining plains, but stopping short before mount Atlas, and standing up like a wall, without penetrating into the hollow of the valley. Such is the temple and the god of the Libyans; such is the object of their worship and the witness of their oaths." "In the physical delineations," says Malte-Brun, "contained in this account, we perceive some features of resemblance to the coast between Cape *Tefelnek* and Cape *Geer*, which resembles an amphitheatre crowned with a series of detached rocks." *Vid.* Part III. *Malte-Brun.*—*Plin.* 5, 1.—*Hom. Od. I.* 4.—*Hesiod. Theog.* 5, 517. *O. et D.* 167.—*Max. Tyr. Diss.* 37th.

ATRAX, I. "an ancient colony of the Perrhæbi, was ten miles from Larissa, higher up the Peneus, and on the right bank of that river. It was defended by the Macedonians against T. Flaminius. Dr. Clarke was led to imagine that this city stood at *Ampelakia*, from the circumstance of the green marble, known to the ancients under the name of Atracium Marmor, being found there; but it is evident from Livy that Atrax was to the west of Larissa, and only ten miles from that city; whereas *Ampelakia* is close to Tempe and distant more than fifteen miles from Larissa." *Cram.*——II. A city of Thessaly, whence the epithet of Atracius.——III. A river of Ætolia, which falls into the Ionian Sea.

ATREBATES, a powerful people of Gallia Belgica, contiguous to the Morini and Nervii. Strabo styles them Ἀτρεβάτοι (Atrebati), and Ptolemy Ἀτρεβάτιοι (Atrebatii), and calls their chief city Ὀρυγιακόν, a name cited by no other ancient writer. Nemetacum or Nemetocenna, now *Arras*, or, as the Flemings call it, *Atrecht*, was their city. In the Nervian war they pledged themselves for 15,000 armed men. Till the time of Cæsar they were independent. He set over them Commius. Their territory is included in the modern *l'Artois*, or, more properly, at the present time, *Département du* PAS-DE-CALAIS. *D'Anville.—Cæs. Lemaire, Ind. Geog.*

ATREBATII, a people of Britain, north of the Belgæ, towards the *Thames*. Otherwise called Atrebati, Atrebates.

ATROPATENE, or ATROPATIA, a province of Armenia, contiguous to Media, so called from Atropates, its satrap, who, in the dissensions which reigned among the Macedonian generals, after the death of Alexander, rendered himself independent, and took the title of king, which his successors enjoyed for many ages. The name now given to this country is *Aderbigian*, from the Persian term *Ader*, signifying fire, according to the tradition that Zerdust, or Zoroaster, lighted a pyre or temple of fire in *Urmiah*, a city of this his native country. We find also in an Arabian geographer *Atrib-Kan*, in which it is easy to recognise Atropatena. The capital is named Gaza or Gazaca, and its position is that of *Tebriz*, or, as it is more commonly pronounced, *Tauris*. *D'Anville.*

ATTALIA, a city of Pamphylia, built by king Attalus. The modern site is called *Palaia Antalia*. The present city of *Antalia*, or, as it is commonly called, *Satalia*, corresponds with the ancient Olbia. *D'Anville.*

ATTICA, a country of Greece, to the south of Bœotia. Its name is said to have been derived from that of Atthis, daughter of Cranaus. Previous to the reign of Cranaus, however, it was called Acte, either from a chief Actæus, or from its extent of coast (ἀκτὴ). Its more obscure appellation of Mopsopia was deduced from the hero Mopsopus or Mopsops. From Cecrops the country was called Cecropia, and it was not till the reign of Erechtheus that it assumed its present appellation. Attica was remarkable for the poverty of its soil, in consequence of which, according to Thucydides, it never changed its inhabitants. To this fact we are to attribute the pride of the Athenians in regard to their antiquity, which indulged itself in the hyperbolical

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assertion of their being sprung from the earth. "Attica may be considered as forming a triangle, the base of which is common also to Bœotia, while the two other sides are washed by the sea, having their vertex formed by Cape Sunium. The prolongation of the western side, till it meets the base at the extremity of Cithæron, served also as a common boundary to the Athenian territory as well as that of Megara. The whole surface of the country contained within these limits, according to the best modern maps, furnishes an area of about 730 square miles, allowing for the very hilly nature of the ground. It appears that the whole population of Attica, about 317 B. C., at which time a census was taken by Demetrius of Phalerum, was estimated at 528,000; of these, 21,000 were citizens, who had a vote in the general assembly of the people. The μετοικοι, or residents, who paid taxes but had no vote, amounted to 10,000; and the slaves to 400,000; which, with a proportionate allowance of women and children, furnishes the number of souls above-mentioned." "The whole of Attica had been divided, as early as the time of Cecrops, into four tribes or wards (φυλαι,) but these were afterwards increased to ten by Cleisthenes, which were severally named after some Athenian hero, who was considered as its ἀρχηγὸς or ἀρχηγέτης. Each tribe had also its president or chief, distinguished by the title of Phylarch (φυλαρχος); these commanded also the cavalry. The word φυλέτης denoted an individual belonging to one of the ten tribes." "The names of these wards we collect from ancient writers to have been as follows: 1. Erechtheis, named after Erectheus.—2. Ægeis, from Ægeus, father of Theseus. 3. Pandionis, from Pandion, son of Erechtheus.—4. Leontis, after the three daughters of Leos, who were said to have devoted themselves to avert a pestilence from their country.—5. Acamantis, from Acamas, son of Theseus. This was the tribe of Pericles.—6. Œneis, from Œneus, grandson of Cadmus.—7. Cecropis, from Cecrops.—8. Hippothoontis, from Hippothoon, son of Neptune and Alope.—9. Æantis, from Ajax, the son of Telamon.—10. Antiochis, from Antiochus, the son of Hercules. Antigonis and Demetrias were added to the number, in honour of Demetrius Poliorcetes and his father Antigonus. But the names of these two tribes were afterwards changed to those of Attalis and Ptolemais, in compliment to kings Attalus and Ptolemy, son of Lagus. Each tribe was subdivided into demi or boroughs, the head officer of which was called *demarch* (δημαρχος); this arrangement is by some ascribed to Solon, by others to Cleisthenes. The number of the Attic demi is stated to have been 170 or 174, and most of their names are preserved to us." *Cram.*

Atuatici, or Aduatici, a people of Belgic Gaul, contiguous to the Nervii on the one hand and the Eburones on the other. They were of Celtic origin. The situation of the town of the Atuatici, taken by Cæsar, is a disputed point. Some make it to have been Namurcum (*Namur*): but D'Anville disproves this, and conceives it to be *Falais sur la Mehaigne*, the situation of which agrees well with the description of Cæsar. *Cæs. Lem. Ind. Geog.*

Aturia, a name sometimes applied to the whole of Assyria, though proper only to a particular canton of the country in the environs of Nineveh. *D'Anville.*

Atūrus, a river of Gaul, now the *Adour*, which runs at the foot of the Pyrenean mountains into the bay of Biscay. *Lucan.* 1, v. 420.

Avalites sinus, a gulf of the Erythræan sea. Its port, now *Zeila*, corresponds with the emporium of the Avalites, with whom a Nubian nation was associated. *D'Anville.*

Avaricum, the chief city of the Bituriges Cubi, in Gallia Celtica. It was situated on the Avara, a southern branch of the Ligeris. In the course of time it received the names of Castrum Mediolanense and Bituriga; the latter from the name of the people; and this, assuming in charts the form of *Biorgas*, has at length been changed into *Bourges*. The modern town is in the province *le Berry*, now *departément du Cher.—Cæs. Lem. Ind. Geog.*

Avella. *Vid. Abella.*

Avenio, a rich town of Gallia Narbonensis, on the *Rhone*, now *Avignon*, the chief city of the *Department of Vaucluse*. From 1305 to 1377 it was the residence of the popes. *Avignon* is dear to the lover of romance, from its association with the memory of Petrarch and Laura. The fountain of Vaucluse is in its vicinity.

Aventicum, or Avanticum, now *Avenche*, the chief town of the Helvetii.

Aventinus, one of the seven hills of Rome, which, together with the space intervening between its base and the Tiber, composed the thirteenth region of the city. "The origin of the name Aventine seems quite undetermined, though it was currently reported to be derived from Aventinus Silvius, king of Alba, who was buried here. One part of this mount was known by the name of Saxum; the other, of Remuria, from Remus, who is said to have taken his station there when consulting the auspices with a view to founding Rome. The ascent to the Aventine was called Clivus Publicius, having been made by two brothers named Publicii, with certain sums of money which they had embezzled as Curule Ædiles, and which they were compelled to expend in this manner. The Publicii are said to have erected also a temple of Flora on this site. In the same vicinity Roman antiquaries place the baths of Decius; a temple of Diana, which faced the Circus Maximus; and a temple of Luna. That of Juno Regina was built and consecrated by Camillus, after the capture of Veii. The church of *St. Maria Aventina*, which belongs to the knights of *Malta*, is supposed to stand on the site of an ancient temple sacred to Bona Dea. Antiquities are not agreed on which side of mount Aventine to place the cave of the robber Cacus; but that is a question too much allied to fiction to be treated of seriously. The other antiquities connected with this hill are, the altar of Evander; the sepulchre of Tatius, in a grove of laurels; the Armilustrum, a place in which soldiers were exercised on certain holidays; a temple of Minerva. The altar of Laverna, the tutelary goddess of thieves, was near the Porta Lavernalis. The altar of Jupiter Elicius, dedicated by Numa, was also on the Aventine. At the foot of the hill issued a rivulet, called the fountain of Picus and Faunus. It is not certain on which part of the hill the temple of Liberty was placed. This edifice, which was constructed by the father of

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Tib. Sempronius Gracchus, is often mentioned in the history of Rome on account of the hall contiguous to it. That building contained the archives of the censors, and was the place in which those officers transacted a great part of their business. Having been consumed by fire, it was rebuilt on a much larger scale by Asinius Pollio, who also annexed to it a library, which was the first building of the kind opened to the public at Rome. The house of Ennius the poet was on the Aventine. At the foot of the Aventine, and close to the Tiber, were the ancient Navalia, or docks, of Rome. The river was here adorned with several porticoes, and an emporium was established outside the Porta Trigemina. Besides these porticoes, Livy mentions the temples of Hercules, of Hope, and of Apollo Medicus, as being near the Tiber. The public granaries stood in this quarter, on account of the convenience, probably, which the river afforded of landing the wheat, which came from Sicily, Egypt, and Africa." *Cram.*

Avernus lacus, now *Lago d'Averno*, a lake of Campania, in the vicinity of Cumæ, connected by a narrow passage with the Lucrine lake, which intervened between it and the bay of Baiæ. It was surrounded on every side, except this outlet, by steep hills; its depth was reported to be unfathomable. The story of birds becoming stupified by its exhalations, whence it is said to have obtained its name (ἄορνος,) is well known from Virgil; but Strabo expressly states the whole story to be fabulous; nor is he, of course, more inclined to attach credit to the accounts which placed here the scene of Ulysses' descent to the infernal regions, and his evocation of the dead, as described in the Odyssey, together with the subterraneous abodes of the Cimmerians. According to Heyne, however, the vicinity of Avernus abounded in caves, occupied by Troglodytæ, whence the fables of the Cimmerians; and the dense woods which covered the neighbouring hills, adding to the gloomy nature of the place, made it an appropriate scene for the *necromantion*, or invocation of the manes. If we further take into consideration the volcanic character of the surrounding country, it will not appear wonderful that the imagination of the Greeks, excited by the exaggerated tales of navigators, fixed here the Phlegræi Campi, and the place of punishment of the rebellious giants: and finally established a connexion between the mysterious Avernus and the infernal regions. "The groves and forests which covered the hills around the Avernus, were dedicated, it seems, to Hecate; and sacrifices were frequently offered to that goddess. These groves and shades disappeared when M. Agrippa converted the lake into a harbour, by opening a communication with the sea and the Lucrine basin. This harbour, which was called Portus Julius in honour of Augustus, served for exercising the galleys; and it is to this circumstance that he is said to have been indebted for his victory over Sextus Pompeius." *Cram.—Æn.* 6.—*Heyne. Exc.* 2, 3.

Aufidena, now *Alfidena*, the principal town of the Caraceni, in Samnium, on the Sagrus or Sarus, now *Sangro*. It was taken by a Roman consul, A. U. C. 454, and became a military colony and a municipal town. *Cram.*

Aufidus, now *Ofanto*, a river of Apulia, which rises in the Appenines and empties into the Hadriatic. The plain between this river and Cannæ was the scene of Hannibal's signal victory. Polybius remarks, that this river is the only one, which, rising on the western side of the Appenines, finds its way through that continuous chain into the Adriatic. But the Aufidus cannot be said to penetrate entirely through the chain of these mountains, since it rises on one side of it, while the Silarus flows from the other. *Cram.*]

Augeæ, the homeric name of Ægiæ, a town of Laconia, situated 30 stadia from Gythium. In its vicinity was a small lake, with a temple of Neptune on the shore. *Cram.*

Augusta, I. Ausciorum, the metropolis of the Ausci, a people of that part of Aquitania called *Novem populana*. *Vid. Ausci. D'Anville.*——II. Emerita, a colony of veterans or pensioners, founded by Augustus, on the Anas in Lusitania. It was the residence of the prætor or governor of the province, and the capital of a conventus. It is now *Merida*, on the *Guadiana*.——III. Prætoria, a city in the territory of the Salassi, built upon the spot occupied by the camp of Terentius Varro during the exterminating war carried on against that people by order of Augustus, who gave his name to the new city. It is now *Aoste*, from which the fine valley in which it lies is called, and where several remains of the ancient city are still to be seen. According to Pliny, Augustus Prætoria was reckoned the extreme point of Italy to the north. *Cram.*——IV. Rauracorum, now *Augst*, a colony founded under the auspices of Augustus, and sometimes called simply Rauraci, from the people in whose territory it is situated. It is on a bend of the *Rhine*, a little above *Basle. D'Anville.*——V. Suessionum, the capital of the Suessiones, in Belgica, on the Axona. By some supposed to be the Noviodunum Suessionum of Cæsar. It is now *Soissons.—Cæs. Lem. Ind. Geog.*——VI. Taurinorum, the capital of the Taurini, plundered by Hannibal soon after his descent of the Alps. Appian calls it Taurasia. As a Roman colony it was named as above, and is now *Torino* or *Turin*, the present capital of *Piedmont. Cram.*——VII. Trevirorum, now *Treves*, the metropolis of Belgica Prima. It served as the residence of several Roman emperors, whom the care of superintending the defence of this frontier retained in Gaul. *D'Anville.*——VIII. Tricastinorum, a town of the Tricastini, on the *Rhone*, now *St. Paul-Trois-Chateaux.*——IX. Vagiennorum, the capital of the Vagienni, now *Vico*, according to D'Anville; more probably, according to Durandi, the modern *Bene. Cram.*——X. Veromanduorum, the capital of the Veromandui, now *St. Quintin.*——XI. Vindelicorum, a powerful colony established in the angle formed by the two rivers Vindo and Licus. It is now *Augsburgh*, between the rivers *Lech* and *Wertach*; the former of which separated *Suabia* from *Bavaria. D'Anville.*

Augustobona, the capital of the Tricasses, on the Sequana, now *Troyes*, formed by the gradual corruption of the ancient name.

Augustodunum. *Vid. Bibracte.*

Augustoritum, now *Limoges*, the capital of the Lemovices in Aquitania.

Aulerci, a people of Gaul, inhabiting that

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part which was called Lugdunensis. They were divided into the Brannovices, the Cenomani, the Diablintes, and the Eburovices. The district of country inhabited by the first is not precisely known, but it is pretty well ascertained that they dwelt upon the banks of the Loire; or, like the rest of the Aulerci, between that river and the Seine, in that which was afterwards the province of Maine. The Cenomani occupied a tract of country belonging afterwards to Maine and Orleans. They were among the most eminent of the Gallic tribes, and are mentioned by name among the Celtæ who passed the Alps in the reign of the Tarquins. The Diablintes dwelt upon the west and north-west of the Cenomani, having upon their north the Eburovices, who occupied so much of that part of the country which was afterwards conquered by the Northmen, and took from them the name of Normandy, as has since been formed into the department *de L'Eure*. They have been confounded with the Eburones, and their name became afterwards by corruption Ebroici. *Cæs. B. G.* 7, 75, and 3, 17.—*Liv.* 5, 34.

Aulis, a town of Bœotia, on the Euripus, nearly opposite to Chalcis. The harbour, according to Strabo, was so small that not more than fifty vessels of the Grecian fleet could be moored in it; from whence he infers that not the port of Aulis, but that of Bathys, must have been the true rendezvous of the Greeks when about to sail for Troy. Diana seems to have been peculiarly an object of worship at Aulis; and Pausanias observes that though the place was greatly reduced and almost depopulated in his day, the temple of that goddess was still in existence. The harbour is now called *Megalo-Vathi*. *Eurip. Iph. in Aul.* 120.—*Hom.* 2, 496 and 303.—*D'Anville*. *Vid. Iphigenia.*

Aulon, I. the name of a fertile ridge and valley of Apulia, on the left bank of the Galæsus. Its beauty and fertility are celebrated by Horace and Martial; the former of whom compares the wine produced in this region to the famous Falernian. It is now *Terra di Melone*. Hor. 2, 6. —*Mart.* 13, ep. 125.——II. The name of that part of Messenia which lay on the Neda near its mouth, and was separated by that river from Triphylia of Elis and from Arcadia. *Paus.*—*Messen.* 36.—*Strab.*——III. Cilicius, the strait lying between Cilicia in Asia Minor and the island of Cyprus was called Aulon Cilicius.——IV. A name of the Magnus Campus, or plain lying along the course of the Jordan, from the Tiberian lake to that of Asphaltides. It is called by the Arabs *el Gour*.

Auranitis, now *Belad-Hauran*, a tract of country, having, as some suppose, a town of the same name, on the confines of Syria and the desert of Arabia, with which its limits were confounded, on the east. It had Iturea on the north, which formed a part of the same boundary. *Josephus.—D'Anville.*

Aurasius mons, now *Gebel Auras*, a mountain of Numidia. It is represented as offering a rugged and uncultivated appearance, but with extensive fields and fertile spots upon its top. *Procop.—D'Anville.*

Aurunci, an ancient people of Latium, sometimes confounded with the Ausones, but distinguished by Livy. They occupied at first the northern part of this region bordering on the Volsci, but were driven by that people towards the south, and settled near the borders of Campania and the Ausones. "Some vestiges of their principal town, Aurunca, it is said, may still be traced near the church of *Santa Croce*, situated on the elevated ridge which rises in the vicinity of Rocca Monfina." *Liv.* 2, 16 and 17.—*Virg.* 7, 725.—*Cram. Anc. Gr.*

Ausci, the inhabitants of a part of Aquitaine, among the bravest of the various races that dwelt in that region. Their capital was Clemberris till the time of Augustus, when it assumed the name of Augusta in compliment to that sovereign. At a later period it was known by the name of the people who dwelt in it, and was called Ausci; whence its modern name of *Ausch* in Gascony and the modern department of the *Gers*. *Piol.—Plin.*

Auser, Auseris, and Anser, now the *Serchio*, a river of Etruria. It rises in the Appennines, towards the borders of the northern duchy of Modena, and, running south-west after passing by the city of Lucca, it empties into the Arno between the city of Pisa and the sea.

Ausones, a people of Italy of remote antiquity, and whose origin is unknown. It is believed by some, who consider them to have been originally a powerful tribe, that they extended over a wider region; but at the period at which they are found in connexion with Roman history they were confined to the narrow region lying between the Liris and the coast. In poetry the name of Ausonia is often intended to signify the whole of Italy. This may have arisen from the fact, that Ausonia was among the parts of the peninsula first known to the Greeks, from whom it may have come as a poetical designation of their country to the Italians themselves. A part of this region still bears the ancient name; and here it is pretended the early Ausona, the capital of the Ausones, was situate. This place is known in history but from the account which Livy gives of the massacre of the inhabitants. The principal ancient authorities on this subject are *Dion. Hal.* 1, 11.—*Strab. Vid.* also *Cram. An. It.*

Ausonia. *Vid. Ausones.*

Autariatæ, an Illyrian tribe, at one time the most powerful of all the semi-barbarous people residing in those parts. They were frequently engaged in war with the Ardiæi of Dalmatia, whose territory they bounded on the south. They were conquered at last by the Scordisci. *Diod. Sic.—Strab.*

Autolŏlæ, a people of Mauritania, descended from the Gætuli.

Automatæ, one of the Cyclades, between the islands of Therasia and Therasia. It arose from beneath the water, probably from the action of submarine fire, in the time of Pliny the naturalist. It was called also Hiera.

Autūra, the *Eure*, a river of Gaul which falls into the Seine.

Auxinum, now *Osimo*, a Roman colony, and one of the strongest towns of Picenum. It stood not far from Ancona, on the Flaminian Way. *Vel. Pat.* 1, 15.

Axĕnus, the ancient name of the Euxine Sea. The word signifies *inhospitable*. *Ovid.* 4, *Trist.* 4, v. 56.

Axius, a river of Macedonia. It rises in the chain of mount Scardus, and empties into the

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gulf of Thessalonica. Its present name is the *Vardar*, derived from that of Bardarus, which it bore in the middle ages. All the principal rivers of Macedonia, except the Strymon and its tributaries, fall into this stream. *Herodot.* 7, c. 123.

Axona, a river of Belgic Gaul, now the *Aisne*. It rises in the lands of the ancient Remi, and discharges itself into the *Oise*, the ancient Isara.

Axus, a town about the middle of Crete. *Apollod.*

Azan, a tract of country lying between the Ladon and the Alpheus. It is so named, according to the mythologist, from Azan, the son of Arcas, who gave his name to Arcadia. *Paus. —Arcad.* 25.

Aziris, a place of Libya, surrounded on both sides by delightful hills covered with trees, and watered by a river where Battus built a town. *Herodot.* 4, c. 157.

Azōtus, now *Ashdod*, a large town of Judæa, near the borders of the Mediterranean. *Joseph. Ant. Jud.* 15.

B

Babylon, I. a celebrated city, the capital of the Assyrian empire, on the banks of the Euphrates. It had 100 brazen gates; and its walls, which were cemented with bitumen, and greatly enlarged and embellished by the activity of Semiramis, measured 480 stadia in circumference, 50 cubits in thickness, and 200 in height. It was taken by Cyrus, B. C. 538, after he had drained the waters of the Euphrates into a new channel, and marched his troops by night into the town through the dried bed; and it is said that the fate of the extensive capital was unknown to the inhabitants of the distant suburbs till late in the evening. Babylon became famous for the death of Alexander, and for the new empire which was afterwards established there under the Seleucidæ. *Vid. Syria.* Its greatness was so reduced in succeeding ages, according to Pliny's observations, that in his time it was but a desolate wilderness, and at present the place where it stood is unknown to travellers. The inhabitants were early acquainted with astrology. *Plin.* 6, c. 26.—*Herodot.* 1, 2, 3.—*Justin.* 1, &c.—*Diod.* 2.—*Xenoph. Cycrop.* 7, &c.—*Propert.* 3, el. 11, v. 21.—*Ovid. Met.* 4, fab. 2. —*Martial.* 9, ep. 77.——II. There is also a town of the same name near the Bubastic branch of the Nile, in Egypt.

Babylōnia, I. the surname of Seleucia, which rose from the ruins of Babylon under the successors of Alexander. *Plin.* 6, c. 26.——II. A country of Asia, forming once a portion of the Assyrian monarchy. It was bounded on the east by Susiana, on the north by Mesopotamia, on the west by Arabia Deserta, and on the south by a part of the Sinus Persicus and the Happy Arabia. This was the country known as Chaldæa, and was of greater extent than that which was generally included under the name of Babylonia. The capital was Babylon.

Babylōnii, the inhabitants of Babylon, famous for their knowledge of astrology, first divided the year into 12 months and the zodiac into 12 signs.

Babyrsa, a fortified castle near Artaxata, where Tigranes and Artabazus kept their treasures. *Steph. Byz.*

Bacenis, a part of the great Hercynian forest, described by Cæsar in the 6th book of his Bell. Gall. These woods, according to the best authorities, constituted the natural separation between the Suevi on the east and the Cherusci on the west. All authors, however, do not agree upon this point; and it may be considered as doubtful still what portion of the great wilderness to which it belonged was intended by ancient writers in the name of Bacenis. It is a part of the famous *Hartz*, according to the authority followed above.

Bactra, and Zariaspe, now *Balk*, the capital of Bactriana. It was divided by the Bactrus, which ran through it, and from which it took its name. Ancient authors themselves are at variance in regard to the real site of this capital city. *Plin.—Strab.—Ptol.*

Bactri, and Bactriāni, the inhabitants of Bactriana, who lived upon plunder, and were always under arms. They were conquered by Alexander the Great. *Vid. Bactriana. Curt.* 4, c. 6, &c.—*Plin.* 6, c. 23.—*Plut. in vitios. ad infell. suff.—Herodot.* 1 and 3.

Bactriāna, a country of Asia, forming a part of the Persian empire. It was bounded on the north by the river Oxus, on the west by Margiana, on the south by the mountains called Parapamisus, and on the east by the chain that connects those mountains with the Imaus. According to D'Herbelot, the name is derived from Bacter, which signifies the *East*. The extent of this country was not at all periods the same, and, to consider it properly, we must treat of it as it stood in the time of Alexander; and separately, as it existed under the empire of his successors. At the latter period it included a portion of India. The inhabitants had early advanced in civilization; and Zoroaster, the law-giver of Persia, is pretended by some to have flourished in Bactriana. *Strab.—Q. Curt.—Arr.*

Bactros, now *Dahesh*, a river from which Bactriana receives its name. Like the other rivers of that country it runs almost in a straight line from south to north, and empties into the Oxus, which separates Bactriana from Sogdiana. *Lucan.* 3, v. 267.

Bacuntius, a river of Pannonia, which falls into the Save above Sirmium. Some writers suppose it to be the *Bosna*, from which the province of Bosnia takes it name, and of which it is a principal stream. According to D'Anville it is now the *Bozzuet.*

Badia, a town of Spain, by some supposed to be the modern *Badajox*, on the Guadiana. *Val. Max.* 3, 7.

Baduhennæ, a sacred grove in the country of the Frisii, where 900 Romans were killed. *Tacit.* 4. *Ann.* c. 73.

Bætica, a part of Spain, corresponding, for the most part, to the present *Andalusia*. It formed, at first, a part of the division of Hispania Ulterior; and a province apart, when, after having completely reduced the whole peninsula, the Romans divided all Spain into Tarraconensis, Bætica, and Lusitania. Bætica was confined by the Anas (*Guadiana*) and the Mediterranean on the north and south, on the west it was washed by the Atlantic, and on the east, though

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its boundary was not so well defined, it may be considered to have extended to the Orospeda mons. All the region contained between the Anas and the Bætis was called Bæturia; and that which bordered on the left of the latter river, inhabited by the Bastetani, Bastuli, and Turdetani, a name applied, perhaps, to the whole country by the natives before the Roman dominion. The surname of Pæni, by which the Bastuli were distinguished, continued to mark the connexion of Bætica with the empire of the Carthaginians in Europe. It derived its name from the river Bætis, which flowed completely through it, almost east and west. It was considered by the Romans as the most important part of their Spanish provinces, and is said to have contained no less than eight Roman colonies, the same number of municipal cities, and at least 29 others enjoying the privileges of the Italian towns. It submitted earlier than the rest of Spain to the yoke of the despotic republic.

Bætis, a river of Spain, from which a part of the country has received the name of *Bætica*. It was formerly called Tartessus, and now bears the name of Guadalquiver. The wool produced there was so good, that *Bætica* was an epithet of merit applied to garments. *Vid. Bætica. Martial.* 12, ep. 100.

Bæturia, a part of Bætica. The inhabitants were of two distinct origins: the Celtici, who border on Lusitania, and the Turduli, who border on Lusitania and Tarraconensis. *Vid. Bætica.*

Bagrăda, now *Megerda*, a river of Africa, now Utica, where Regulus killed a serpent 120 feet long. Towards its mouth it stagnates, and, overflowing its banks, is formed into pools and lakes which overspread the adjacent country. *Plin.* 8, c. 14.

Baiæ, a city of Campania near the sea, between the promontory Misenum and Puteoli, the name of which, according to the mythologists, was from Baius, a follower of Ulysses. It was famous for its delightful situation and baths, where many of the Roman senators had country-houses. Its ancient grandeur, however, has now disappeared, and Baiæ, with its magnificent villas, has yielded to the tremendous earthquakes which afflict and convulse Italy, and it is no longer to be found. *Martial.* 14, ep. 81.—*Horat.* 1, ep. 1.—*Strab.* 5.

Balĕares, two islands in the Mediterranean, modernly called *Majorca* and *Minorca*, on the coast of Spain. They were Carthaginian colonies before the wars of Carthage with the Roman republic, but were subjected to the latter by Metellus, thence called Balearicus. The chief town of Majorca retains its ancient name of Palma; and the Portus Magonis of the smaller island is yet extant in the modern *Port Mahon*. The island of Ivica, which lies near these, was not considered to belong to the Baleares, but, together with Ebusus and Ophiusa, was called in Greek "Pityusæ, the *Isles of Pines*." The Baleares were included in the province of New Carthage by their Roman conquerors. *Mel.* 2, 7, 199.—*Liv.*—*D'Anville.* By Apollonius, the Baleares are called Choerades; and by Strabo, Choeradades. The word Baleares is derived from βαλλειν, *to throw*, because the inhabitants were expert archers and slingers, besides great pirates. We are told by Florus, that the mothers never gave their children breakfast before they had struck with an arrow a certain mark in a tree. *Strab.* 14.—*Flor.* 3, c. 8.—*Liod.* 5.

Balista, a mountain of Liguria, corresponding with the Appenines about *S. Pellegrino* and *Monte Balestra*. *Cram.*—*Liv.* 40, c. 41.

Balla, also Valla, a town of Macedonia, not far from the foot of Olympus. It commanded the passage from Macedonia into Thessaly. Its site is now occupied by the town of *Servitza*. *Plin.* 4, 10.—*Steph. Byz.*—*Cram.*

Balyras, a river of Messenia. It was a principal branch of the Pamisus, and is now the *Mauro Zoumena*. *Paus.* 4, c. 33.

Bantia, now *St. Maria de Vanse*, a town of Apulia, whence *Bantinus*. *Horat.* 3, od. 4, v. 15.

Baphyrus, a river of Macedonia, called by Ptolemy Pharybas. Pausanias informs us that the first part of this stream from its fountain was called Helicon; that, after flowing some distance, it was lost, and running under ground a course of about 75 stadia, it rose again, assumed the name of Baphyrus, and discharged itself by that name into the Thermaic gulf. It belonged to that little district of Roumelia which was by the ancients called Pieria. *Paus. Bæot.* 30.—*Lycoph.* 273.—*Cram.*

Barāthrum, a deep and obscure gulf at Athens, where criminals were thrown.—The word is applied to the infernal regions by *Val. Flacc.* 2, v. 86 and 192.

Barbăria, a name given to that part of the African coast which extends northward from Cape *Gardafni*. It was otherwise called Azania, now *Ajan*. *D'Anville.*

Barbosthĕnes, a mountain of Peloponnesus, 10 miles from Sparta. *Liv.* 35, c. 27.

Barce, a city of Cyrenaica, about nine miles from the sea, founded by the brothers of Arcesilaus king of Cyrene, 515 years before the Christian era. Strabo says that in his age it was called Ptolemais; but this arises because most of the inhabitants retired to Ptolemais, which was on the sea-coast, to enrich themselves by commerce. *Strab.* 17.—*Ptol.* 4, c. 4.

Barcĭno, now *Barcelona*, the capital of *Catalonia*, a town of Hispania Tarraconensis. It was a Roman colony.

Bardine, a river in the vicinity of Damascus, called by the Greeks Chrysorroas. It divides into many streams, of which some flow through the city, others through its environs. *D'Anville.*

Bargylle, a town of Caria, on the Sinus Jasius.

Barium, a town of Apulia, on the Adriatic, now called *Bari*. *Horat.* 1, *Sat.* 5, v. 97.

Basilia, a town of the Rauraci, on the *Rhine*, now *Basle*, the capital of a Swiss canton of the same name.

Basilia, or Baltia. *Vid. Abalus.*

Basilīpŏtămos, the ancient name of the Eurotas. *Strab.* 6.

Basĭlis, a city of Arcadia, built by Cypselus near the river Alpheus. *Paus.* 8, c. 29.

Bassæ, a village of Arcadia, near mount Cotylius. "Here was a temple of Apollo Epicurius. It was the most beautiful edifice of the kind in all Peloponnesus, with the exception of that at Tegea: the architect was Ictinus, who built also the Parthenon at Athens. A great

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part of this temple is yet standing; it was 195 feet in length, about 48 in breadth, and decorated with 48 columns of the Doric order, of which 36 are still in their places. The sculptures of the frieze, representing the battle with the Amazons, and that of the Lapithæ and Centaurs, were discovered in 1812, and have been deposited in the British Museum, and are called the Phigalean marbles. *Vid. Phigalea.* The site occupied by the ruins of that interesting edifice is now known by the name of the *Columns.*" *Cram.*

Bastarnæ, and Basternæ, a people of European Sarmatia, destroyed by a sudden storm as they pursued the Thracians. *Liv.* 40, v. 58. —*Ovid. Trist.* 2, v. 198.—*Strab.* 7.

Batāvi, a people of German origin, who separated from the Catti in consequence of domestic commotion, and migrating to Gaul, settled in the island enclosed by the ocean, the Vahalis (*Waal*), and the main branch of the *Rhine.* From them the island was called Batavorum Insula, and also Batavia; whence the modern *Batavian Republic* took its name. The Batavi, according to Tacitus, were peculiarly distinguished for their valour, and were for this reason exempt from paying tribute to the Romans, who used their services in war. *Tacit. Germ.* 29.

Bauli, a town of Campania, near the promontory of Misenum. According to tradition it was originally called Boaulia, from the circumstance of Hercules having landed there with the oxen of Geryon on his return from Spain. It was one of the most attractive spots on the coast. Bauli was the scene of Nero's successful plot against Agrippina, his mother. *Cram.*

Bebriācum, or Bedriacum, a village of Gallia Cisalpina, near Cremona, which witnessed both the success of Vitellius over Otho, and the defeat of his generals by Antonius, lieutenant of Vespasian. It was situated on the Via Posthumia, the road which led from Cremona to Mantua, about 15 miles from the former city, and at no great distance from the *Po.* Cluverius imagined that *Caneto*, on the river *Oglio*, might represent the situation of Bedriacum; but D'Anville is more accurate in fixing its position at *Cividale.* There was a temple and grove sacred to Castor between Cremona and Bedriacum. *Cram.*

Bebrȳcia. *Vid. Bithynia.*

Belgæ. *Vid. Belgica.*

Belgĭca, a third part of Gaul in the Cæsarian distribution, having on the west the ocean from the Seine to the principal mouth of the Rhine, and on the north the latter river as far as the territory of the Ubii, near the capital city Colonia Agrippina. Here the river makes an angle in coming from the south, and from hence it may be considered, together with the Vosges chain of hills, as the eastern boundary of Belgica as far as the Brigantinus Lacus (*Lake of Constance.*) The Alps continue the line as far as the source of the Rhone, which carries it around the south-east corner of this province as far as its junction with the Arar or Saone. The Seine and the Marne upon the south divided Belgica from Celtic Gaul. Within the limits thus defined this part of Gaul contained the modern countries of Holland south of the Rhine, the Netherlands, together with so much of Germany as lies upon the left bank of the same river, and contains the cities of Cleves, Cologne, Coblentz, and Worms, which all with other names were on the western boundary of Belgica in the time of Augustus, Tiberius, and Constantine. In addition to these were the French side of Switzerland and the provinces of Picardy, Artois, French Flanders, part of the Isle of France, Champaigne, Lorraine, Alsace, and Burgundy in France. A vast people inhabited this region, divided and subdivided into innumerable tribes. When the Romans effected its complete subjugation, they divided it at different times into smaller provinces. Augustus divided it into four, and the subdivision of one of these into Germania Prima and Germania Secunda remained so late as the era of Constantine. The early division into Belgica Prima and Belgica Secunda was formed by the course of the Mosa, *Meuse*, which traversed nearly the whole length of the province from south to north. Belgica Prima was possessed by the Luci, the Mediomatrici, and the Treveri; whose capital, after having for a period borne the name of Augusta, assumed at last that of the people, and became the capital of this subdivision, being also frequently the abode of the emperors during their residence in Gaul. Throughout the whole of that country the names of its different inhabitants have been in a great measure preserved in those of the modern towns of France, &c. while the names of the ancient places have been for the most part lost. Thus, in Belgica Secunda, Durocotorum, the capital of the Remi, was lost in the gentilitious name of *Rheims*, and Augusta of the Suessones in that of *Soissons.* So the Veromandui of the same province have transmitted their name in *Vermandois*, the Bellovaci in *Beauvais*, and the Ambiani, who had called their capital Samarobriva, have left their name to modern times in that of the city of *Amiens.* This part of Gaul was more properly called Belgium according to Cæsar's account; and its inhabitants, i. e. the Atrebates, the Ambiani, and the Bellovaci, may be considered as the Belgæ distinctly from the other people of Belgica. Their corner of the province lay upon the Fretum Gallicum, now *Dover straits*, extending inland to the Axona, now the *Aisne*, and the *Oise*, which empties into the *Seine*, a little below the present city of *Paris.* This, it will be seen, corresponds to the limits of the new kingdom of the *Netherlands*, exclusive of the disputed *Luxemburgh.* Besides these provinces, in the distribution of Augustus was the *Great Sequanois*, Maxima Sequanorum, lying south of the second Belgica, between Celtica upon the west and Italy upon the east, with the Province specially so called upon the south. Here the Jura chain of mountains formed a natural division between the Sequani and the Helvetii, the latter of which people extended themselves over the country lying along that mountain from Lake Constance to the Lake of Geneva. The subdivision into the two Germanies may be referred to the time of Tiberius, and is said by D'Anville to have been the earliest made in any part of Gaul after the division of the whole into four parts by Augustus, which succeeded the threefold division described in the Commentaries. Germania prima

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joined upon the south the Maxima Sequanorum. Its principal inhabitants were the Tribaci, the Nemetes, and the Vaugiones, who supplanted the Leuci and the Mediomatrici upon the eastern frontier of Belgica bordering on Germany. The city of *Strasburgh* may be considered the capital. Between Germania prima and Germania secunda was the famous forest of *Ardennes*. The people of both these districts resemblod the Germans in manners, appearance, and habits; but those of the second Germany in a greater degree than those of the first. Tribes from the right bank of the river were continually crossing to the Gallic side, and thus maintained the German characteristics, introduced at the early mingling of the strange tribes with the first Celts of those regions; and which, in the other parts of Belgica, had been more equally blended with those of the earlier inhabitants. In the remote corner of Belgica, between the Vahalis, now the *Waal*, and the proper Rhine, were situated the Batavi, considered the last of the Gauls. It may here be observed, that the first settlers of this portion of Gaul were Celts; but tribe after tribe, in subsequent years, having incorporated themselves with the first possessors, they together constituted the people afterwards called by ancient authorities Belgæ.

Belgium. *Vid. Belgica.*

Bellovăci. *Vid. Belgica.*

Benacus, a lake of Italy, now *Lago di Garda*, from which the Mincius flows into the Po. *Virg. G.* 2, v. 160. *Æn.* 10, v. 205. It formed the division between Venetia, and Cisalpine Gaul from the borders of Rhætia, which lay upon its northern extremity, to the Æmylian Way, which passed along its southern border; that is to say, a distance of about 30 miles from north to south, or 35 Roman miles. Its greatest width did not exceed 12 miles by the same ancient scale.

Bendidium, a temple of Diana Bendis at Munychia.

Beneventum, a town of the Hirpini, built by Diomedes, 28 miles from Capua. Its original name was *Maleventum*, changed into the more auspicious word of *Beneventum* when the Romans had a colony there. It abounds in remains of ancient sculpture above any other town in Italy. *Plin.* 3, c. 11. Though tradition and mythology confer upon Diomedes the honour of founding the city of Beneventum, more certain guides have traced its origin to the ancient Ausones. It received a Roman colony in the time of Augustus, consisting of the veterans of the emperor's army; and Nero supplied it in part with a new population. But the importance of this place commenced with the era of the Lombard conquests and rule in Italy. With a portion of surrounding country it was one of the dukedoms erected by those conquerors in Italy; and depending in name for a time upon the Lombard sovereign in the north, it quickly became a powerful independent state, and survived the ruin of the monarchy when Desiderius, the last of the Lombard kings, surrendered to the arms of Charlemagne. The German emperor Henry, some generations afterwards, conferred it on the Pope, and it became a part of the patrimony of the church. It is now a principal city of the kingdom of Naples, on the *Volturno*, the Vulturnus of antiquity.

Berœa, the same as Bercea.

Berenice, I. the name of a town in Egypt, on the Arabian gulf. It was called Epidires, because it was situated on that contracted part of the Arabicus Sinus by which it communicated with the Ærythrean Sea. This was the last town of Egypt, south, on the Arabian gulf, and was placed in the region called Cinnamonofera, from the quantity of cinnamon which that country produced. It was a place of trade with India, and was named after the mother of Ptolemy Philadelphus. *Plin.* 6, 27.—*D'Anville.*——II. Another of Cyrenaica in Libya, called also Hesperis, the fabled abode of the Hesperides.——III. Another, surnamed Panchrysos, on a bay of the Arabicus Sinus.——IV. A town in Arabia, at the head of the Ælanites Sinus, mentioned by Moses under the name of Ezion Geber. "From this place," says D'Anville, "the fleets of Solomon took their departure for Ophir, and the Arabic name of Minet ed-dahab, signifying the port of gold, had reference to the riches that were there debarked on the return from *Ophir*."

Bergistăni, a people of Spain, at the east of the Iberus. *Liv.* 34, c. 16.

Bergomum, now *Bergamo*, a town of the Orobii in Cisalpine Gaul on the Æmylian Way. It stood nearly midway between the Umalinus (*Serio*) and the Ubartus (*Brembo*), and is supposed to have been founded by some early Gallic tribes. *Plin.* 3, 17.—*Just.* 20.

Bermius mons, now *Xero Livado*, a mountain forming "a continuation of the great chain of Olympus." The mountain was said to be impracticable from the intensity of the cold, yet in its vicinity were fabled to have been the fruitful and flourishing gardens of Midas that bloomed spontaneously. Here the Temenidæ first established themselves in Macedonia. *Herod.* 8, 138.—*Cram.*

Bernus, or Bora mons, the southern extremity of the Scardus Mons, which separated Illyria from Macedonia.

Berœa, I. a city of Syria, which received this name in the time of the Macedonian princes. It is now *Aleppo*, the richest and most powerful city of Syria. *D'Anville.*——II. A town of Macedonia, now *Kara Veria*. This town of a very great antiquity, was situated at the foot of the Bermius Mons, and was distant from Pella, the capital of the country, about 30 miles. It is particularly mentioned in the Acts of the Apostles, and its inhabitants are commended for the readiness with which they received the gospel on the preaching of St. Paul. *Thuc.* 1, 61.—*Acts*, 17, 11.——III. A town "on the confines of the province of Thrace proper and Mœsia. This city, when re-established by the empress Irene, assumed her name." *D'Anville.*

Berrhœa. *Vid. Berœa.*

Berytus, now *Berut*, an ancient town of Phœnicia on the coast of the Mediterranean, famous in the age of Justinian for the study of law. *Plin.* 5, c. 20.

Besippo, a town of Hispania Bætica, where Mela was born. *Mela.* 2, c. 6.

Bessi, a people of Thrace, who lived upon rapine. *Ovid. Trist.* 4, el. 1, v. 67. They inhabited the district of country called Bessica towards the borders of Macedonia, and formed, as it is thought, a portion of the tribe called Satræ,

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which could boast that of all the Thracian people they alone had never been subdued. Bessica is believed to have extended from the sources of the Hebrus to the Nestus; but the Hæmus was the favourite resort of this predatory but spirited race. They were finally subdued by Augustus.—*Flor.* 12, 4. *Herodot.* 7, 110.

Bætis, a river in Spain. *Vid. Bætis.*

Beturia, a country in Spain. *Vid. Bætica.*

Bibracte, a large town of the Ædui in Gaul, where Cæsar often wintered. *Cæs. Bell. G.* 7, c. 55, &c. Ptolemy calls it Augustodunum, which of course it assumed after its subjugation by Cæsar and the accession of his successor. The corruption of this name gives the modern *Autun.*

Bigerrones, a people of Aquitaine, at the foot of the Pyrenees. The town of Bigorre occupies, it is supposed, the site of their capital.

Bilbilis, a town of Celtiberia, where Martial was born. It stood near a river named Salo, now *Xalon*; but Justin calls this river also Bilbilis. Its waters were "famous for tempering steel, which Martial accounts the best in the world." The town is now "known only," says D'Anville, "by the name of Baubola, in the vicinity of a new city constructed by the Moors called *Calalayud.*" *Just.* 44, 3.—*Mart.* 1, *ep.* 50.

Bingium, a town of Germania Secunda, in Belgica. *Tacit. Hist.* 4, c. 70.

Bisaltia, "that part of Macedonia between the lake Bolbe and the Strymon," says Cramer, "appears to have been called Bisaltia, from the Bisaltæ, a Thracian nation, who were governed by a king at the time of the invasion of Xerxes," and who fell under the rule of the Macedonians not long afterwards. *Herodot.* 7, 115.—*Thucyd.* 2, 99.

Bisanthe, a town of Thrace, upon the Propontis. It is now *Rodosto*, by corruption from the name of Rhœdestus, which it also bore with the ancients.

Bistonis, a lake of Thrace, near Abdera. *Herodot.* 7, c. 109. It is so called from the Bistones, a Thracian people, who dwelt upon its shores and ruled over the neighbouring inhabitants. The poets sometimes bestow the name of this people upon Thrace in general. *Cram.*

Bithynia, a country of Asia Minor, according to Strabo first peopled by the Mysiani, to whom succeeded the Thyni and Bithyni from Thrace.. From these people the whole region took its name, having until the era of their settlement, been called Bebrycia. It was bounded on the north by the Euxine and the Thracian Bosphorus, on the east by Paphlagonia, on the south by the Galatæ, Tectosages, and a part of Phrygia, and on the west by the Propontis and Mysia, from which mount Olympus separated it. The principal towns of Bithynia were the royal city of Prusa, Nicomedia, and Nice. This country underwent various changes under its different possessors and masters. Thus, D'Anville remarks, "there was a time when the dependencies of Pontus extending to Heraclea, confined Bithynia within narrow bounds; and under the lower empire, the principal part of Bithynia, in the vicinity of the Propontis, assumed the name of Pontica, and the part adjacent to Paphlagonia composed a separate province named Honorias. The north-eastern corner, washed by the Euxine and the Propontis, was the peculiar seat of the Thyni." *Strab.* 12.—*Herodot.* 7, c. 75.—*Mela*, 1 and 2. According to *Paus.* 8, c. 9, the inhabitants were descended from Mantinea in Peloponnesus.

Bithynium, a town of Bythynia on the Bilbæus, in the country of the Caucones. It was the capital of the province of Honorias in the east of Bithynia, and became famous as the birth place of the beautiful Antinous, the favourite of the emperor Adrian.

Britŭriges, a people of that part of Gallia Celtica which was added to the original Aquitania in the time of Augustus. They were among the principal of all the Gallic people before the arrival of Cæsar, and were under the government of a powerful king in the time of the Tarquins. They were placed between the Carnutes and Senones on the north, the Boii and Arverni on the east, the Lemovices on the south, and the Turones and Pictones on the west. These were the Bituriges Cubi. Another tribe of the same people, distinguished as the Vibisci, belonged to Aquitania Secunda, in which they were the principal tribe, as the Cubi were in Aquitania prima. Their capital was Burdigala, *Bourdeaux. Vid. Aquitania.*

Bizia, a citadel near Rhodope, belonging to the kings of Thrace. Tereus was born there.

Blandŭsia, a fountain in Apulia, "situated near Venusia, about six miles from Venosa, on the site named *Palazzo.*" The more proper name was Bandusia. *Cram.*

Blemmyes, a people of Africa, near the cataracts of the Nile, who, as is fabulously reported, had no heads, but had the eyes and mouth placed in the breast. *Mela.* 1, c. 4.

Blucium, a castle where king Dejotarus kept his treasures in Bithynia. *Strab.* 12.

Boagrius, a river of Locris, sometimes called also Manes. It was rather a torrent than a river, and depended almost entirely on the seasons for its waters, being often quite dry. *Strab.* 9.

Bocalias, a river in the island of Salamis.

Bodotria fretum. The Frith of Forth.

Bodŭni, a people of Britain, who surrendered to Claudius Cæsar. *Dio. Cass.* 60.

Boeæ, a town of Laconia, now perhaps *Palæo Castro*, on the Sinus Bœoticus.

Bœoticus sinus, at the southern extremity of the Peloponnesus, lying opposite the island of Cythera, and taking its name from the town of Boeæ, on its northern shore. Now the *Gulf of Valika.*

Bœbēis, a lake of Thessaly, near mount Ossa, from which the Anchestus derives its waters. The name was taken from the town Bœbe, which stood upon its banks. It is now *Carlos. Lucan.* 7, v. 176.

Bœotia, a province of Greece, bordering on Phocis to the west and north-west. On the north its confines reached to the territory of the Locri Opuntii; it was bounded by the shore of the Euripus, from Halæ to the mouth of the Asopus, on the east; while to the south it was separated from Attica by the chain of Cithæron and the continuous range of Mount Parnes. The earliest inhabitants of this region were the Aones, Hyantes, &c. who formed, perhaps, a part of the great family to which belonged also the Leleges. Under Cadmus, Bœotia received a Phœnician colony, who, after being expelled at one time by

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the Thracians and Epigoni, and afterwards by powerful hordes of Pelasgi, succeeded in establishing themselves in this most fertile district of all Greece, and in conferring on it the name of Bœotia, from that which they had themselves assumed about the period of their second expulsion. When, like the other provinces of Greece, Bœotia rejected the monarchical form of government, the institutions established in their room were aristocratical, though not without a mixture of the democratical in their form; but the aristocracy greatly preponderated in the administration of the government and laws. This, and the natural jealousy of a powerful and arrogant neighbour, begot an early hostility between the Bœotians and Athenians, who, in every struggle of the democratic interest in Bœotia, were ready to lend their aid against the aristocracy of Thebes. Hence, in the Persian war, the Bœotians, with the exception of those of Platæa, were found assisting earnestly the Persian arms. The same feeling arrayed them on the side of the Lacedæmonians in the Peloponnesian war; and when the battle of Ægospotamoi determined the war in favour of the Spartans, the Bœotians zealously urged their victorious allies to perfect their conquest by the absolute destruction of Athens. When nothing was left for the Bœotians to fear on the side of their ancient enemy, they soon conceived an equal jealousy of that power which they had been greatly instrumental in forming; and an hostility of twelve years that thereupon ensued, was terminated only by the battles of Leuctra and Mantinea, "when Sparta saw a formidable army occupied in freeing Arcadia and Messenia from her chains, and menacing her own walls and existence." "After the last stand," says Cramer, "made by the Achæans for the liberties of Greece, Bœotia ceased to exist, and became included under the general name of Achaia, by which Greece was designated as a province of the Roman empire." The inhabitants were reckoned rude and illiterate, fonder of bodily strength than of mental excellence; yet their country produced many illustrious men, such as Pindar, Hesiod, Plutarch, &c. Bœotia is celebrated, moreover, for the port of Aulis, whence the Greeks departed for the siege of Troy; for the battle of Platæa, that established the liberties of Greece; and for the fatal field of Cheronæa, in which they expired for ever. *Herod.* 2, c. 49, l. 5, c. 57.—*Ovid. Met.* 3, v. 10.—*Paus.* 9, c. 1, &c.—*C. Nep.* 7. c. 11.—*Strab.* 9.—*Justin.* 3, c. 6, l. 8, c. 4.—*Horat.* 2, *ep.* 1, v. 244.—*Diod.* 19.—*Liv.* 27, c. 30, &c.

Boii, a people of Celtic origin, coming originally from the neighbourhood of the Helvetii, and occupying a large district of Cisalpine Gaul, between the Po, the Tarus (Taro,) and the Appenines, corresponding, in some measure, to the duchies of Parma and Modena, and the Ecclesiastical state north of Tuscany. They waged the most destructive wars with the Romans, who were at length obliged to expel them from their ancient seats. They then appear to have taken up their residence in the tract of country lying within the Hercynian mountains, which separated them on the north-west from the Hermanduri, on the north-east from the Marsigni of the modern Silesia, on the south-east from the Quadi, who inhabited the present Moravia, and on the south-west from the Nasici, who dwelt between the hilly country and the left side of the Danube. "In the name of this country," observes D'Anville, "that of the more ancient people who occupied it is followed by a term in the German language which signifies habitation; and this name has continued to the same country in that of *Bohemia*, although the Boii had given place to the Marcomans, and these to a Sclavonic people who have possessed it since." On the entrance of the Marcomanni, the Boii "abandoned these their native seats," continues the same author, "and carried the same name with them into that now called Boiaria, Bagaria, or *Bavaria*." A small tribe of the Boii settled in the time of Cæsar in that part of Gaul which is now the *Bourdonais*; but De Mandajor places them in *Le Bas-Forest*.

Bola, a town of the Æqui in Italy. *Virg. Æn.* 6, v. 775.

Bolbe, a marsh near Mygdonia. *Thucyd.* 1, c. 58.

Bolbitinum, one of the mouths of the Nile, with a town of the same name. Naucratis was built near it. *Herodot.* 1, c. 17.

Bolissus, a town and island near Chios. *Thucyd.* 8, c. 24.

Bomienses, a people in Ætolia. *Thucyd.* 3, c. 96.

Bonŏnia, I. now *Bologna*, was an Etruscan city before the incursion of the Boii, and was known by the name of Felsina. It stood about midway between Ravenna on the coast of the Adriatic, Mutina now *Modena*, the Appenines, and the Po; and was exactly on the Æmylian Way.——II. A city on the Danube, below the mouth of the Save, on the site of which is *Illok*.——III. Another on the Danube, now *Bidin*.——IV. Another in Belgica Secunda, supposed to be the Itius Portus of Cæsar, and by many the modern *Witsand*. *Liv.* 33, 37.—*Mela.*—*Plin.*—*D'Anville.*——V. A town on the borders of the Rhine. *Val. Max.* 8, c. 1.—*Ral.* 8, v. 599.

Boosura, (*bovis cauda*) a town of Cyprus, where Venus had an ancient temple. *Strab.*

Borysthĕnes, a large river of Scythia, falling into the Euxine Sea, now called the *Dnieper*, and inferior to no other European river but the Danube, according to *Herodotus*, 4, c. 45. Above the city *Kiov*, in the modern province of Volhynia, the principal branches of this river unite. Of these the southern is now called the *Prypec*. It assumed, in the middle ages, the name of Denapris, which by corruption has become the *Dnieper*. The proper division of Poland and Russia was formed by this river before the dismemberment of the former unfortunate country. Very little of this river, or of the basin through which it flows, was known with accuracy by the people of antiquity. *D'Anville.*

Bosphŏrus, and Bosphŏrus, two narrow straits, situated at the confines of Europe and Asia. One was called Cimmerian, and joined the Palus Mœotis to the Euxine, now known by the name of the straits of Caffa; and the other, which was called the Thracian Bosphorus, and by the moderns the strait of Constantinople, made a communication between the Euxine Sea and the Propontis. It is sixteen miles long, and one and a half broad; and, where narrow-

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ent, 500 paces or stadia, according to Herodotus. The word is derived from Βοοσπορος, *bovis meatus*, because, on account of its narrowness, an ox could easily cross it. Cocks were heard to crow, and dogs to bark, from the opposite banks; and in a calm day persons could talk one to another. *Plin.* 4, c. 12, l. 6, c. 1.—*Ovid. Trist.* 3, el. 4, v. 49.—*Mela.* 1, c. 1.—*Strab.* 12.—*Herodot.* 4, c. 85.

Bottia, a colony of Macedonians in Thrace. The people were called *Bottiæi*. *Plin.* 4, c. 1.—*Herodot.* 7, c. 185, &c.—*Thucyd.* 2, c. 99.

Bottiæis, a country at the north of Macedonia, on the bay of Therma. *Herodot.* 7, c. 123, &c.

Boulanum, an ancient colony of the Samnites, at the foot of the Appenines not far from Beneventum. *Liv.* 9, c. 18.

Bovillæ, I. a town on the Appian Way, about ten miles from Rome. It was one of the first towns reduced by the Romans, and was among the conquests of Coriolanus. At Bovillæ took place the meeting of Milo and Clodius, which terminated in the death of the latter and in the perpetual banishment of his murderer. *Flor.* 1, 2.—*Dion. Hal.* 8, 20.—*Cic. Orat. pro Mil.*——II. Another, also in Latium, in the country of the Hernici, mentioned by *Florus*, 1. 2.

Brauron, a town of Attica, where Diana had a temple. The goddess had three festivals, called *Brauronia*, celebrated every fifth year by ten men, who were called ιεροποιοι. They sacrificed a goat to the goddess, and it was usual to sing one of the books of Homer's Iliad. The most remarkable that attended were young virgins in yellow gowns, consecrated to Diana. They were about ten years of age, and therefore their consecration was called δεκατευειν, from *bene decem*; and sometimes αρκτευειν, as the virgins themselves bore the name of αρκτοι, bears, from this circumstance. There was a bear in one of the villages of Attica, so tame that he ate with the inhabitants, and played harmless with them. This familiarity lasted long, till a young virgin treated the animal too roughly, and was killed by it. The virgin's brother killed the bear, and the country was soon after visited by a pestilence. The oracle was consulted, and the plague removed by consecrating virgins to the service of Diana. This was so faithfully observed, that no woman in Athens was ever married before a previous consecration to the goddess. The statue of Diana of Tauris, which had been brought into Greece by Iphigenia, was preserved in the town of Brauron. Xerxes carried it away when he invaded Greece. The ruins of Brauron are pointed out by modern travellers near the spot now called *Palaio Braona*. Chandler calls the modern site *Vrouna*. *Cram.*—*Paus.* 8, c. 46.—*Strab.* 9.

Brigantes, I. the most powerful people of Britain. They occupied the whole breadth of the island, from the mouth of the Abus, or *Humber*, to the wall of Hadrian. Their territory is now *Yorkshire*, *Lancashire*, *Bishoprick of Durham*, *Westmoreland*, and *Cumberland*. *D'Anville.*—*Camden.*——II. A people of Hibernia.

Brigantia, now *Bregentz*, a town situated at the eastern extremity of the Brigantinus Lacus, now *Lake Constance*. *D'Anville.*

Brigantinus lacus, now the lake of *Constance* or *Border-See*, a lake belonging equally to Vindelicia and Rhætia, or the latter alone, if, with Tacitus, we consider Vindelicia as a part of Rhætia.

Brilessus, a mountain of Attica. *Thucyd.* 2, c. 23.

Britannia, now *Great Britain*, the largest island known to the people of antiquity; the sea north of Britannia was entirely unknown to them. On the east the island was bounded by the Oceanus Germanicus, now the *North Sea* or *German Ocean*; on the south by the Fretum Gallicum, *Pas de Calais* or *Straits of Dover*, and the Brittanicus Oceanus, the *English Channel*; and on the west it was separated from Hibernia by the Verginium Mare, *St. George's Channel*, and the Mare Internum vel Hibernicum, now the *Irish Sea*. "At the time of the Roman occupation of this island, its population comprised about forty tribes. The long tract of land to the south of the *Severn* and *Thames* was unequally portioned among ten nations, of which the principal were the Cantii, men of *Kent*; the Belgæ, or inhabitants of the present counties of *Hampshire* and *Wilts*; and the Damnonii, who, from the river *Ex*, had gradually extended themselves to the western promontory. Across the arm of the sea, now the *Bristol Channel*, the most powerful was the tribe of the Silures. From the banks of the *Wye*, their original seat, they had carried their arms to the Dee and the ocean; and their authority was acknowledged by the Ordovices and the Dimetæ, the inhabitants of the northern mountains and of the western district of *Wales*. On the eastern coast of the island, between the *Thames* and the *Stour*, lay the Trinobantes, whose capital was *London*; and from the *Stour* to the *Humber* stretched the two kindred nations of the Iceni, called Cenimagni and Cortanni. The Dobunii and Cassii, confederate tribes under the rule of Cassibelan, extended along the left bank of the *Thames*, from the *Severn* to the Trinobantes; and above them dwelt the Carnabii, and several clans of minor consequence. The Brigantes were the most powerful of all the British nations. They were bounded by the *Humber* on the south, and by the *Tyne* on the north; and had subdued the Volantii and Sistuntii of the western coast. To the north of the Brigantes were five tribes, known by the general appellation of the Maætæ; and beyond these wandered, amid the lakes and mountains, various clans, among which the Caledonians claimed the praise of superior courage or superior ferocity." "When the Roman conquests of Britain had reached their utmost extent, they were irregularly divided into six provinces, under the government of prætors appointed by the præfect. The long tract of land which runs from the western extremity of *Cornwall* to the *South Foreland* in *Kent*, is almost separate from the rest of the island by the arm of the sea now called the *Bristol Channel*, and by the course of the river *Thames*. This formed the most wealthy of the British provinces; and from priority of conquest or proximity of situation, was distinguished by the name of Britannia Prima. Britannia Secunda comprised the present principality of *Wales*, with the addition of that tract which is included by the *Severn* in

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its circuitous course towards *St. George's Channel*. Flavia Cæsariensis was the next in order but the first in extent. It was bounded on two sides by the former provinces, and on the two others by the *Humber*, the *Don*, and the *German Ocean*. To the north of the *Humber* lay the province of Maxima. It reached to the *Eden* and *Tyne*, and its opposite shores were washed by the western and eastern seas. Valentia followed, including the Scottish lowlands, as far as the Friths of *Clyde* and *Forth*. The tribes beyond the Friths formed the sixth government of Vespasiana, divided from the independent Caledonians by the long chain of mountains, which, rising near *Dumbarton*, crosses the two counties of *Athol* and *Badenoch*, and stretches beyond the *Frith of Murray*. But the greater part of this province was wrested, at so early a period, from the dominion of Rome, that it is seldom mentioned by writers; and the pretentura of Agricola has been generally considered as the northern limit of the empire in Britain." Throughout these provinces was scattered a great number of inhabited towns and military posts, partly of British and partly of Roman origin. They were divided into classes, gradually descending in the scale of privilege and importance. 1. The first rank was claimed by the colonies, of which there were nine, among them *London*. Each colony was a miniature representation of the parent city, both as regarded customs, laws, and government. 2. Second in rank were the municipia, or municipal cities, which enjoyed privileges nearly, if not quite, equal to those conferred on the colonies. These were but two, *Verulam* and *York*. 3. The Latian cities were next in order, and were ten in number; enjoying the privilege of electing their own magistrates, who became citizens of Rome at the expiration of their office. 4. The remaining towns were stipendiary, and governed by Roman officers. It seems most reasonable to conclude that Britain was originally peopled by the Celtæ, who were first in order of those nations that occupied gradually and successively the western regions of the ancient world. Next to the Celtæ came the Belgæ, who were either a branch of the Celtæ that migrated at a later period than the first occupants of Britain, or the van of the Gothi who followed the Celtæ in their progress westward. These new invaders drove the first settlers of the isle inward from the coast. Accordingly Cæsar represents the Britons on the coast whom he encountered as of Belgic descent, by whom the inhabitants of the interior were considered the spontaneous production of the soil. Britain, or more properly, the staple commodity of the adjacent islands, was first made known to the Europeans of the south by the Phœnicians of Cadiz, who, by keeping its situation secret, monopolized the tin trade. At length Himilco, the Carthaginian, discovered the Œstrymnides, as he calls them; and afterwards Pytheas of Massilia was equally successful. The Cassiterides, or *Scilly Isles*, were henceforth the sole attraction to these seas. Till Cæsar's time the island was known to the Romans only by fame. In the reign of Claudius, A. D. 43, the Romans first prepared seriously for the conquest of Britain, and to this were directed the exertions of Aulus Plautius and Vespasian; and also of Ostorius Scapula, who made captive Caractacus. The next general of great abilities in this service was Suetonius Paulinus, who reduced Anglesey and defeated Boadicea. After Vespasian had assumed the purple, Petilius Cerealis subdued the Brigantes, and Julius Frontinus nearly conquered the warlike Silures. In the year 78 Agricola became commander of Britain. Tribe after tribe submitted, and the victor, in the fourth summer, built a line of forts from the *Frith of Forth* to that of *Clyde*, to check the inroads of the northern Britons, whose territories he invaded with success in the eighth and last year of his command. Agricola was the first who taught the Britons to cultivate the arts of peace, and inspired them with a love of Roman manners. In A. D. 120, the inroads of the Caledonians compelled Hadrian to repair to Britain, where, in defence of southern Britain, he drew a rampart and a ditch across the island, from the *Solway Frith* on the western, to the mouth of the *Tyne* on the eastern, coast. Severus, the better to protect the southern provinces, raised a solid wall of stone a few paces to the north of the Vallum of Hadrian. The wall was twelve feet high, and in front of it was sunk a ditch of the same dimensions with that of Hadrian. This wall is called by the historian of Severus "the glory of his reign." Towards the beginning of the 5th century, the irruptions of the Picts and Scots became more and more formidable; till at length the emperor Honorius wrote to the states of Britain "to provide for their own defence." Thenceforward Britain was independent of Roman power. It is remarkable, that in the 4th century the Caledonians and Mætæ disappeared from history, the Picts and Scots taking their place. Dr. Lingard thus accounts for it: "To me it seems manifest that the Picts were under a new denomination the very same people whom we have hitherto called Mæatæ and Caledonians. The name of Caledonians properly belongs to the nations of that long but narrow strip of land which stretches from *Loch Finn* on the western, to the *Frith of Tayne* on the eastern coast: but it had been extended by the Romans to all the kindred and independent clans which lay between them and the northern extremity of the island. In the 4th century the mistake was discovered and rectified: and from that time not only the Caledonians, but their southern neighbours, the five tribes of the Mæatæ, began to be known by the generic appellation of Picts; a word derived, perhaps, from the natural custom of painting the body, or more probably from the name which they bore in their own language. 2. The Scots came undoubtedly from Ireland, which, like its sister island, appears to have been colonized by adventurers from different countries. It is not improbable that the Scoti were the most numerous tribe in the interior of the island, and a division of the great Celtic family of the Cotti. At last the strangers acquired so marked a superiority over the indigenous tribes, as to impart the name of *Scotland* to the northern division of Britain." After the abandonment of Britain by the Romans, the Picts and Scots still continued their incursions against the more civilized Britons, to such a degree that, in the year 449, Vortigern, the most powerful of the British kings, called in the aid of the Saxons Hengist and Horsa. Kent

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was abandoned to Hengist, A. D. 455, and thus the way was paved to Anglo-Saxon sway. *Lingard's England.—Camden.—Heylyn.—D'Anville.*

Brixellum, now *Bresello*, a town of Gallia Cispadana, to the right of the Æmilian Way, on the *Po*, where Otho slew himself after his defeat at Bedriacum. It was a Roman colony. *Cram.*

Brixia, now *Brescia*, on the Mela, the capital of the Cenomani, was a Roman colony, and also a municipium.

Bructĕri, a people of Germany, inhabiting the country at the east of *Holland*. *Tacit. Ann.* 1, c. 51.

Brundūsium, or Brundisium, now *Brindisi*, the most ancient and celebrated town of Calabria, on the Adriatic side of the Iapygian peninsula.—By the Greeks the town was called Βρεντέσιον a word which in the Messapian language signified a stag's head, from the resemblance which its different harbours and creeks bore to the antlers of that animal. The advantageous position of its harbour for communicating with the opposite coast of Greece naturally rendered Brundusium a place of great resort, from the time that the colonies of that country had fixed themselves on the shores of Italy. Large fleets were always stationed there for the conveyance of troops into Macedonia, Greece, or Asia; and for the convenience of its harbour, and its facility of access from every other part of Italy, it became a place of general thoroughfare for travellers visiting those countries. Here Cæsar blockaded Pompey, and, according to his account, it possessed two harbours, one called the interior, the other the exterior, communicating by a very narrow passage. *Cram.*

Bruttii, a people occupying the southern extremity of Italy. On the south, west, and east their country was enclosed by the sea, being separated from Sicily by the Siculum Fretum. On the north it was separated from Lucania by the rivers Crathis and Laus. The origin of the Brutti or Βρέττιοι is neither remote nor illustrious. "They were generally looked upon as descended from some refugee slaves and shepherds of the Lucanians, who, having concealed themselves from pursuit in the forests and mountains with which this part of Italy abounds, became, in process of time, powerful from their numbers and ferocity." "The Greek towns on the western coast, from being weaker and more detached from the main body of the Italiot confederacy, first fell into the hands of the Bruttii." The principal cities of this league now sought the aid of Pyrrhus against the now united Bruttii and Lucanians, who were effectually checked during the life of that prince; but, after his death, they soon reduced the whole of the peninsula between the Laus and Crathis, except Crotona, Locri, and Rhegium. At this period Rome put an end at once to their conquests and their independence. Both the Lucani and Bruttii submitted to L. Papirius Cursor, A. U. C. 480, which was two years after Pyrrhus had withdrawn his troops out of Italy. On the arrival of Hannibal, the Bruttii flocked eagerly to the victorious standard of that general, who was by their aid enabled to maintain his ground in this corner of Italy when all hope of final success seemed to be extinguished. But the consequences of this protracted warfare proved fatal to the country in which it was carried on; many of their towns being totally destroyed, and others so much impoverished, as to retain scarcely a vestige of their former prosperity. To these misfortunes was added the weight of Roman vengeance. "A decree was passed, reducing this people to a most abject state of dependence: they were pronounced incapable of being employed in a military capacity, and their services were confined to the menial offices of couriers and letter carriers." *Cram.*

Bryges, a people of Thrace, afterwards called Phryges. *Strab.* 7.

Brygi, an Illyrian people, whom Strabo seems to place in the vicinity of the Taulantii and Parthini, to the north of Epidamnus. The town of Cydriæ is assigned to them. *Cram.*

Bubastis, a city of Egypt, in Scripture called Pibeset, now *Basta*, in the eastern parts of the Delta, where cats were held in great veneration, because Diana Bubastis, who is the chief deity of the place, is said to have transformed herself into a cat when the gods fled into Egypt. *Herodot.* 2, c. 59, 137 and 154.—*Ovid. Met.* 9, v. 690.

Bubăsus, a country of Caria, whence *Bubasides* applied to the natives. *Ovid. Met.* 9, v. 643.

Buca, a sea-port town of the Frentani, the position of which is now subject to much uncertainty. Strabo places it near Teanum, on the confines of Apulia; and again states that it was separated from Teanum by an interval of 200 stadia or 25 miles. It is probable that there is an error in one of the passages. Romanelli informs us that the ruins are to be seen at a place named *Penna*. *Cram.*

Bucephăla, a city of India, near the Hydaspes, built by Alexander, in honour of his favourite horse Bucephalus. *Curt.* 9, c. 3.—*Justin.* 12, c. 8.—*Diod.* 17.

Buchetium, or Bucheta, or Bucenta, a town of Epirus, situated close to the Acherusian lake, and at no great distance from Ephyre or Cichyrus. The remains of this town are thus spoken of by Mr. Hughes: "Leaving the Acherusian lake, we bent our steps to the ruins of Buchetium, which are about one mile distant. They are situated upon a beautiful conical rock, near the right bank of the Acheron; and the Cyclopean walls, constructed with admirable exactitude in the second style of ancient masonry, still remain in a high state of preservation." *Cram.*

Budĭni, a people of Scythia, mentioned by Herodotus in his account of the expedition of Darius Hystaspes. By a detail which Herodotus furnishes of the canton of the Budinians, we think we discover it on the Borysthenes, a little below *Kiow*. *D'Anville.*

Budōrum, or Budorus, a promontory of Salamis, opposite to Megara, with a fortress upon it, which was taken by a Lacedæmonian fleet under Brasidas. Strabo mentions it as a mountain of Salamis. Sir W. Gell must be mistaken in supposing Budorus to be opposite to Ægina. He himself informs us, that "opposite the ferry to Megara are the remains of a very ancient fortress or city, whence there is a fine view towards Corinth." This, no doubt, was Budorus. *Cram.*

Bulis, a town of Phocis, "which Pausanias

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seems to assign to Bœotia, at the same time that he allows it had joined the Phocian confederacy in the Sacred War under Philomelus and Onomarchus. Steph. Byz. calls it a Phocian town; as do likewise Pliny and Ptolemy. Pausanias states that Bulis was on a hill, and only seven stadia from its port, which is doubtless the same as the Mychos of Strabo and the Nautochus of Pliny. *Cram.*

Buphrasium, a town of Elis, often mentioned by Homer as one of the chief cities of the Epeans. It had ceased to exist in the time of Strabo, but the name was still attached to a district situated on the left bank of the Larissus, and on the road leading from Dyme to Elis. This seems to answer to what is now called the plain of *Bakouna*. *Cram.*

Bura, "one of the twelve original Achæan cities, which stood formerly close to the sea, but having been destroyed, with the neighbouring town of Helice, by a terrible earthquake, the surviving inhabitants rebuilt it afterwards, about 40 stadia from the coast, and near the small river Buraicus. Bura was situated on a hill, and contained temples of Ceres, Venus, Bacchus, and Lucina; the statues were by Euclidas of Athens. On the banks of the river Buraicus was a cave consecrated to Hercules, and an oracle, usually consulted by the throwing of dice." Sir W. Gell discovered its ruins close to the road from *Megastelia* to *Vostitza*, and visited the cave of Hercules Buraicus. *Cram.*

Buraicus. *Vid. Bura.*

Burdigala, now *Bourdeaux*, the capital of the Bituriges Vibisci, in Aquitania Secunda. It was situated at the mouth of the Garumna, and was the birth-place of Ausonius. *D'Anville.*

Burgundiones, a branch of the ancient Vindili. Their original seat is not easy to ascertain, but they were probably established first between the *Oder* and the *Vistula*, whence they were compelled to migrate, and settled near the Alemanni. Finally they passed to Gaul, and from them is derived the modern *Burgundy*.

Busiris, a town of Lower Egypt, on a branch of the Nile called Busiriticus. It was styled the city of Isis, from its having a famous temple sacred to that deity. The modern *Busir* occupies the site of the ancient town, which was destroyed by Dioclesian.

Buthrotum, a town of Epirus, situated on a peninsula formed by the Pelodes Portus, into which emptied the Xanthus, and a bay connected with the sea by a narrow channel. Buthrotum was occupied by Cæsar in the civil wars, and was afterwards colonized by the Romans. It was opposite the island of Corcyra. *Cram.*

Butos, a town of Egypt, where there was a temple of Apollo and Diana, and an oracle of Latona. It was situated on a lake or basin, to the west of the Ostium Sebennyticum. *Herodot.* 2, c. 59 and 63.

Buxentum, or Pyxus, a town of Lucania, near the promontory of Pyxus, now *Capo degl' Infreschi*. *Policastro* is generally considered the site of the ancient town. It became a Roman colony A. U. C. 558. There was a river Pyxus, now *Busento*. *Cram.*

Byblus, a town of Syria, not far from the sea, where Adonis had a temple. It was situated between Berytus and Botrus, and the Adonis flowed into the Mediterranean in its vicinity. *Strab.* 16.

Byrsa. *Vid. Carthago.*

Byzacium, a country of Africa, adjacent to the Syrtis Minor, also named Emporia. Its great fertility of corn might have caused it to be regarded as a magazine of provisions, which was resorted to by sea. There was a city of the same name with that of the country, whose position Arabian geographers make known under the name of *Beghni*. *D'Anville.*

Byzantium, a town situate on the Thracian Bosphorus, founded by a colony of Megara, under the conduct of Byzas, 668 years before the Christian era. Paterculus says it was founded by the Milesians, and by the Lacedæmonians according to Justin, and according to Ammianus by the Athenians. The Spartan claim owes its origin to the occupation of Byzantium by the Lacedæmonians, under Pausanias, with the view of holding in check the threatening power of the Persians. Philip of Macedon in vain attempted to take this city; and so flourishing was it during the period of Roman dominion, that, when it sided with Niger against Severus, it yielded to the victor only after an obstinate siege of three years. The pleasantness and convenience of its situation was observed by Constantine the Great, who made it the capital of the eastern Roman empire, A. D. 328, and called it Constantinople. Constantine endowed *Constantinople* with all the privileges of Rome, whence at a late period it was styled Nova Roma. Nor did it rival Rome only in its civil and political privileges. In the second ecclesiastical council held here, it was decreed that the patriarch of Constantinople should be second in dignity only to the bishop of Rome. This so excited the jealousy of the Pontiffs, that in after times they strove, inefficiently however, to reduce the power of the patriarchs; who, maintaining their privileges and independence, were therefore accounted schismatics by the church of Rome. John, Patriarch of Constantinople in the time of Gregory the Great, first assumed the title of Universal or Œcumenical Bishop, Pastor General, as it were, of the Christian church. The limits of Byzantium were more contracted than those of Constantinople; the latter city having been extended to include the seven hills, which have given it also a claim to the title of Urbs Septi-Collis. Within the limits of the ancient Byzantium stand, at the present day, the seraglio of the Turkish sultans and the famous temple of Saint Sophia. The ancient city occupied a point of land contracted between the Propontis and a long cove, named Chrysoceras, or the *Horn of Gold*. This extremity of Thrace and of Europe, contracted between two seas, was enclosed by a long wall called *Macrontichos*, commencing a little beyond Heraclea, and terminating on the shore of the Euxine, near a place named Derkon, or *Derkous*. This barrier, of which there are only some vestiges remaining, was constructed by the emperor Anastasius, at the beginning of the sixth century, to resist the incursions of many foreign nations who had penetrated even to the environs of the city. Constantinople fell into the hands of the Turks under Mahomet 2d A. D. 1453. The modern city is called *Stamboul*, by some considered a corruption of the ancient name, by others

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as an abbreviation of εἰς τὴν πολιν. A number of Greek writers, who have received the name of *Byzantine historians*, flourished at Byzantium after the seat of the empire had been translated thither from Rome. Their works were published in one large collection, in 36 vols. folio, 1648, &c. at Paris, and recommended themselves by the notes and supplements of Du Fresne and Du Cange. They were likewise printed at Venice, 1729, in 28 vols. though perhaps, this edition is not so valuable as that of the French. A new and superior edition of this collection was commenced by the late Mr. Niehbuhr in 1828. *Strab.* 1.—*Paterc.* 2. c. 15.—*C. Nep. in Paus. Alcib. & Timoth.*—*Justin.* 9, c. 1.—*Tacit.* 12. *Ann.* c. 62 and 63.—*Mela*, 2, c. 2.—*Marcel.* 22, c. 8.

C.

Cabalinus. *Vid. Aganippe.*

Caballinum, a town of the Ædui, now *Chalons*, on the Saone. *Cæs.* 7, *Bell. G.* c. 42.

Cabira, a town of Pontus, though only a castle under Mithridates. It was enlarged under Pompey. It was called Sebaste, (the Greek word answering to the Latin Augusta,) in honour of Augustus, by the queen-dowager of Polemon, king of Pontus. *D'Anville.*

Cacuthis, a river of India flowing into the Ganges. *Arrian. Indic.*

Cadmea, a citadel of Thebes, built by Cadmus; whence the Thebans are often called Cadmeans. *Stat. Theb.* 8, v. 601.—*Paus.* 2, c. 5.

Cadmeis, an ancient name of Bœotia.

Caduci, a people of Gallia Celtica, according to the division of Cæsar. They were next to the Ruteni, along the Garumna, and had for their capital Divona, now *Cahors. Lemaire.*

Cadytis. *Vid. Hierosolyma.*

Cæcubus ager, a tract of country near Caieta in Latium, famous for the excellence and plenty of its wines. According to Pliny, the cultivation of this vine was considerably injured, in consequence of some works undertaken by Nero. *Cram.—Strab.* 5.—*Horat.* 1, od. 20. l. 2, od. 14, &c.

Cæneopolis, or Cæne, I. a town now *Kené* in the Thebaid, on the right bank of the Nile, nearly over against Tentyra.——II. Another, called also Tænarum. *Vid. Tænarum.*

Cænina, a town of the Sabines on the Anio. *Liv.* 1, c. 9.

Cænis, a promontory of Italy, opposite to Pelorus in Sicily, a distance of about one mile and a half, and forming the narrowest part of the strait that lies between Italy and the island of Sicily.

Cæratus, an ancient name of Gnossus, according to Strabo.

Cære, Cæres. *Vid. Agylla.*

Cæsar Augusta, more anciently Salduba, a town on the river Iberus, in the territory of the Edetani and province of Tarraconensis. It stood a little below the mouth of the Bilbilis, and is now *Saragossa. Mel.—Ptol.—D'Anville.*

Cæsarea, the ancient name of the island of Guernsey.—Another, called Ad Argeum from its situation at the foot of the mons Argæus. Its proper denomination was Mazaca, to which in the time of Tiberius, was superadded that of Cæsarea. It was a capital town of Cappadocia, near the source of the Halys river, and occupied a site not distant from that of the modern *Kaisarieh.*——A town of Samaria, named, on its becoming the residence of the Roman governors, Cæsarea Palæstinæ. Its earlier name was Turris Stratonis, but standing on the sea, "it was chosen," says D'Anville, "by Herod, for the site of a magnificent city and port." It was this prince that gave it the name of Cæsarea, in honour of the emperor Augustus. It belonged to the province of Palestine first, and became the residence of a patriarch. There remain but a few ruins to mark the spot on which it stood. This name was also given by Philip, the son of Herod, to the town of Paneas, on the division of his father's dominions; and to distinguish it, the surname of Philippi was attached to it. The name of Paneas is derived from its position at the foot of mount Panium, at the sources of the waters of Jordan. It afterwards resumed this name, and was known as *Belines* to the Crusaders.——There are many small insignificant towns of that name, either built by the emperors, or called by their name in compliment to them.

Cæsena, "the last town of Cisalpine Gaul on the Via Æmylia, retains its ancient name. It is situated on the river *Savio*, anciently the Sapis." The name of Curva is sometimes given instead of Cæsena. *Cram.*

Caicinus, a river separating the territories of Rhegium and Locri. It was believed that the grasshoppers beside this river, on the Locrian side, were continually singing, and that those on the opposite bank were continually mute. It is thought to be the present *Amendolea. Cram.*

Caicus, a river of Mysia, falling into the Ægean Sea opposite Lesbos. *Virg. G.* 4, v. 370.—*Ovid. Met.* 2, v. 243.

Caieta, a town, promontory, and harbour of Campania, which received its name from Caieta, the nurse of Æneas, who was buried there. *Virg. Æn.* 7, v. 1.

Calabria, a country of Italy in Magna Græcia. It has been called Messapia, Iapygia, Salentinia, and Peucetia. The poet Ennius was born there. The country was fertile, and produced a variety of fruits, much cattle, and excellent honey. This was the country of the Calabri, who, however, were confined almost to that part of Messapia and Iapygia between Brundusium and Hydruntum which is now *Terra di Lecce. Virg. G.* 3, v. 425.—*Horat.* 1, od. 31. *Epod.* 1, v. 27, l. 1, ep. 7, v. 14.—*Strab.* 6.—*Mela*, 2, c. 4.—*Plin.* 8, c. 48.

Calagurris, a capital of the Vascones, in that which is now *Navarre.* It stood on the southern side of the Iberus, considerably above the town of Cæsar Augusta.

Calamos, I. a town of Asia, near Mount Libanus. *Plin.* 5, c. 20.——II. A town of Phœnicia.——III. Another of Babylonia.

Calaon, a river of Asia, near Colophon. *Paus.* 7, c. 3.

Calathion, a mountain of Laconia. *Paus.* 3, c. 26.

Calates, a town of Thrace, near Tomus, on the Euxine Sea. *Strab.* 7—*Mela*, 2, c. 2.

Calatia, a town of Campania, on the Appian Way. It was made a Roman colony in the age of Julius Cæsar. *Sil.* 8, v. 543.

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Calauria, and Calauria, an island near Troezene in the bay of Argos. The tomb of Demosthenes was there. *Paus.* 1, c. 8, &c.—*Strab.* 8.—*Mela*, 2, c. 7.

Cale, (es,) Cales, (ium,) and Calēnum, now *Calvi*, a town of Campania. *Horat.* 4, od. 12.—*Juv.* 1, v. 69.—*Sil.* 8, v. 413.—*Virg. Æn.* 7, v. 728.

Caledonia, a name applied properly to a long but narrow strip of land, which stretches from *Loch Finn* on the western, to the *Frith of Tayne* on the eastern, coast of *Scotland*. It is, however, very frequently made to include all Scotland, except the Maætæ, and sometimes used as a generic term for Northern Britain. Camden traces the name to *Kaled*, "rough," plural *Kaledion;* whence Caledonii, "the rude nation." In the article Britannia we gave a solution of the question concerning the disappearance of the Caledonians from history about the middle of the 4th century. Heylyn considers that the word *Scot* denoted a body aggregated into one, out of many particulars; that *Scoti*, therefore, implies a union by which that nation was formed; hence *Scotland*, "the land of the united people." This would lead us to infer that the Caledonii and Maætæ united formed the Scoti; and that the Picts were a distinct body of North Britons. Mac Bean considers the Picts as a branch of the Caledonii, and declares the proper form of the name to be *Pecht*, "freebooters." The same writer traces Caledonia to *Gael-doch*, "the country of the Gael or highlander;" and concurs with Lingard in representing the Scoti as a distinct people, who settled at a comparatively late, period in the southern part of Scotland.

Cales. *Vid. Cale.*

Caletes, a people of Gaul. They dwelt in that part of Normandy which is called the *Pays de Caux*, a peninsula formed by the Seine and the sea. Cæsar assigns them to the Belgæ. There is reason, however, to believe, that though situated in Belgica, the Caletes had some affinity with the Armorici. *Cæs. Bell. Gall.* 2, 4; and 8, 7; and 7, 75.

Callaïcia, a district of Hispania, extending over that part of Portugal which lay between the Douro and Minho, with the greater part of Galicia. The Lusitanian Callaici, or those south of the Minho, were called Bracarii, and those on the north, Lucenses. *Ovid.* 6, *Fast.* v. 461.

Calle, "a town on the Douro, near its mouth, called now *Porto*. It is remarkable by the combination of its ancient and modern name, for giving the denomination of Portugal to a kingdom which, being limited before to the extent of a county or earldom, was conferred on a French prince by a king of Leon." It was in the country of the Callaici. *D'Anville.*

Callichŏrus, a place of Phocis, where the orgies of Bacchus were yearly celebrated.

Callidrŏmus, a place near Thermopylæ. *Thucyd.* 8, c. 6.

Callipŏlis, I. a city of Thrace, on the Hellespont. *Sil.* 14, v. 250.——II. A town of Sicily, near Ætna.——III. A city of Calabria on the coast of Tarentum, on a rocky island, joined by a bridge to the continent. It contains 6000 inhabitants, who trade in oil and cotton. All these places retain their ancient names in the slightly altered form *Gallipoli*.

Callirhoe, or Enneacrounos, a fountain near the city of Athens, from which the Athenians still, as in ancient times, derive their sole supply of water. Some authors place it within the circuit of the ancient town. The natives have preserved its name in that of *Kalliroi*. *Paus. Att.* 14.—*Thucyd.* 2, 15.—*Leake's Topog.*

Callista, an island of the Ægean Sea, called afterwards *Thera*. *Plin.* 4, c. 12.—*Paus.* 3, c. 1. Its chief town was founded 1150 years before the christian era, by Theras.

Callium, a town of the Ophionenses in Ætolia, upon the road from Heraclea Trachinia, by way of mount Corax to Naupactus. The Gauls of Brennus having crossed the mountains that lie between Ætolia, Doria, and Thessaly, laid waste the town of Callium; but their retreat was intercepted by the Ætolians, who had assembled to revenge the Callienses, and out of 40,000 barbarians who had entered this district, it is said one half were destroyed before the detachment could rejoin the army of Brennus. The name is written also Callipolis and Calliœ.

Calpe, a lofty mountain in the most southern parts of Spain, opposite to mount Abyla, on the African coast. These two mountains were called the pillars of Hercules. The name of *Gibraltar*, by which it is at present known, is a corruption of Gebel Tarik, given to it about the year 710, from Gebel, a mountain, and Tarik, the name of the Moorish leader, who, crossing this strait, effected the conquest of Spain for his nation. "At the bottom," says D'Anville, "there existed heretofore a town called Carteia, which appears to have been confounded with that mentioned in antiquity under the name of Calpe."

Calydon, a city of Ætolia, where Œneus, the father of Meleager, reigned. The Evenus flows through it, and it receives its name from Calydon, the son of Ætolus. Augustus removed the inhabitants to Nicopolis, and so completed the ruin of the place, which had, in the time of his uncle, still retained something of its ancient importance. In poetry and mythology, the name of Calydon is famous for the chase of the boar, in which nearly all the princes of Greece are reported to have joined. The tusks were shown for a long time at Rome. One of them was about half an ell long, and the other was broken. *Apollod.* 1, c. 8.—*Paus.* 8, c. 45.—*Strab.* 8.—*Homer. Il.* 9, v. 577.—*Hygin.* fab. 174.—*Ovid. Met.* 8, fab. 4, &c.

Camalodūnum, a Roman colony in Britain, supposed Malden, or Colchester.

Camarīna, a lake of Sicily, with a town of the same name, built B. C. 552. It was destroyed by the Syracusans, and rebuilt by a certain Hipponous. The lake was drained contrary to the advice of Apollo, as the ancients supposed; and the words *Camarinam movere* are become proverbial to express an unsuccessful and dangerous attempt. *Virg. Æn.* 3, v. 791.—*Strab.* 6.—*Herodot.* 7, c. 134.

Cambunii montes, mountains separating Thessaly and Macedonia, intersecting almost at right angles the chains of Pindus on the west and Olympus on the east. They were called also Volustana, and retain that name in the modification of *Volutza*.

Camerīnum, and Camertum, a town of Um-

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bria, on the borders of Picenum. Cluverius supposes it to have been the same as the Camerte mentioned by Strabo; but this is proved by Cramer to be impossible. It may be the same as the modern *Camerino*. *Liv.* 9, c. 36.

Campania a country of Italy included in the dominion of the Osci. It was bounded on the south by the waters of the Tyrrhene Sea; the mountains Callicula and Tifata divided it from Samnium on the north; it was separated by the Liris from Latium, and by the Silarus from Lucania. Into this district of country, celebrated for its fertility by the poet and the historian, the Etruscans, during the period of their military superiority, introduced themselves, and brought with them the civilization and the arts which had been unknown to the earlier Osci, and which afterwards became characteristics of the Campanians. But the influence of the climate affected in their turn the Etruscans, and the hardier Samnites dispossessed them of their best provinces in Campania. Greeks, Sabines, and Volsci, at different periods established themselves in these regions; and from the frequent contests between the actual possessors and the new comers, was imagined, says Strabo, the fiction of the mythological wars that illustrate the Phlegræan plains. The Samnites in Campania were, however, if perhaps we except the Etruscans, by far the most imposing of the conquerors of Campania; and for a time appeared among the boldest and most respected of the Italian nations. The boundaries which we have designated above were not at a later period proper to define the limits of Campania; and the Massic hills became the dividing line between that region and Latium when the latter extended beyond the banks of the Liris. The name of Campania was not used to designate this tract of country till the establishment there of the Samnites, and the dispossession of the Etruscans. In the Carthaginian wars, when the victories of Hannibal began to render it probable that the Roman empire over the Italian cities was about to expire, the Campanians revolted from their allegiance; "an offence which they were made to expiate by a punishment, the severity of which has few examples in the history, not of Rome only, but of nations." Under the Etruscans the scattered Osci were collected into villages, and Vulturnus became after a time the capital of this commingled race. The same city under the Samnitic Campania was afterwards the capital of those people who changed its name to Capua. About the year 421 or 422 U. C. Campania became by conquest subject to Rome, but the inhabitants were admitted to the honours of citizenship, without, however, being permitted to exercise the right of suffrage. *Dion. Hal.—Micali. Italia.—Cram.—Strab.* 5.—*Cic. de Leg. Ag.* c. 35.—*Justin*, 20, c. 1. l. 22, c. 1.—*Plin.* 3, c. 5.—*Mela*, 2, c. 4.—*Flor.* 1, c. 16.

Campi Diomēdis. *Vid. Canna.*——Laborini, the present *Terra di Lavoro.*——Taurasini, in Samnium, famous for the total defeat of Pyrrhus by Curius Dentatus, A. U. C. 477.—Raudii, where Marius defeated the Cimbri. They were in Cisalpine Gaul, and vaguely described by Plutarch as being near the town of Vercellæ.——Rosci. These plains were sometimes called Tempe; and the name of Dewy Plains, by which the Romans designated them, was intended to convey the notion of their freshness and verdure. They were situated about the valley of the Velinus, and were often overflowed by its waters.

Campus Martius, a large plain at Rome, without the walls of the city, where the Roman youths performed their exercises, and learnt to wrestle, and box, to throw the discus, hurl the javelin, ride a horse, drive a chariot, &c. The public assemblies were held there, and the officers of state chosen, and audience given to foreign ambassadors. It was adorned with statues, columns, arches, and porticoes, and its pleasant situation made it very frequented. It was called Martius, because dedicated to Mars. It was sometimes called Tiberinus, from its closeness to the Tiber. It was given to the Roman people by a vestal virgin; but they were deprived of it by Tarquin the Proud, who made it a private field, and sowed corn in it. When Tarquin was driven from Rome, the people recovered it, and threw away into the Tiber the corn which had grown there, deeming it unlawful for any man to eat of the produce of that land. The sheaves which were thrown into the river stopped in a shallow ford, and by the accumulated collection of mud became firm ground, and formed an island, which was called the Holy Island, or the island of Æsculapius. Dead carcasses were generally burnt in the Campus Martius. *Strab.* 5.—*Liv.* 2, c. 5, l. 6, c. 20.

Campus Esquilinus, a piece of ground without the city walls, in which the lower orders of Romans were buried during the early ages of the Republic. It appears to have been used also as a place of execution.——Sceleratus, a spot near the Porta Collina on the Quirinal hill, where the vestals who had violated their vows were buried alive.

Cana; a city and promontory of Æolia. *Mela*, 1, c. 18.

Canārii, a people who received this name because they fed in common with their dogs. The islands which they inhabited were called *Fortunate* by the ancients, and are now known by the name of the *Canaries*. *Plin.* 5, c. 1.

Canāthus, a fountain of Nauplia, where Juno yearly washed herself to receive her infant purity. *Paus.* 2, c. 38.

Candāvia, a mountain of Epirus, which separates Illyria from Macedonia. *Lucan.* 6, v. 331.

Caninefātes, a people near the Batavi, dwelling where modern Holland now is situate. *Tacit. Hist.* 4, c. 15.

Cannæ, a small village of Apulia near the Aufidus, where Hannibal conquered the Roman consuls P. Æmylius and Terentius Varro, and slaughtered 40,000 Romans, on the 21st of May, B. C. 216. "The field of battle was the plain between Cannæ and the Aufidus." These plains were once known by the appellation of the Campi Diomedis. *Liv.* 22, c. 44.—*Flor.* 2, c. 6.—*Plut. in Annib.*

Canōpicum ostium, one of the mouths of the Nile, 12 miles from Alexandria. *Paus.* 5, c. 21.

Cānōpus, a city of Egypt, twelve miles from Alexandria, celebrated for the temple of Serapis. It was founded by the Spartans, and therefore called Amyclæa, and it received its name

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from Canopus, the pilot of the vessel of Menelaus, who was buried in this place. The inhabitants were dissolute in their manners. Virgil bestows upon it the epithet of *Pellæus*, because Alexander, who was born at Pella, built Alexandria in the neighbourhood. *Ital.* 11, v. 433. —*Mela*, 1, c. 9.—*Strab.* 17.—*Plin.* 5, c. 31.—*Virg. G.* 4, v. 287.

CANTĂBRI, a ferocious and warlike people of Spain. Their country is now called *Biscay*. *Liv.* 3, v. 329.—*Horat.* 2, od. 6 and 11.

CANTĂBRIÆ LACUS, a lake in Spain, where a thunderbolt fell, and in which twelve axes were found. *Suet. in Galb.* 8.

CANTIUM, a country in the eastern parts of Britain, now called *Kent*. *Cæs. Bell. G.* 5.

CANŬSIUM, now *Canosa*, a town of Apulia, whither the Romans fled after the battle of Cannæ. The wools and the cloths of the place were in high estimation. *Horat.* 1, *Sat.* 10, v. 30.—*Mela*, 2, c. 4.—*Plin.* 8, c. 11.

CAPĒNA, a gate of Rome. *Ovid. Fast.* 5, v. 192.

CAPĒNI, a people of Etruria, in whose territory Feronia had a grove and a temple. *Virg. Æn.* 7, v. 697.—*Liv.* 5, 22, &c.

CAPHĂREUS, a lofty mountain and promontory of Eubœa, where Nauplius, king of the country, to revenge the death of his son Palamedes, slain by Ulysses, set a burning torch in the darkness of night, which caused the Greeks to be shipwrecked on the coast. *Virg. Æn.* 11, v. 260.—*Ovid. Met.* 14, v. 481.—*Propert.* 4, el. 1, v. 115.

CAPĬTŌLIUM, a celebrated temple and citadel at Rome, on the Tarpeian rock, the plan of which was made by Tarquin Priscus. It was begun by Servius Tullius, finished by Tarquin Superbus, and consecrated by the consul Horatius after the expulsion of the Tarquins from Rome. It was built upon four acres of ground; the front was adorned with three rows of pillars, and the other sides with two. The ascent to it from the ground was by an hundred steps. The magnificence and richness of this temple are almost incredible. All the consuls successively made donations to the capitol, and Augustus bestowed upon it at one time 2000 pounds weight of gold. Its thresholds were made of brass, and its roof was gold. It was adorned with vessels and shields of solid silver, with golden chariots, &c. It was burnt during the civil wars of Marius, and Sylla rebuilt it, but died before the dedication, which was performed by Q. Catulus. It was again destroyed in the troubles under Vitellius; and Vespasian, who endeavoured to repair it, saw it again in ruins at his death. Domitian raised it again, for the last time, and made it more grand and magnificent than any of his predecessors, and spent 12,000 talents in gilding it. When they first dug for the foundations, they found a man's head, called Tolius, sound and entire, in the ground, and from thence drew an omen of the future greatness of the Roman empire. The hill was from that circumstance called Capitolium, *a capite Toli*. The consuls and magistrates offered sacrifices there when they first entered upon their offices, and the procession in triumphs was always conducted to the capitol. *Virg. Æn.* 6, v. 136, l. 8, v. 347.—*Tacit.* 3. *Hist.* c. 72.—*Plut. in Poplic.*—*Liv.* 1, 10, &c. —*Plin.* 33. &c.—*Sueton. in Aug.* c. 40.

CAPPĂDŌCIA, a country of Asia Minor, separated on the west from Phrygia by the Halys towards its source, and by the Euphrates from Armenia Major. It had upon the north Galatia and Pontus, and on the south the Taurus mountains, which divided it from Cilicia and the coast. In these limits, on the east, was included Armenia Minor. The capital of Cappadocia proper, or Magna, otherwise called Cappadocia by the Taurus, was Mazaca, afterwards Cæsarea *Vid. Cæsarea*. The country named Pontus was, in fact, a part of Cappadocia, and the people of both regions were the same. Till this large district was formed into a separate country, it carried the boundary of Cappadocia on the north quite to the Euxine Sea. It received its name from the river Cappadox, which separates it from Galatia. The inhabitants were called Syrians and Leuco-Syrians by the Greeks. They were of a dull and submissive disposition, and addicted to every vice according to the ancients, who wrote this virulent epigram against them:

Vipera Cappadocem nocitura momordit: at illa
Gustato periit sanguine Cappadocis.

When they were offered their freedom and independence by the Romans, they refused it, and begged of them a king, and they received Ariobarzanes. It was some time after governed by a Roman proconsul. Though the ancients have ridiculed this country for the unfruitfulness of its soil and the manners of its inhabitants, yet it can boast of the birth of the geographer Strabo, St. Basil, and Gregory Nazianzen, among other illustrious characters. The horses of this country were in general esteem, and with these they paid their tributes to the king of Persia, while under his power, for want of money. The kings of Cappadocia mostly bore the name of Ariarathes. *Horat.* 1, ep. 6, v. 39.—*Plin.* 6, c. 3. —*Curt.* 3 and 4.— *Strab.* 11 and 16.—*Herodot.* 1, c. 73, l. 5, c. 49.—*Mela*, 1, c. 2, l. 3, c. 8.

CAPPĂDOX, a river of Cappadocia. *Plin.* 6, c. 3.

CAPRĂRIA, now *Cabrera*, a mountain island on the coast of Spain, famous for its goats. *Plin.* 3, c. 6.

CAPREÆ, now *Capri*, an island on the coast of Campania, abounding in quails, and famous for the residence and debaucheries of the emperor Tiberius during the seven last years of his life. The island, in which now several medals are dug up expressive of the licentious morals of the emperor, was about 40 miles in circumference, and surrounded by steep rocks. *Ovid. Met.* 15, v. 709.—*Suet. in Tib.*—*Stat. Sylv.* 3, v. 5.

CAPREÆ PALUS, a place near Rome, where Romulus disappeared. *Plut. in Rom.*—*Ovid. Fast.* 2, v. 491.

CAPSA, "a town of Africa, in the province of Byzacium, which from its difficulty of access was judged by Jugurtha a proper deposit for reserved treasure. The position of it is known, and its name is pronounced *Cafsa*." *D'Anville.*

CĂPUA, the chief city of Campania, of Etruscan origin. Its first founders called it Vulturnus, by which name they also designated the river upon which it stood. Its change of name was effected by its Samnite conquerors. Under these people it established an aristocratic form of government, and by the aristocracy of this place the Romans were invited to extend their

authority over the country of Campania; thus gaining, says Micali, in this fertile and well-defended region, more than they had been able to wrest from the people of Tuscany and Latium in four centuries of war. From this time forward the nobility of Capua were greatly favoured by the Roman senate, and the lower orders became still more to this body an object of contempt. Accordingly, on the approach of Hannibal, he found a population ready to receive him with open arms. The vengeance of Rome, on the departure of Hannibal, reduced this beautiful place, with the adjacent country, almost to a desert; and it was not till the time of Julius Cæsar that the senate thought of restoring it. From this time it began to recover its former magnificence, and continued to flourish till, on the invasion of the barbarians, it fell with the rest of the exhausted empire. It is supposed to have contained at one time a population of at least 800,000, and its amphitheatre was built to entertain 100,000 spectators. This city was very ancient, and so opulent that it even rivalled Rome, and was called *altera Roma*. The soldiers of Annibal, after the battle of Cannæ, were enervated by the pleasures and luxuries which powerfully prevailed in this voluptuous city and under a soft climate. *Virg. Æn.* 10, v. 145.—*Liv.* 4, 7, 8, &c.—*Paterc.* 1, c. 7, l. 2, c. 44.—*Flor.* 1, c. 16.—*Cic. in Philip.* 12, c. 3.—*Plut. in Ann.*

CARACA, supposed to be *Caravaggio*, in the Milanese.

CARACATES, a people of Germany.

CARĂLIS, (or *es, ium,*) the chief city of Sardinia, now *Cagliari*, on a bay in the south of the island. *Paus.* 10, c. 17.

CARAMBIS, now *Kerempi*, a promontory of Paphlagonia, pointing towards Taurica. *Mela.*

CARCHĒDON, the Greek name of Carthage.

CARDIA, a town of Thrace, near the isthmus which connects the Chersonesus with the main land. Eumenes, one of Alexander's most able generals and Hieronymus the historian, were natives of Cardia. When Lysimachus took possession of the Chersonese, he founded a city called Lysimachia, near the site of Cardia, and transferred to it the greater part of the Cardians. Lysimachia suffered greatly from the Thracians, and was nearly in ruins when it was restored by Antiochus, king of Syria. In the middle ages its name was lost in that of Hexamilion, a fortress constructed probably out of its ruins, and so called, doubtless, from the width of the isthmus. *Cram.*

CARDUCHI, a people of Assyria, who occupied the mountains by which that country is covered on the side of Armenia and Atropatene. From their names is derived that of the *Kurdes*; also that of *Kurdistan*, which modern geographers apply to Assyria. *D'Anville.*

CĂRIA, a country of Asia Minor, south of Ionia, at the east and north of the Icarian Sea, and at the west of Phrygia Major and Lycia. It has been called Phœnicia because a Phœnician colony first settled there; and afterwards it received the name of Caria, from Car, an ancient king of the country. A confederacy of Dorians from Greece were established on the western coast.

CARIATE, a town of Bactriana, where Alexander imprisoned Callisthenes.

CARILLA, a town of the Piceni, destroyed by Annibal for its great attachment to Rome. *Sil. Ital.* 8.

CARINÆ, a quarter in the fourth region of Rome, so called, as Nardini not improbably supposes, from its being placed in a *hollow* between the Cœlian, Palatine, and Esquiline hills. According to the same writer it corresponds with that portion of the modern city which is known by the appellation of *Pantani*. From the passage of Virgil (*Æn.* 8, 359,) we may infer, that this quarter was distinguished by an air of superior elegance and grandeur. It appears that the Carinæ were contiguous to the forum. *Cram.*

CARISIĂCUM, a town of ancient Gaul, now *Cressy* in *Picardy*.

CARMĂNIA, now *Kerman*, a country of Asia, between Persia and India. Its capital, now *Kerman* or *Sirjan*, was anciently Carmana. *Arrian.—Plin.* 6, c. 23.

CARMĔLUS MONS, a mountain of Syria, bordering on the shore to the north of Cæsarea. The respect of the Jews for this mountain was communicated also to the Pagans. Several maritime cities are still recognized under mount *Carmel*. *D'Anville.*

CARMENTALIS PORTA, one of the gates of Rome, in the neighbourhood of the capitol. It was afterwards called *Scelerata*, because the Fabii passed through it in going to that fatal expedition where they perished. *Virg. Æn.* 8, v. 338.

CARMŌNA, a town of Hispania Bætica, not far from Hispalis, Seville. Now *Carmone* in *Andalusia*. *Lemaire.*

CARNASIUM, in Messenia, situated at the end of the Stenyclerian plain, was a thick grove of cypresses, containing statues of the Carneian Apollo, Mercury, Criophorus, and Proserpine. It was here that the Messenians celebrated the mystic rites of the great goddesses. *Cram.—Paus.—Mess.* 33.

CARNI, a people at the head of the Hadriatic, below the Alps, to a part of which they gave the name of Carnicæ, also called Juliæ. Their name now subsists in what is called *Carniola*, though more contracted in limits than the territories of the Carni. *D'Anville.*

CARNION, "a small stream of Arcadia, which had its source in the district of Ægys in Laconia, near the temple of Apollo Cereates. Pliny seems to speak of a town of this name." *Cram.—Plin.* 4, 6.

CARNUNTUM, an important town of Pannonia, situated on the Danube, below Vindobona, *Vienna*. As to the exact position of its site at the present day, opinions vary between *Petronel*, *Haimbourg*, and *Altenburg*, (Old Town) situated between the two former. D'Anville inclines to the latter. *D'Anville.*

CARNUS, one of the Taphian islands, now either *Calamo* or *Kastoni*. *Cram.*

CARNŪTES, one of the most powerful nations of Gallia Celtica, known before Cæsar's expedition, and mentioned by Livy among those tribes that crossed the Alps in the reign of Tarquinius Priscus. Notwithstanding their flourishing condition, they were dependent on the Remi. Cæsar represents their country as in the middle of Gaul; not that this was the fact in regard to their geographical relation, but that there was

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the principal seat of the Druids, and the supreme tribunal of confederate Gaul. The Carnutes had on the north the Aulerci, Eburovices, and Parisii; on the east, the Senones; on the south, the Bituriges and Turones; and on the west, the Aulerci Cenomani. Their chief towns were Autricum, *Chartres*, and Genabum. Their territory forms the provinces called *le pays Chartrain*, and *l'Orléanais*, more properly at the present time *Département d'Eure-et-Loir* and *Dép. du Loiret*. *Lemaire. Cæs. B. G.* 2, 35; 5, 25; 29, 54; 6, 4; 7, 6.

CARPĀTHUS, an island in the Mediterranean between Rhodes and Crete, now called *Scarpanto*. It has given its name to a part of the neighbouring sea, thence called the *Carpathian Sea*, between Rhodes and Crete. It was 20 miles in circumference, and was sometimes called Tetrapolis, from its four towns, the principal one of which was called Nisgrus. Ptolemy calls the southern promontory of the island Thoantium, the modern *Ephialtium*. *Plin.* 4, c. 12. —*Herodot.* 3, c. 45.—*Diod.* 5.—*Strab.* 10.

CARPETĀNI, a people in the centre of Spain, on either side of the Tagus. Their capital was Toletum.

CARPI, a people who inhabited the Carpathian mountains. Aurelian subdued them, for which the senate offered him the title of Carpicus. This he declined accepting.

CARRÆ, and CARRHÆ, a town of Mesopotamia, between the Chaboras and Euphrates. Here Crassus was defeated. It is the Charan or Haran to which Terah and his sons removed from Ur of the Chaldees; and whence Abraham and Lot subsequently removed to the land of Canaan. This city must be distinguished from another of the same name in Arabia Felix, named in *Ezekiel* 27, 23, probably the same mentioned in *Plin.* 5, 24. *Lucan.* 1, 107.—*Genesis* 11, 31.—*Rosenmüller ad loc.*

CARSĒOLI, a town of the Æqui, on the Via Valeria, about 15 miles from Varia. It became a Roman colony A. U. C. 451. It was one of the 30 cities which refused their assistance to the state at the most pressing period of the second Punic war. The site is now *Il piano di Carsoli*, and its ruins, that of *Celle di Carsoli*. *Cram.*—*Strab.* 5, 238.—*Liv.* 10, 3; 27, 9.

CARSŪLÆ, a town of the Umbrians, on a branch of the Flaminian Way, the ruins of which are to be seen between *San Gemino* and *Acqua Sparta*. It still retains the name of *Carsoli*. It is noticed by Strabo among the principal towns of Umbria. *Cram.*—*Strab.* 5. 227.

CARTHEIA. *Vid. Calpe.*

CARTĒNNA, a town of Mauritania, now *Tenez*, on the shores of the Mediterranean.

CARTHĀGO, I. an ancient city of Africa Propria, situated on a peninsula, in the north-eastern part of the province. This peninsula terminated in Cape Carthage, and was connected to the main land by an isthmus about three miles wide, which is no longer to be distinguished, the sea having retired from the adjoining beach. D'Anville remarks that "the circuit of 300 stadia given to this peninsula, must be of the shortest measure to be commensurate with the 24 miles assigned by another authority to the vast enclosure comprehending the city with its ports." Another writer, of distinguished learning, seems to apply the latter measurement to the circumference of the city itself, and the former to that of the peninsula. The town, he tells us, is "in compass 24 miles, but, measuring by the outward wall, it was 45. For, without the wall of the city itself there were three walls more, betwixt each of which there were three or four streets, with vaults under ground of 30 feet deep." It had a citadel, named Byrsa, on an eminence; a harbour, still called *el-Marza*, or the port, but now some distance from the sea; and an interior port, excavated by human labour, and called Cothon. The foundation of Carthage is generally attributed to Dido, whom Virgil makes a contemporary of Æneas. In point of fact, Carthage was more than once founded, if we may use the expression before the Roman conquest. In the ancient writers, not only were those said *condere urbem*, "to found a city," who laid its first foundations, but also those who repaired, or fortified it, or planted in it a new colony. Carthage was first founded, according to Appian, by Tzorus and Carchedon, 50 years before the fall of Troy, B. C. 1198; or, as Eusebius computes, B. C. 1217. It is said to have been again founded, or rebuilt, 173 years after the former epoch, i. e. B. C. 1025, (*Euseb.* 1044). Still later, by nearly 190 years, a third foundation is recorded, 143 years after the building of Solomon's temple, B. C. 861, before the building of Rome 108. Dido is said to have given the city the name of *Carthadt*, or *Cartha-Hadath*, "the new city," either because built anew by her, or to distinguish it from Utica, on the opposite shore of the intervening bay, which had been founded at an earlier period. From the Phœnician name comes the Grecian Καρχηδών and the Latin Carthago. Carthage was distinguished for the commercial enterprise of its inhabitants, and its consequent wealth and power; which excited to such a degree the jealousy of Rome, that nothing but her rival's extinction would satisfy the destined mistress of the world. (*Vid. Punicum Bellum.*) Among the navigators of Carthage were, Hanno, who wrote the Periplus, and Himilco, the first Carthaginian who reached the Cassiterides, or Œstrymnides, as he calls them. Among her warriors were Hamilcar, Mago, Asdrubal, and Hannibal. Scipio Africanus Minor destroyed the city 146 B. C.; its re-establishment, projected by Cæsar, was executed by Augustus; and Strabo, writing under Tiberius, speaks of Carthage as one of the most flourishing cities of Africa. It became the residence of the emperor's Vicarius, or Lieutenant-General; and the see of the chief primate of the African churches. During the greater part of the 5th and part of the 6th centuries it was occupied by the Vandals. Having been destroyed by the Saracens, it revived again, and had the reputation of a city of no mean importance till the year 1270, when, being forced by the French under Lewis the 9th, and thereupon deserted by its old inhabitants, it began to languish, and was at last reduced to nothing but a few scattered houses. The final ruin of Carthage contributed to the rise of *Tunis*, now the capital city. The remains of the ancient city are still visible near a fort, now called "the fort of the *Goulette*," from the pass which connects the gulf, at the head of which stands Tunis, with the sea without. *Heyne, Exc.* 1. *ad Æn. lib.* 4.—*D'Anville.*—*Heyl. Cosm.*—*Burnouf.*—

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de Bresus.—Justin.——II. Nova, a town in the south-eastern part of Hispania Tarraconensis, on the coast of the Mediterranean, built by Asdrubal the Carthaginian general. It was taken by Scipio when Hanno surrendered himself after a heavy loss. It now bears the name of *Carthagena*. *Polyb.* 10.—*Liv.* 26, c. 43, *&c.*—*Sil.* 15, v. 220, *&c.*

Carya, I. a town of Arcadia.——II. A city of Laconia. *Paus.* 3, c. 10. Here a festival was observed in honour of Diana *Caryatis*. At that time the peasants assembled at the usual place, and sang pastorals, called Βουκολιασμοι, from Βουκολος a *neatherd*. From this circumstance some suppose that bucolics originated. *Stat.* 4, *Theb.* 225.

Caryanda, a town and island on the coast of Caria, now *Karacoion*.

Caryātæ, a people of Arcadia. According to Vitruvius, the statues called Caryatides derived their name from this place; but the anecdote that pretends to explain the connexion is improbable.

Carystus, a maritime town on the south of Eubœa, still in existence, famous for its marble. The spot at which it was obtained was called Marmarium. *Stat. 2, Sylv.* 2, v. 93.—*Martial.* 9, ep. 76.

Casilīnum, a town of Campania. When it was besieged by Hannibal, a mouse sold for 200 denarii. The place was defended by 540 or 570 natives of Præneste, who, when half their number had perished either by war or famine, surrendered to the conqueror. *Liv.* 23, c. 19.—*Strab.* 5.—*Cic. de Inv.* 2, c. 57.—*Plin.* 3, c. 5.

Casius mons, I. a mountain at the east of Pelusium, where Pompey's tomb was raised by Adrian. Jupiter, surnamed *Casius*, had a temple there. *Lucan.* 8, v. 258.——II. Another in Syria, from whose top the sun can be seen rising, though it be still the darkness of night at the bottom of the mountain. *Plin.* 5, c. 22.—*Mela*, 1 and 3. It is watered the whole length of its course upon the east by the Orontes.

Caspiæ pylæ, a defile of mount Taurus, affording a passage from Media into Hyrcania. "The Tapusi, inhabiting this country, have given it the name of *Tabaristan*, though it is otherwise called *Mazanderan*. Its principal town Zadracarta has not entirely lost this name in that of *Sari*." *D'Anville.*—*Diod.* 1.—*Plin.* 5, c. 27, l. 6, c. 13.

Caspii, a Scythian nation near the Caspian Sea. Such as had lived beyond their 70th year were starved to death. Their dogs were remarkable for their fierceness. *Herodot.* 3. c. 92, *&c.* l. 7, c. 67, *&c.*—*C. Nep.* 14, c. 8.—*Virg. Æn.* 6, v. 798.

Caspium mare, or Hyrcānum, a large sea in the form of a lake, which has no communication with other seas, and lies between the Caspian and Hyrcanian mountains, at the north of Parthia, receiving in its capacious bed the tribute of several large rivers. Ancient authors assure us, that it produced enormous serpents and fishes, different in colour and kind from those of all other waters. The eastern parts are more particularly called the *Hyrcanian Sea*, and the western the *Caspian*. It is now called the sea of *Sala* or *Baku*. The Caspian is about 680 miles long, and in no part more than 260 in breadth. There are no tides in it, and on account of its numerous shoals it is navigable to vessels drawing only nine or ten feet water. It has strong currents, and, like inland seas, is liable to violent storms. Some navigators examined it in 1708, by order of the Czar Peter; and, after the labour of three years, a map of its extent was published. Its waters are described as brackish, and not impregnated with salt so much as the wide ocean. *Herodot.* 1, c. 202, *&c.*—*Curt.* 3, c. 2, l. 6, c. 4, l. 7, c. 3.—*Strab.* 11.—*Mela*, 1, c. 2, l. 3, c. 5 and 6.—*Plin.* 6, c. 13.—*Dionys. Perieg.* v. 50.

Caspius mons, a branch of the Taurus in Media, parallel with the southern coast of the sea. At mount Coronus, near the southern extremity, were the Caspiæ Pylæ.

Cassandria. *Vid. Potidæa. Paus.* 5, c. 23.

Cassiŏpe, I. a city of Epirus, which terminated the coast of Chaonia on the south.——II. Another, nearly opposite, in the island of Corcyra. Near it was a cape of the same name, now the cape of *Santa Caterina*. *Cram.*

Cassitĕrides, islands in the western ocean, where tin was found, supposed to be the *Scilly* Islands, the Land's End, and Lizard Point, of the moderns. *Plin.* 5, c. 22. *Vid. Britannia.*

Castabala, a city of Cilicia, whose inhabitants made war with their dogs. *Plin.* 8, c. 40.

Castălius fons, or Castalia, a fountain of Parnassus, sacred to the muses. It pours from between the summits of Parnassus, called Hyampeia and Naupleia, and was fed by the perennial snows of the mountain. At the bottom of the valley it begins to flow in a stream, and joins the little river Pleistus. *Cram.*—*Dodwell's Travels.* The muses have received the surname of *Castalides* from this fountain. *Virg. G.* 3, v. 293.—*Martial.* 7, ep. 11, l. 12, ep. 3.

Castanea, a town near the Peneus, whence the *nuces Castaneæ* received their name. *Plin.* 4, c. 9.

Castellum Menapiorum, I. a town of Belgium on the Maese, now *Kessel*.——II. Morinorum, now *Mount Cassel*, in Flanders.——III. Cattorum, now *Hesse Cassel*.

Castra Alexandri, I. a place of Egypt about Pelusium. *Curt.* 4, c. 7.—II. Cornelia, a maritime town of Africa between Carthage and Utica. *Mela*, 1, c. 7. The name Cornelia was bestowed upon this spot in honour of the first Scipio, who was of the Cornelian family, and who had there established his camp, when in imitation of Hannibal's policy, he had carried the war of Rome and Carthage into Africa. III. Annibalis, a town of the Brutii, now *Roccella*.——IV. Cyri, a country of Cilicia, where Cyrus encamped when he marched against Crœsus. *Curt.* 3, c. 4.——V. Juliæ, a town of Spain.——VI. Posthumiana, a place of Spain. *Hirt. Hisp.* 8. "The termination *Chester*, applied to many cities in England, is a depravation of the Latin term Castrum, which the Roman domination had established and rendered familiar in Britain; and which, under the Anglo Saxons, having taken the form of Ceaster, has become Cester or Chester indifferently." *D'Anville.*

Castŭlo, a town of Spain, where Annibal married one of the natives. It belonged to the Oretani, and stood on the Bœtis. *Plut. in Sert.*—*Liv.* 24, c. 41.—*Bal.* 3, v. 99 and 391.

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Catabathmos, a great declivity near Cyrene, fixed by Sallust as the boundary of Africa on the side of Asia. It was the last point of Marmarica on the limits of Cyrenaica, and is now *Abaket-assolom*. *Sallust. Jug.* 17 and 19.—*Plin.* 5, c. 5.

Catadūpa, the name of the large cataracts of the Nile, whose immense noise stuns the ear of travellers for a short space of time, and totally deprives the neighbouring inhabitants of the power of hearing. *Cic. de Somn. Scip.* 5.

Catāna, a town of Sicily, at the foot of mount Ætna, founded by a colony from Chalcis, 753 years before the christian era. Ceres had there a temple, in which none but women were permitted to appear. It was large and opulent, and it is rendered remarkable for the dreadful overthrows to which it has been subjected from its vicinity to Ætna, which has discharged, in some of its eruptions, a stream of lava 4 miles broad and 50 feet deep, advancing at the rate of 7 miles in a day. Catana contains now about 30,000 inhabitants. *Cic. in Verr.* 4, c. 53, l 5, c. 84.—*Diod.* 11 and 14.—*Strab.* 6—*Thucyd.* 6, c. 3.

Cataonia, a country above Cilicia, near Cappadocia. *C. Nep. in Dat.* 4.

Cataractes, a river of Pamphylia, now *Dodenawi*. It rose in the mountains which lined that province towards Phrygia, and crossing nearly its whole width from north to south, it emptied into the bay that washed the southern coast of Pamphylia and the south-eastern corner of Lycia.

Cathæa, a country of India, the precise situation of which is not known.

Catti, a people of Germany. Cæsar calls them Suevi, of which they were in reality a powerful tribe. The territory which they possessed it would not be easy to define, as it probably varied with the result of their conflicts with the other Germanic families. They had, if considered in their narrowest bounds, the Sicambri on the west and the Cherusci on the north; the Maine, within which they were not strictly confined, forming their southern boundary towards that triangular tract of country, which, lying between the Danube and the Rhine, forms now the kingdom of Wurtemburg and duchy of Baden. The name of *Cassel* is supposed by D'Anville to retain something of that of Castellum, a position of the Catti; and *Marburg* is believed by him to represent Mattium, their capital. *Tacit Ann.* 13, v. 57.

Caturiges, a people of Gaul, now *Chorges*, near the source of the Durance. *Cæs. B. G.* 1, c. 10.—*Plin.* 3, c. 20.

Cavares, a people of Gaul, who inhabited the present province of *Comtat* in Provence.

Caucasus, a chain of mountains which close the northern from the southern regions of Asia, between the Euxine and the Caspian seas. "On the south Caucasus joins the numerous chains of mount Taurus; to the north it borders on the vast plains where the Sarmatæ once wandered, and where the Cossacks and Kalmucks now roam; towards the east it bounds the narrow plain that separates it from the Caspian Sea; on the west the high chain terminates abruptly towards Mingrelia, by rugged mountains, called the Montes Ceraunii by the ancients. The two principal passes are mentioned by them under the name of the Caucasian and Albanian gates. The first is the defile which leads from Mosdok to Tiflis. It is the narrow valley of four days' journey, where, according to Strabo, the river Aragon, now called *Araksi*, flows. It is, as Pliny calls it, an enormous work of nature, who has cut out a long opening through the rocks which an iron gate would almost be sufficient to close. It is by this passage that the barbarians of the north threatened both the Roman and the Persian empires. The ancients gave different names to the strong castle which commanded this passage. It is now called *Dariel*. The Albanian passes of the ancients were, according to common opinion, the pass of Derbend, along the Caspian Sea: but if we compare with care all the records which the ancients have left us; if we reflect that in no descriptions of this pass is the Caspian Sea mentioned; if we remember that Ptolemy expressly placed the gates on the entrances of Albania, near the sources of the river Kasius, which, according to the whole tenor of his geography must be the modern *Koisu*; that the same geographer makes the Diduri neighbours to the Tusci, near the Sarmatian passes; and that these two tribes, under the names of Didos and Tushes, still dwell near a defile passing through the territory of Ooma Khan, along the frontier of Daghestan, and then traversing the district of Kagmamsharie; we shall conclude that to be the place where we must look for the Albanian or Sarmatian passes which have hitherto been misunderstood. The name of the Caspian pass, belonging properly to the defile near Teheran in Media, is vaguely applied by Tacitus and some other writers to different passes of mount Caucasus. But we must distinguish from all these passes which traverse the chain from north to south, the Iberian passes or defile of Parapaux. now *Shaoorapo*, by which they pass from Smeritia into Kartalinia, a defile in which, according to Strabo, there were precipices and deep abysses; but which, in the 4th century, the Persians rendered practicable for armies. The breadth of the isthmus over which these mountains extend, is about 400 miles between the mouths of the Don and the Kooma; about 756 between the straits of Caffa and the peninsula of Absheron; and about 350 between the mouths of the Phasis and the city of Derbend. It contains an extraordinary number of small nations. Some are the remains of Asiatic hordes, which, in the great migrations, passed and repassed these mountains; but the greater number are composed of indigenous and primitive tribes. The etymology of the name is not agreed upon, but it is probably a compound of a Persian word, *Caw* a mountain, and a Scythian word *Caspi*, white mountain. Eratosthenes informs us that the natives called it Caspios; but Pliny says that the native name was Graucasus, which may be considered as Gothic." *Malte-Brun.*

Caucones, a people of Paphlagonia, originally inhabitants of Arcadia, or of Scythia according to some accounts. Some of them made a settlement near Dymæ in Elis. *Herodot.* 1, &c.—*Strab.* 8, &c.

Caudi, and Caudium, a town of the Samnites, near which, in a place called *Caudinæ Furculæ*, the Roman army under T. Veturius

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Calvinus and Sp. Posthumius was obliged to surrender to the Samnites, and pass under the yoke with the greatest disgrace. *Liv.* 9, c. 1, &c.—*Lucan.* 2. v. 138.

CAULONIA, or CAULON, a town of Italy near the country of the Brutii, founded by a colony of Achæans, and destroyed in the wars between Pyrrhus and the Romans. *Paus.* 6, c. 3.—*Virg. Æn.* 3, v. 553.

CAUNUS, a city of Caria, opposite Rhodes, where Protogenes was born. The climate was considered as unwholesome, especially in summer. *Cic. de Div.* 2, c. 4.—*Strab.* 14. *Herodot.* 1, c. 176.

CAUROS, an island with a small town, formerly called Andros, in the Ægean Sea. *Plin.* 4, c. 12.

CAYSTER, now *Kitcheck Meinder*, which signifies Little Meander, a rapid river of Asia, rising in Lydia, and after a meandering course, falling into the Ægean Sea near Ephesus. According to the poets, the banks and neighbourhood of this river were generally frequented by swans. *Ovid. Met.* 2. v. 253, l. 5. v. 386.—*Mart.* 1, ep. 54.—*Homer. Il.* 2, v. 461.—*Virg. G.* 1, v. 384.

CEBA, now *Ceva*, a town of modern Piedmont, famous for cheese. *Plin.* 11, c. 42.

CEBENNA, mountains, now the *Cevennes*, separating the Averni from the Helvii, extending from the Garonne to the Rhone. *Cæs. B. G.* 7, c. 8.—*Mela*, 2, c. 5.

CEBRÊNIA, a country of Troas, with a town of the same name, called after the river *Cebrenus*, which is in the neighbourhood. Œnone, the daughter of the Cebrenus, receives the patronymic of *Cebrenis*. *Ovid. Met.* 11, v. 769.—*Stat.* 1, *Sylv.* 5, v. 21.

CECRŎPIA, the original name of Athens, in honour of Cecrops, its first founder. The Athenians are often called *Cecropidæ*.

CELÆNÆ, or CELENE, a city of Phrygia, of which it was once the capital. Cyrus the younger had a palace there, with a park filled with wild beasts, where he exercised himself in hunting. The Mæander arose in this park. Xerxes built a famous citadel there after his defeat in Greece. The inhabitants of Celænæ were carried by Antiochus Soter to people Apamea when newly founded. *Strab.* 12.—*Liv.* 38, c. 13.—*Xenoph. Anab.* 1. Marsyas is said to have contended in its neighbourhood against Apollo. *Herodot.* 7, c. 26.—*Lucan.* 3, v. 206.

CELENDRÆ, CELENDRIS, and CELENDERIS, a colony of the Samians in Cilicia. *Lucan.* 8, v. 259.

CELENNA, or CELÆNA, a town of Campania, where Juno was worshipped. *Virg. Æn.* 7, v. 739.

CELTÆ, a name given to the nation that inhabited the country between the ocean and the Palus Mæotis, according to some authors mentioned by *Plut. in Mario*. This name, though anciently applied to the inhabitants of Gaul, as well as of Germany and Spain, was more particularly given to a part of the Gauls, whose country, called Gallia Celtica, was situate between the rivers Sequana and Garumna, modernly called *la Seine* and *la Garonne*. The Celtæ seemed to receive their name from Celtus, a son of Hercules or of Polyphemus. The promontory which bore the name of Celticum is now called *Cape Finisterre*. The name of Celtæ was bestowed in antiquity upon numerous tribes of men, called by the Romans, in imitation of the Greeks, Barbarians, and inhabiting at different periods different parts of the "orbis veteribus notus." At the dawn of history they were found residing, in various families, through all the north and north-east of Europe, and by the Palus Mæotis, extending from the Asiatic side. Every possible theory has been imagined and exhausted in regard to their origin; and the sturdiest antiquarians are only satisfied with seeing clearly their descent from the offspring of Noah. With these theories we have nothing here to do. History, however, traces their gradual progress towards the west, as the Cimbric and Gothic races pressed on them from behind from the same forests probably from which they had still earlier migrated themselves. Their connexion with the Cimbri is probable, as with an intermediate race; but their establishment in Gaul, while the Cimbri still occupied the western banks of the Rhine and extended to the Chersonese that bore their name, marks out the chronological order of their progress towards the west. As the northern extremity of this region became likewise subject to the pressure of the later barbarians, the Celtæ passed across the Seine, established themselves between that river and the Loire, and gave their name to the comparatively narrow tract that lay between. In reference to later ages, the people of this region are more specially alluded to when the Roman historians name the Celts. Other bodies, however, crossed over to the British Isles, where they were still subject to the same invasion of their territory, until they appear to have retreated at last to the verge of the western ocean. Then it is that poetry, if not history, drives them even across the Atlantic, and claims for them the discovery of America. When first the Gauls began to find themselves restrained in their settlements about the Rhine, or probably allured by the inducements of a milder climate, they passed the Alps on one side and the Pyrenees on the other, establishing in Italy the name of Gaul from the Alps and the Adige to the Appenines and the Po; and in Spain, the name of Celts in that of Celtiberi. *Vid. Gallia, Celtica, Celtiberi, Britannia. Cæs. Bell. G.* 1, c. 1, &c. *Mela*, 3, c. 2.—*Herodot.* 4, c. 49.

CELTIBĒRI, a people of Spain, descended from the Celtæ. *Vid. Hispania.* Their country, called Celtiberia, is now known by the name of *Arragon. Diod.* 6.—*Flor.* 2, c. 17.—*Strab.* 4.—*Lucan.* 4, v. 10.—*Sil. It.* 8, v. 339.

CELTICA, a third of Gaul in the division of the Commentaries; its northern boundary was formed by the rivers Seine and Marne, and the territory of the Leuci; its eastern, by the Rhætian, Pennine, Graian, and Cottian Alps; its southern, by the Province, a part of the Cevennes, and the river Garonne; while the ocean bathed it on the western shore. Within these limits was a Celtic population, divided into at least 43 separate people. This was not, however, the line which, under the empire, included Celtic Gaul. Augustus extended Aquitania to include that portion of Celtica which lay between the Garonne and the Loire; and what remained of this province assumed the name of

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Lugdunensis, *Lionois*. It is as thus reduced, that Gallia Celtica is most frequently considered. When the Gauls of the Province assumed in a measure the dress and manners of the Romans, their country was designated as Gallia Braccata, from the garment which they wore; and Celtic Gaul was, from the inhabitants suffering their hair to grow, called Gallia Comata.

Celtici, a people of Lusitania, between the Anas, the Tagus, and the ocean. Their principal city was Pax Julia, now *Beja*, according to D'Anville, who observes, that a body of this people "having crossed the Anas, was cantoned far distant in the neighbourhood of *Finisterre*, which, besides the name of Artabrum, was also called Celticum."

Celtoscythæ, a northern nation of Scythians. *Strab.* 10.

Cenæum, a promontory of Eubœa, where Jupiter *Cenæus* had an altar raised by Hercules. *Ovid. Met.* 9, v. 136.—*Thucyd.* 3, c. 93.

Cenchreæ, I. now *Kenkri*, the port or harbour of Corinth, on the Saronic gulf. It stood from nine to ten miles distant from the capital, and the road which led to it is said by Pausanias to have been lined with temples and sepulchres. The bath of Helen near this place, according to the account of Dr. Clarke, is a spring, boiling up with force enough to turn a mill.——II. Another of Argolis, from which the road to Tegea passed by mount Parthenius which formed the limit between Argolis and Arcadia. *Paus.—Corinth.* 24.—*Arcad.* 6, 54. —*Ovid. Trist.* 1, el. 9, v. 19.—*Plin.* 4, c. 4.

Cenchrius, a river of Ionia, near Ephesus, where some suppose that Latona was concealed after she had brought forth. *Tacit. Ann.* 3, c. 61.

Cenimâgni, a name of the Iceni, according to Cæsar and Tacitus. *Camb. Brit.*

Cenomani. *Vid. Aulerci.*

Centrites, a river between Armenia and Media, now the *Khabour*. D'Anville considers it to be the same as the Nicephorius, which flowed beneath the walls of Tigranocerta.

Centrones, a people of Gaul inhabiting the Graian Alps about the sources of the Isara, between the Salassi and the Allobroges, the modern *Dauphiné* and department of *Isere*. A small town under the Romans, Forum Claudii, preserves the name of *Centron*, and was, perhaps, at one time the capital of the Centrones; but *Monstier*, which formerly was known by the name of Darantasia, and was certainly at one period a capital, imparted its name in that of *Tarantois* to the country of the Centrones.

Centum Cellæ, a sea-port town of Etruria built by Trajan, who had there a villa. It is now *Civita Vecchia*.

Centŭrĭpa, (*es*, or *æ*, *arum*,) now *Centorbi*, a town of Sicily at the foot of mount Ætna. *Cic. in Verr.* 4, c. 23.—*Ital.* 14, v. 205.—*Plin.* 3, c. 8.

Ceos, and Cea, a principal island of the Cyclades. It was supposed to have been torn by some convulsion from the southern coast of Eubœa. The inhabitants were Ionians from Attica, and are said to have fought for the liberty of Greece at Artemisium and at Salamis. It stood within five miles of the promontory of Sunium. There were at one time four flourishing towns on this island, Iulis, Carthæa, Coressia, and Pœessa; but before the time of Strabo the population of the two latter had been transferred to the former. The modern name is *Zia.—Plin.* 4, 12.—*Herodot.* 8. 1.—*Strab.*

Cephălas, a lofty promontory of Africa, near the Syrtis Major. *Strab.*

Cephallēna, and Cephallenia, an island in the Ionian Sea, off the coast of Acarnania, about 120 miles in circumference by modern measurement, though Strabo and Ptolemy represent it at much less. The name of Cephallenia, as derived by mythologists from Cephalus, who received it from Amphitryon, was later than that of Teloboas, or than that of Samos, by which it is designated by Homer, *Od.* 4, 671, and 2,634; though the same poet refers to the inhabitants by the name of Cephallenians. *Il.* 2, 631, and 4, 329. It was sometimes called likewise Tetrapolis from its four principal cities, Palle or Pale, Cranii, Same, and Proni. The modern name of *Cephalonia* has succeeded, with a slight change, to that which designated the island as a part of the dominions of Ulysses almost 3000 years ago.

Cephaloedis, and Cephaludium, now *Cephalu*, a town at the north of Sicily. *Sil.* 14, v. 253.—*Cic.* 2, *in Verr.* 51.

Cephisia, a part of Attica, through which the Cephisus flows. *Plin.* 4, c. 7.

Cephisus, and Cephissus, I. a celebrated river of Greece, that rises at Lilæa in Phocis, and, after passing at the north of Delphi, and mount Parnassus, enters Bœotia, where it flows into the lake Copais. The Graces were particularly fond of this river, whence they are called the goddesses of the Cephisus. *Strab.* 9.—*Plin.* 4, c. 7.—*Paus.* 9, c. 24.—*Homer. Il.* 2, v. 29.—*Lucan.* 3, v. 175.—*Ovid. Met.* 1, v. 369, l. 3, v. 19.——II. Another of Attica, which arose not far from Colonos, and passing through the plains to the west of the city, flowed under the Long Walls, and fell into the sea near Phalerum. Though in the Œdipus at Colonos the Cephissus is represented by Sophocles as a perennial stream, it now scarcely reaches the harbour, the water being drawn off by the inhabitants of the city and the plains for domestic purposes, or for the irrigation of the ground.——III. Another, called Eleusinius, to distinguish it from that at Athens called Atticus. Near this was Erineus, which the poets have rendered known by the fable of Pluto's descent through the earth at this spot with Proserpine. *Soph. Œd. Col.* 685.—*Gell's Itiner.*—*Paus. Att.* 38.

Ceramicus, I. now *Keramo*, a bay of Caria, near Halicarnassus, opposite Cos, receiving its name from Ceramus. *Plin.* 5, c. 29.—*Mela*, 1, c. 16.——II. A place in Athens. *Vid. Athenæ.*

Cerămus, a town of Caria, on the south side of the Sinus Ceramicus, now *Ceramo*.

Cerăsus, now *Keresoun*, a city of Pontus, on a bay of the Euxine, afterwards called Pharnacia. It was a colony of Sinope. Hence Lucullus brought the Cerasus cherry-tree into Europe. *D'Anville.*

Ceraunia, and Ceraunii. *Vid. Acroceraunii.*

Ceraunii, mountains of Asia, opposite the Caspian Sea. *Mela*, 1, c. 19.

Ceraunus, a river of Cappadocia.

Cerbalus, a river of Apulia. *Plin.* 3, c. 11.

Cercasōrum, a town of Egypt, where the Nile divides itself into the Pelusian and Canopic mouths. *Herodot.* 2, c. 15.

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Cercina, I. now *Kerkeni*, a small island of the Mediterranean, near the smaller Syrtis, on the coast of Africa. *Tacit.* 1, *Ann.* 53.—*Strab.* 17.—*Liv.* 33, c. 48.—*Plin.* 5, c. 7.——II. A mountain of Thrace, towards Macedonia. *Thucyd.* 2, c. 98.

Cercinium, a town of Macedonia, near lake Bœbe. *Liv.* 31, c. 41.

Cerretāni, a people of Spain that inhabited the modern district of Cerdana in Catalonia. *Plin.* 3, c. 3.

Cerilla, or Cerillæ, now *Cirella Vecchia*, a town of the Brutii near the Laus. *Strab.* 6.

Cerinthus, probably now *Geronda*, a town of Eubœa. *Cram.*

Cerne, an island without the pillars of Hercules, on the African coast, probably now *Arguin*, which the Maures call *Ghir*. *D'Anville.*—*Strab.* 1.—*Plin.* 5 and 6.

Ceron, a fountain of Histiæotis, whose waters rendered black all the sheep that drank of them. *Plin.* 3, c. 2.

Cetius, I. a river of Mysia.——II. A mountain which separated Noricum from Pannonia.

Chaboras, a river of Mesopotamia, now *al-Khabour*, which joins the Euphrates at Circesium. The name Araxes, by which it is called in the Anabasis of Xenophon, appears to be an appellative term, as we find it applied to many other rivers in antiquity. *D'Anville.*

Chæronea, a city of Bœotia, to the north-west of Lebadea, celebrated for a defeat of the Athenians by the Bœotians, B. C. 447, and for the victory which Philip of Macedonia obtained there over the confederate army of the Thebans and the Athenians, B. C. 338. This town witnessed another bloody engagement, between the Romans under the conduct of Sylla, and the troops of Mithridates commanded by Taxiles and Archelaus, 86 B. C. Chæronea is now called *Kaprena*, and is still a populous village, with many vestiges of the ancient town. It was the birth-place of Plutarch. *Cram.*—*Paus.* 9, c. 40.—*Plut. in Pelops.* &c.—*Strab.* 9.

Chalæon, a maritime town of Locris, on the Crissæan gulf. Its harbour apparently stood where the *Scala of Salona* is now laid down in modern maps. *Cram.*

Chalcēdon, an ancient city of Bithynia, opposite Byzantium, built by a colony from Megara, headed by Argias, B. C. 685. "Chalcedon was called the city of the blind, in derision of its Greek founders for overlooking the more advantageous situation of Byzantium. A council against the Eutychian heresy, in the middle of the fifth century, has illustrated Chalcedon which has taken under the Turks the name of *Kadi-Keui*, or the Burgh of the Kadi." *D'Anville.*—*Strab.* 7.—*Plin.* 5, c. 32.—*Mela.* 1, c. 19.

Chalcidĭce, I. "a country of Macedonia, south and east of Mygdonia, so named from the Chalcidians, an ancient people of Eubœan origin, who appear to have formed settlements in this part of Macedonia at an early period. Thucydides always terms them the Chalcidians of Thrace, to distinguish them apparently from the Chalcidians of Eubœa."—"The whole of Chalcidice may be considered as forming one great peninsula, confined between the gulf of Thessalonica and the Strymonicus Sinus. But it also comprises within itself three smaller peninsulas, separated from each other by inlets of the sea." *Cram.*——II. A district of Syria. *Vid. Chalcis.*

Chalcis, I. the principal city of Eubœa, situate on the Euripus, nearly opposite Aulis, was founded by a colony of Ionians from Athens, conducted by Cothus. "The Chalcidians having joined the Bœotians in their depredations on the coast of Attica, soon after the expulsion of the Pisistratidæ, afforded the Athenians just grounds for reprisals." They therefore passed over into Eubœa in great force, and, after defeating the Chalcidians, "seized upon the lands of the wealthiest inhabitants, and distributed them among 4000 of their own citizens. These, however, were obliged to evacuate the island on the arrival of the Persian fleet under Datis and Artaphernes. The Chalcidians, after the termination of the Persian war, became again dependent on Athens with the rest of Eubœa, and did not regain their liberty till the close of the Peloponnesian war, when they asserted their freedom, and, aided by the Bœotians, fortified the Euripus and established a communication with the continent by throwing a wooden bridge across the channel. Towers were placed at each extremity, and room was left in the middle for one ship to pass. Pausanias informs us, that Chalcis no longer existed in his day. Procopius names it among the towns restored by Justinian." *Cram.*—*Il. B.* 537.—*Herodot.* 5, 77.—*Diod. Sic.* 13, 355.——II. A town of the district Chalcidice, in Syria, to which it probably communicated its name. This town was situated on the river Chalus, which loses itself in a lake below the city. The Greek name Chalcis "had supplanted the Syriac denomination *Kinnesrin*, little known at present in the vestiges of a place which the Franks call the *Old Alep.*" *D'Anville.*

Chaldæa, a country of Asia, between the Euphrates and Tigris. Its capital is Babylon, whose inhabitants are famous for their knowledge of astrology. "The name of Chaldæa, which is more precisely appropriated to the part nearest the Persian gulf, is sometimes employed as a designation of the whole country; and the greater part of it being comprehended between the rivers, has given occasion to extend to it the name of Mesopotamia. It is this country which the Arabs name properly *Irak*; and it is by the extension that this name has taken in penetrating into ancient Media, that the part contiguous to Babylonia is called Irak Araby. *D'Anville.*

Chalybes, and Calybes, a people of Asia Minor, near Pontus. They attacked the ten thousand in their retreat, and behaved with much spirit and courage. They were partly conquered by Crœsus, king of Lydia. Some authors imagine that the Calybes are a nation of Spain. *Virg. Æn.* 8, v. 421.—*Strab.* 12, &c.—*Apollon.* 2, v. 375.—*Xenoph. Anab.* 4, &c.—*Herodot.* 1, c. 28.—*Justin.* 44, c. 3.

Chalybon, now supposed to be *Aleppo*, a town of Syria, which gave the name of *Chalibonitis* to the neighbouring country.

Chalybonītis, a country of Syria, so famous for its wines that the king of Persia drank no other.

Chalybs, a river in Spain, where *Justin.* 44, c. 3, places the people called Calybes.

Chaŏnes, a people of Epirus.

Chaŏnia, a mountainous part of Epirus, which

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receives its name from Chaon, a son of Priam, inadvertently killed by his brother Helenus. There was a wood near, where doves (*Chaoniæ aves*) were said to deliver oracles. The words *Chaonius victus* are by ancient authors applied to acorns, the food of the first inhabitants. *Lucan.* 6, v. 426.—*Claudian. de Pros. rapt.* 3, v. 47.—*Virg. Æn.* 3, v. 335.—*Propert.* 1, el. 9.—*Ovid. A. A.* 1.

Charadros, a river of Phocis, falling into the Cephisus. *Stat. Theb.* 4, v. 46.

Charonium, a cave near Nysa, where the sick were supposed to be delivered from their disorders by certain superstitious solemnities.

Charybdis, a dangerous whirlpool on the coast of Sicily, opposite another whirlpool called Scylla, on the coast of Italy. It was very dangerous to sailors, and it proved fatal to a part of the fleet of Ulysses. The exact situation of the Charybdis is not discovered by the moderns, as no whirlpool sufficiently tremendous is now found to correspond to the description of the ancients. The words *Incidit in Scyllam qui vult vitare Charybdim*, became a proverb, to show, that in our eagerness to avoid one evil we often fall into a greater. It is supposed that Charybdis was an avaricious woman, who stole the oxen of Hercules, for which theft she was struck with thunder by Jupiter, and changed into a whirlpool. *Lycophr. in Cass.*—*Homer. Od.* 12.—*Propert.* 3, el. 11.—*Ital.* 14.—*Ovid. in Ibid. de Ponto*, 4, el. 10, *Amor.* 2, el. 16.—*Virg. Æn.* 3, v. 420.

Chauci, and Chauci, a people of Germany, dwelling on the western coast, between the Amisia, (the *Ems*) and the Albis (the *Elbe*), that is to say, in a great measure the territory included in the kingdom of Hanover. They were divided by the Visurgis (the *Weser*) into the Chauci Majores on the east, and the Minores on the west; and are mentioned particularly by Tacitus as among the greatest of the Germanic nations, and remarkable for their virtues.

Chelidoniæ insulæ, small islands opposite the Sacrum Promontorium, which formed the western extremity of the great Taurus range. The promontory itself was also called Chelidonium, of which the modern name is *Cape Kelidoni.*

Chelidonium. *Vid. Chelidoniæ Insulæ.*

Chelonatas, a promontory of Elis, below Cyllene, and forming the northern point of land which lies upon the bay of the same name. The opposite point upon the south was the promontory Pheia. The cape is now called *Tornese.*

Chelonophagi, a people of Carmania, who fed upon turtle, and covered their habitations with the shells. *Plin.* 6, c. 24.

Chelydoria, a mountain of Arcadia.

Chemmis, an island in a deep lake of Egypt. *Herodot.* 2, c. 156.

Cheronea. *Vid. Chæronea.*

Chersonesus, a Greek word, rendered by the Latins *Peninsula.* There were many of these among the ancients of which five are the most celebrated; the Peloponnesus, and the Thracian in the south of Thrace, and west of the Hellespont, where Miltiades led a colony of Athenians, and built a wall across the isthmus. From its isthmus to its further shores, it measured 420 stadia, extending between the bay of Melas and the Hellespont. Next to the Peloponnesus, and scarcely less noted, was the Chersonesus Cimbrica, now *Holstein* and *Julland.* It was formed by the waters of the Sinus Codanus, which surrounded it on the east and separated it from Scandinavia; and on the west by the ocean, which lay between it and the British Isles. There is no portion of the ancient world of greater interest than this. All Europe became acquainted with the various people who at different times obtained an establishment in it, and who rarely departed from it, except to carry slaughter and devastation into more civilized regions. In the earliest ages it is thought to have been occupied by the Celts; and towards the close of the Roman republic, in the time of Marius, it sent forth another population, the Cimbri, that seemed to threaten even the pride of the conquerors of Carthage, and, as they boasted themselves, masters of the world. Many centuries afterwards a new race of men, the followers and worshippers of Odin left its narrow bounds to trouble the new countries that arose upon the ruins of the dismembered empire. The Saxons, Jutes, and Angli, were the principal inhabitants of this region, fertile in warriors, before the passage of a great proportion of the first and last of these to establish themselves in the conquered provinces of Britain. The Chersonesus Taurica, now *Crim Tartary.* It had been, like all the region of the Mæotis Palus, in the possession of the Cimmerians. The name Crim or Crimea, which remains to it, is, however, in the opinion of D'Anville, a Cimmerian derivative; though the Tauri or Tauro-Scythæ, at a very early period dispossessed them of these their first European abodes. From these latter people came the name of Taurica. They in turn were for the greater part reduced by Mithridates before the overthrow of his power; and afterwards the Chersonese became a tributary kingdom, acknowledging the superiority of the emperors. On the second coming of the barbarians, towards the last years of the empire, this region was again the prey of new conquerors and the establishment of Gothic tribes, about the Crimea and the northern part of the Euxine Sea, gave to the Chersonese the name of Gothia. The situation of this singular peninsula is too well known to require more than a brief notice of its form and boundaries. It stands at the northern head of the Euxine Sea, and forms the Sea of Azof, by stretching over towards the eastern shore, and blocking up the passage to the mouth of the Tanais. On the north, the morass of the Palus Mæotis, extending inland, formed the peninsula; and on the opposite side, the Euxine, making there a bay called Carcinites, contracted to an extreme narrowness the isthmus that joined it to the shores of the main land. The principal city was Panticupæum. It was of Grecian origin, and is now perhaps *Kerché.* The fifth, surnamed Aurea, lies in India, beyond the Ganges. *Herodot.* 6, c. 33, l. 7, c. 58.—*Liv.* 31, c. 16.—*Cic. ad Br.* 2.

Cherusci, a German people dwelling upon the Albis above the Chauci, and extending beyond the Visurgis towards the Amisia and country of the Catti. These were all of one common race; and some time after the defeat of Varus, by which the Cherusci and their leader Ar-

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manius attained the highest honour and the greatest glory, this people are supposed to have become subject to their neighbours, the Chauci.

Chidōrus, a river of Macedonia, near Thessalonica, not sufficiently large to supply the army of Xerxes with water. *Herodot.* 7, c. 127.

Chios, now *Scio*, an island in the Ægean Sea, between Lesbos and Samos, on the coast of Asia Minor, which receives its name, as some suppose, from Chione, or from χιων, *snow*, which was very frequent there. It was well inhabited, and could once equip a hundred ships; and its chief town, called Chios, had a beautiful harbour, which could contain eighty ships. The wine of this island, so much celebrated by the ancients, is still in general esteem. Chios was anciently called Æthalia, Macris, and Pityasa. There was no adultery committed there for the space of 700 years. *Plut. de Virt. Mul.* —*Horat.* 3, od. 19, v. 5, 1, *Sat.* 10, v. 24.—*Paus.* 7, c. 4.—*Mela*, 2, c. 2.—*Strab.* 2.

Choaspes, I. a river of Asia, running from north to south, and falling into the Persian gulf. The water of this river was sacred to the use of the Persian kings, who carried with them a supply of it in all their expeditions. It rose near the mountains Orontes in Media, and crossed the Satrapy of Susiana, passing by the royal city of Susa. The part of this river which belongs to Media was called Eulæus, the Ulai of the prophet Daniel.——II. Another, called also Choes, which Chaussard believes to be the proper name.——III. Another, which rose in the north-west of the Paropamisus mons, and, after joining the Cophes near the town of Nysa, emptied into the Indus on the nether side. *Herod.* 1, 188.—*Plin.* 6, 25.—*Arr.*

Chorasmii, a Scythian tribe, of the great nation of the Saçæ, dwelling upon the Oxus from the Caspian Sea to the borders of Sogdiana. On the south and south-west they had the Parthians. Their country is now called *Khoaresm*. Its present inhabitants are the Usbecks, or Chinese Tartars.

Chronus, a river of European Sarmatia (*Lithuania*), now the *Memel*, or, as the Poles denominate it, the *Niemen*. It rises in the same country, in regions remote from the knowledge and civilizations of the Romans, and, after passing in a winding course through the forests which the arms of the conquering Republic had not subdued, and which were little subject to the ambition of the emperors, it falls into the Baltic between the gulf of Dantzig and the gulf of Livonia, scarcely better known to the people of antiquity.

Chrysa, and Chryse, a town of Mysia, in that part which constituted the Troad. It was south of the island of Tenedos, upon the Sinus Adramyttenus, and appears in the time of Homer to have been peculiarly dedicated to Apollo, surnamed Smintheus. *Mela.*—*Hom.* 1, 37.

Chrysas, a river of Sicily, falling into the Simæthus, and worshipped as a deity. *Cic. in Verr.* 4, c. 44.

Chrysopŏlis, a promontory and port of Asia, opposite Byzantium, now *Scutari*.

Chrysorrhoas, I. a river of Syria. It passed by Damascus, and streamed through the city divided into several currents. The modern name of *Baradi* is derived from another name, Bardine, by which it was also known in antiquity.——II. Another of Argolis, that flowed through the city of Trœzene.

Cibalæ, now *Swilei*, a town of Pannonia, where Licinius was defeated by Constantine. It was the birth-place of Gratian. *Eutrop.* 10, c. 4.—*Marcell.* 30, c. 24.

Cibyra, now *Buruz*, a town of Phrygia on the Lycus, towards the borders of Lycia. It was called Magna, to distinguish it from Cybara Parva in Pamphylia. The latter of these towns stood near the coast, on the banks of the Melas. *Horat.* 1, ep. 6, v. 33.—*Cic. in Verr.* 4, c. 13.—*Attic.* 5, ep. 2.

Cicŏnes, a people of Thrace, near the Hebrus. Ulysses, at his return from Troy, conquered them, and plundered their chief city Ismarus, because they had assisted Priam against the Greeks. *Ovid. Met.* 10, v. 83, l. 15, v. 313.—*Virg. G.* 4, v. 520, &c.—*Mela*, c. 2.

Cilicia, I. a country of Asia Minor, on the south, said by the poets and mythologists to have been founded by Cilix, the son of Agenor. On the north mount Taurus divided it from Pisidia, Lycaonia in Phrygia, and Cataonia in Cappadocia; Pamphylia bordered on it towards the north-west; on the south-west it had the open Mediterranean; on the east the Amanus mons, which separated it from Comagene; and on the south the Aulon Cilicius lay between it and Cyprus, and formed with the Issicus Sinus its boundary in that direction. The entrance by land into this mountain-bound country was on the side of Cappadocia, through the Ciliciæ or Tauri Pylæ, through which Alexander effected his passage, and the Armanicæ, or Syriæ Pylæ, which gave entrance to the Persian Darius. Cilicia was geographically divided into Cilicia Aspera and Cilicia Campestris. The chief towns of the former were, Selinus, afterwards Trajanopolis, and now *Selenti*, Seleucia, and Tarsus the common capital; in the latter were Anazarbus and Issus, famous for the defeat of the Persian king. In the historians of the eastern empire the name of Isauria extended over the Taurus, and was often applied to the first division of Cilicia. The whole, at a still later period, that is to say, in the ages of the Crusades, was known as the *kingdom of Leon*. The origin of the Cilices is obscure; but those who possessed the country in the time of the Romans do not seem to have been of a date anterior to the Trojan war, from which they are supposed to have wandered to Syria, and to have received then permission to fix themselves in the country called afterwards Cilicia. They fell successively into the hands of the Persians, of Alexander, and of his successors. In the time of the Seleucidæ the people of Cilicia became greatly addicted to piracy, and were only reduced by the efforts of the Romans, who appointed three leaders against them at different times; Servilius surnamed Isauricus for his victories obtained in these parts, Cicero, and Pompey. The modern name of Cilicia is *Itshil*, which occupies very nearly the extent of country between the mountains and the sea.——II. A part of the Troad, about the Sinus Adramyttenus, was also called Cilicia from the Cilices, who, together with the Leleges in Homer's time, inhabited that region. From these Cilices the name of Cilicia was given to the country between the Taurus and the Mediterranean, in which, after the Tro-

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jan war, they fixed themselves. The same name was given to that part of Cappadocia which lay about the sources of the Halys, and was by the Romans erected into a prefecture. It contained the city of Mazaca, the capital of the province. *Apollod.* 3, c. 1.—*Varro. R. R.* 2, c. 11.—*Sueton. in Vesp.* 8.—*Herodot.* 2, c. 17, 34.—*Justin.* 11, c. 11.—*Curt.* 3, c. 4.—*Plin.* 5, c. 27.

CIMBRI, a people of Germany, who invaded the Roman empire with a large army, and were conquered by Marius. *Flor.* 3, c. 3. *Vid. Celtæ* and *Chersonesus Cimbrica.*

CIMINUS, now *Viterbe*, a lake and mountain of Etruria. *Virg. Æn.* 7, v. 697.—*Liv.* 9, c. 36.

CIMMÉRII, I. a people near the Palus Mœotis, who invaded Asia Minor, and seized upon the kingdom of Cyaxares. After they had been masters of the country for 28 years, they were driven back by Alyattes, king of Lydia. The history of these people is wrapt in the same obscurity as that which envelopes the accounts of the Celtæ, Cimbri, and Teutones. By some antiquarians they are considered to have been of Cimbric origin, and by others of Celtic; and though it would be unsafe to assert that such was the case, it does not seem improbable that they may have been originally that portion of the Celtæ which continued in the north-eastern regions when the greater part roamed onward towards the west. In this case, and, perhaps, at any rate, they must have greatly differed in the lapse of ages from the other Celts, as well from the mixture which the latter admitted in their migrations, as from similar changes which they must themselves have been subject to on the passage of the numberless Asiatic and more northern tribes that passed on their way to the south, the region of the Tanais and the Palus Mœotis, the gates of Europe towards Asia. *Herodot.* 1, c. 6, &c. l. 4, c. 1, &c.——II. Another nation on the western coast of Italy, generally imagined to have lived in caves near the sea-shore of Campania, and there, in concealing themselves from the light of the sun, to have made their retreat the receptacle of their plunder. In consequence of this manner of living, the country which they inhabited was supposed to be so gloomy, that, to mention a great obscurity, the expression of *Cimmerian darkness* has proverbially been used. Homer, according to Plutarch, drew his images of hell and Pluto from this gloomy and dismal country, where also Virgil and Ovid have placed the Styx, the Phlegethon, and all the dreadful abodes of the infernal regions. *Homer. Od.* 13.—*Virg. Æn.* 6.—*Ovid. Met.* 11, v. 592, &c.—*Strab.* 5. *Vid. Celtæ* and *Avernus.*

CIMMÉRIUM, now *Crim*, a town of Taurica Chersonesus, whose inhabitants are called Cimmerii. Of this Chersonese, says D'Anville, "the mountainous part towards the south preserved the name of mons Cimmerius, in which an ancient place is discovered, called *Eski Krim*, or the *Old Krim*." *Mela*, 1, c. 19.

CIMOLUS, now *Argentiera*, an island in the Cretan Sea, producing chalk and fuller's earth. *Ovid. Met.* 7, v. 463.—*Plin.* 35, c. 16.

CINCA, now *Cinca*, a river of Spain, flowing from the Pyrenean mountains into the Iberus. *Lucan.* 4, v. 21.—*Cæs. B. C.* 1, 48.

CINGULUM, now *Cingoli*, a town of Picenum. *Cæs. Bell. Civ.* 1, c. 15.—*Cic. Att.* 7, ep. 11.

CINYPS, and CINYPHUS, a river of Africa, in the country of the Garamantes. It rose in the mons Charitum, and fell into the Sinus Syrticus. On its banks was the town of Cinyps. *Herodot.* 4, c. 198.—*Plin.* 5, c. 4.—*Lucan.* 9, v. 787.

CIOS, I. a river of Thrace. *Plin.* 5, c. 32. ——II. A commercial place of Phrygia.—— The name of three cities in Bithynia.

CIRCÆI, now *Circello*, a promontory of Latium, near a small town of the same name at the south of the Pontine marshes. The people were called *Circeienses*. *Ovid. Met.* 14, v. 248. —*Virg. Æn.* 7, v. 799.—*Liv.* 6, c. 17.—*Cic. N. D.* 3, c. 19.

CIRRHA, and CYRRHA, a town of Phocis, at the head of the Crissæan gulf at the mouth of the Pleistus. It was only 10 miles from Delphi, and was used as its port. Cyrrha is famous for the Sacred War excited against it for the violence offered by the Cyrrhæans to a Phocian maid returning from Delphi. The Amphictyons, under whose protection all those were in some measure considered who visited the Delphic oracle, denounced an exterminating war against the inhabitants of the devoted place; and the oracle having seconded the denunciation of this body, the whole Cyrrhæan territory was held accurst, and all the cities of Greece, which belonged to the Amphictyonic league, were called upon to take arms against Cyrrha. For ten years the little state held out against the combined influence of violence and of superstition; but, at last, being overcome, the whole country was laid under an interdict, the walls of the city demolished, the surrounding habitations were razed, and it was forbidden ever after to cultivate the land which they had occupied. These events took place in the time of the seven sages; and Solon, the greatest among them, took part in this extirpating contest. "The Cyrrhæan plain and port, which are now accursed, were formerly inhabited by the Cyrrhæi and Acragallidæ, a nefarious race, who violated the sanctity of the temple of Delphi, and ransacked its treasures." The ruins of this place are said, by Sir W. Gell, to be still discernible near the village of *Xeno Pegadia*. *Paus.—Phoc.* 37. —*Æsch. in Ctes.*

CIRTA, a town of Numidia, the residence of the kings of that country. It stood about midway between the coast and the Aurasius mons, on the river Ampsagas, towards the source. In the time of Cæsar it assumed the name of Sittianorum Colonia, but this was changed into *Constantina*, which it has retained to modern times.

CISALPÍNA GALLIA. *Vid. Gaul.*

CISPADÁNA GALLIA. *Vid. Gaul.*

CISSA, one of the Absyrtides, on the coast of Liburnia, above Dalmatia; it is now *Pago.*

CISSIA, a country of Susiana, of which Susa was the capital. *Herodot.* 5, c. 49.

CISSUS, a mountain of Macedonia, near which was a town of the same name.

CITHÆRON, a lofty ridge that lay between the territories Bœotia and Megaris, and united with mount Parnes, which, stretching out to the north-east, separated Bœotia from Attica. No spot in Greece is more famous among the poets; and the scene of the tragical stories of Actæon's fate, of the death of Pentheus, and of the exposure of Œdipus, which, in its result, afforded matter for the two greatest efforts of the genius

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of Sophocles, was on this celebrated mount. *Paus. Bœot.* 2.—*Soph. Œd. Tyr.* 1451. "It is now shrouded by deep gloom and dreary desolation; and covered only with dark stinted shrubs. Towards its summit, however, it is crowned with forests of fir, from which it derives its modern name of *Elatea*." *Dodwell's Travels.*

Citharista, a promontory of Gaul. *La Ciotat*, near *Cereste*. *D'Anville.*

Citium, now *Chitti*, a town of Cyprus, where Cimon died in his expedition against Egypt. *Plut. in Cim.*—*Thucyd.* 1, c. 112.

Cladeus, a river of Elis, passing near Olympia, and honoured next to the Alpheus. *Paus.* 5, c. 7.

Clanius, or Clanis, I. a river of Campania. *Virg. G.* 2, v. 225.——II. of Etruria, now *Chiana*. *Sil.* 8, v. 434.—*Tacit.* 1, *An.* 79.

Clāros, or Clarus, a town of Ionia, with a fountain, grove, and temple of Apollo, on which account he was surnamed Clarius. It is situated near Colophon, and was founded, according to mythologists, by Manto, the daughter of Tiresias. Nearchus says it received its name from κληρος, *sors*.—(*Facciolati.*)—*Plin.* 1, 2, c. 103.—*Ovid.* 1, *Met.* v. 515.

Clastidium, a town of Liguria, now *Chiasteggio*, celebrated as the place where Claudius Marcellus gained the *spolia opima* by slaying Viridomarus, king of the Gæsata. Clastidium was betrayed to Hannibal after the battle of Ticinus, with considerable magazines which the Romans had laid up there; and it formed the chief depot of the Carthaginian army while encamped on the Trebia. It was afterwards burnt by the Romans in a war with the Ligurians. *Cram.*—*Strab.* 5, 27.—*Polyb.* 2, 34; 3, 69.—*Plut. vit. Marc.*—*Val. Max.* 1, 1.—*Liv.* 21, 48; 32, 29, 31.—*Cic. Tusc. Disp.* 4, 32.

Claterna, a town of Gallia Cisalpina, about nine miles from Bononia.

Claudiopŏlis, a town of Cappadocia. *Plin.* 5, c. 24.——Another of Pontus,——of Dacia,——of Isauria, into which the emperor Claudius introduced a Roman colony. *Heyl. Cosm.*

Clazŏmĕnæ, a city of Ionia in Asia Minor, situated on a small peninsula projecting into the Smyrnæus Sinus from a larger one. It was celebrated as being the birth-place of the philosopher Anaxagoras, for its wines, and for a beautiful temple of Apollo in its neighbourhood. The modern *Vourla* is near the site of the ancient city. *Heyl. Cosm.*—*Plin.* 1, 14, c. 7.—*Cic.* 3, *de Orat.* 34.

Cleŏnæ, I. a town of Argolis, to the north-east of Nemea and mount Tretus. Strabo places it 120 stadia from Argos on the one side, and 80 from Corinth on the other: he adds that its situation fully justifies the epithet εὐκτιμεναι applied to it by Homer. The ruins of Cleonæ are to be seen on the site now called *Courtese*. *Cram. Gr.*——*Il. B.* 570.——II. A town in the peninsula of Chalcidice, said to have been founded by a colony from Chalcis. *Herodot.* 7, 22.—*Plin.* 4, 10.—*Herac. Pont. Polit.* 30, 216.

Cleopatris. *Vid. Arsinŏe.*

Clepsydra, a fountain on mount Ithome, whence water was conveyed to the city of Messene. *Cram.*

Clibanus mons, a part of the Appenines south of the river Neathus, now called *Monte Visardo*. *Cram.*

Climax, I. a celebrated pass in the neighbourhood of Phaselis, leading from Lycia into Pamphylia. This pass is so much contracted by a brow of mount Taurus, that Alexander, in entering Pamphylia, was forced to lead his troops through the sea. *D'Anville.*——II. A defile through which the road from Argolis to Mantinea runs. The modern *Scala Tou Bey*, or the Bey's Causey, probably answers to the ancient pass. *Cram.*

Climberris. *Vid Augusta Ausciorum.*

Clitæ, I. a wild and savage people of Cilicia, addicted to plunder. They assembled under Trosobor, a warlike chief, and pitched their camp on a craggy and almost inaccessible mountain in the range of Taurus, whence they sallied against the neighbouring cities, plundered the people and merchants, and utterly ruined navigation and commerce. They laid siege to the city of Anemurium, and routed a body of horse, sent from Cyria, under Curtius Severus, to the relief of the place. They were at length ruined by dissension among themselves, and their leader, Trosobor, was put to death. *Tacit. Ann.* 12, 55.——II. Livy (44, 2.) notices a spot named Clitæ, in the immediate vicinity of Cassandrea. *Cram.*

Clitor, I. a town of Arcadia, situated on the Aroanius, said to have been founded by Clitor, the son of Azan. The site is now called *Katzanes*. There was at Clitor, according to Pliny, a fountain which rendered those who tasted its waters averse to wine. *Cram.*—*Paus. Arcad.* 21.—*Plin.* 4, 19, 3.—*Strab.* 8, 388.—*Ovid. Met.* 15, 322.——II. Pausanias likewise mentions a river Clitor, whose fishes were said to sing like thrushes. *Cram.*

Clitumnus, a small but noted river of Umbria, rising in the neighbourhood of Trebia, which, with several small streams, unites in forming the Tinia, modern *Timia*. The vicinity of this river is celebrated by many Roman poets, as affording suitable victims to be offered up on the solemn occasions of their country's triumphs. This stream now bears the name of *Clitunno*. *Cram.*—*Plin.* 8, ep. 8.

Cloacæ. *Vid. Cloasina*, Part III.

Clupea, a maritime town of Africa Propria, called by the Greeks Aspis, by the Romans Clupea, or Clypea, so called from the figure of the hill or eminence on which it was situated. It was built by the Sicilians in the expedition of Agathocles. Vestiges of this town are still known to exist under the name of *Aklibia*. *Liv.* 27, 29.

Clusini fontes, baths in Etruria. *Horat.* 1. ep. 15, v. 9.

Clusium, now *Chiusi*, one of the principal towns of Etruria, the capital of Porsenna. It is supposed to have borne the name Camera, and to have belonged to the Camertes in ages anterior not only to the founding of Rome, but even to the occupation of Etruria by that race of men, who, under the name of Tyrrheni, possessed it at the era assumed for the mythological account of the Trojan settlement in Italy. The Clanis flowed near it on the north-east, lying between it and the city of Perusia and the Thrasymenian lake. This city was taken by the Gauls under Brennus; and it was here that the Roman ambassadors had an interview with that conquering barbarian, and by their pride impel-

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led him to the sack of Rome. Modern *Chiusi* is represented as occupying the site of the Clusium, which we have just described; but a more recent city of the same name, called for distinction Novum, was built under the Appenines, north of Arretium, and towards the borders of Cisalpine Gaul. Of the magnificent mausoleum which Porsenna is said to have erected for himself at Clusium, no vestige remains to confirm the improbable account. *Liv.* 2, 9, and 5, 33, and 10, 25.—*Plin.* 36, 13.—*Cram.* At the north of Clusium there was a lake, called *Clusina lacus*, which extended northward as far as Arretium, and had a communication with the Arnus. *Diod.* 14.—*Virg. Æn.* 10, v. 167 and 655.

Clusius, a river of Cisalpine Gaul. *Polyb.* 2.

Cnemis, a mountain connected with the hills of Bœotia, which now belongs to the chain called *Talanta*. It imparted its name to the Epicnemidian Locri. *Cram.*—*Strab.* 9.

Cnidus, and Gnidus, a tower of Doris in Caria, on the Triopian promontory. Venus was the chief deity of the place, and had there a famous statue made by Praxiteles. The place is now a mass of ruins. *Horat.* 1, od. 30. *Plin.* 36, c. 15.

Cnosus. *Vid. Gnossus.*

Coccygius, a mountain, or rather hill, of Argolis, on the road from Halice to Hermione, opposite another called Thornax. The more ancient name of this mount was Pron, which was changed to Coccygius from the fabled metamorphosis of Jupiter into the bird called Coccyx by the Greeks. On its summit was a temple sacred to that god, and another of Apollo at the base. That of Juno was situated on the opposite hill. *Cram.*—*Paus. Cor.* 36.

Cocintum, I. a promontory of the Brutii, now *Capo di Stilo*, which according to Polybius, marked the separation of the Ionian from the Sicilian Sea.——II. "A town probably named Cocintum, but which is written Consilinum Castrum, and Consentia, in Pliny and Mela, accords apparently with *Stilo*, from which the cape now derives its appellation." *Cram.*

Cocytus, I, a river of Epirus, which blends its waters with the Acheron. It is one of the fabled rivers of hell. The word is derived from κωκυειν, *to lament*. *Vid. Acheron.*——II. A river of Campania, flowing into the Lucrine lake.

Codanus sinus, one of the ancient names of the *Baltic*, which Tacitus calls Mare Suevicum, from the Suevian nations that bordered upon it. He did not know that it was a gulf, but imagined that it environed Scandinavia, which he supposed to be an island or a collection of islands. *D'Anville.*

Cœla Eubœæ, that part of the coast of Eubœa which lay between Aulis and Geræstus. It was dangerous to navigators in stormy weather. *Cram.*—*Strab.* 10.—*Liv.* 31, 47.—*Herod.* 8. 13.

Cœle, a quarter of Athens. *Vid. Athenæ.*

Cœlimontana. *Vid. Roma.*

Cœlius mons, one of the hills of Rome. *Vid. Roma.*

Cokajon mons, a mountain of Dacia, remarkable as having been the residence of a pontiff, in whose person the Getes believed the deity was incarnate. *D'Anville.*

Colchis, and Colchos, a country of Asia, at the south of Asiatic Sarmatia, east of the Euxine Sea, north of Armenia, and west of Iberia, now called *Mingrelia*. It is famous for the expedition of the Argonauts, and the birth-place of Medea. It was fruitful in poisonous herbs, and produced excellent flax. The inhabitants were originally Egyptians, who settled there when Sesostris, king of Egypt, extended his conquests in the north. In the time of the Lower Empire Colchis was called Lazica; and the name of Colchi appears to have been replaced by that of Laza, which was formerly only proper to a particular nation, comprised in the limits of what is now named *Guria* on the southern bank of the *Faz*. That which is now known under the name of *Mingrelia*, on the Black Sea, from the mouth of the Phasis ascending towards the north, is only a part of Colchis, as is that more inland towards the frontier of Georgia, and called *Imeriti*. *D'Anville.*—*Juv.* 6, v. 640.—*Flacc.* 5, v. 418.—*Horat.* 2, od. 13, v. 8.—*Strab.* 11.—*Ptol.* 5, c. 10.—*Ovid. Met.* 13, v. 24. *Amor.* 2, el. 14, v. 28.—*Mela*, 1, c. 19, l. 2, c. 3.

Colias, a promontory about 20 stadia from Phalerum, whither the wrecks of the Persian fleet were said to have been carried after the battle of Salamis. Here was a temple of Venus Colias. This promontory still retains its ancient name, though it is occasionally designated by that of *Trispyrgoi*. *Cram.*—*Herod.* 8. 96; 9, 398.

Collatia, a town of Latium, to the north of Gabii, a colony of Alba, celebrated by the sacrifice of Lucretia. The road which led from Rome to this town was called Via Collatina. *Cram.*—*Strab.* 5, 229.——II. Another in Apulia, near mount Garganus, now *Collatina*. *Cram.*—*Plin.* 3, 11.

Collina, the name of one of the four regions into which Rome was divided by Servius. *Vid. Roma. Cram.*—*Varro.*——Porta, one of the gates of ancient Rome, more anciently called Agonensis, supposed to answer to the present *Porta Salara*. It was by this gate that the Gauls entered Rome. *Cram.*—*Liv.* 5, 41.

Colonæ, a town in the territory of Lampsacus, a colony of Miletus.

Colonia, I. now *Colchester*, in the county of Essex. This is not allowed by Cambden, who derives the present name from that of the river *Colne*. In the geography of the Roman empire, no name will be more frequently found than that of Colonia, if we except Augusta and Castra. This name, when applied to a city, indicated that on its reduction the Romans had sent thither a colony from the capital; and that it had been invested with certain privileges, for the most part municipal, though sometimes also political. Such towns were designated generally by a surname, from some circumstance attending their settlement.——II. Equestris, a colony planted by Cæsar on the Lacus Lemanus, at a place called previously Noviodunum. It is now *Nyon*, near the corner of the lake at which the Rhone resumes its course.——III. Trajana, called also Ulpia, instead of Colonia. It was a town of Belgica, and is now *Kellen* in Cleves, about a mile from the Rhine.——IV. Agrippina, a town of Belgica in Germania Secunda, of which it was the capital. The daughter of Germanicus was born in this place, and when at her request the emperor Claudius esta-

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blished in it a colony, the name of its patroness was bestowed on the new settlement. It is now *Cologne* upon the Rhine. *Luc.—Suet.*——V. Morinorum, a town of Gaul, now *Terrouen* in Artois.——VI. Norbensis, a town of Spain, now *Alcantara.*——VII. Valentia, a town of Spain, which now bears the same name.

Colōnos, an eminence near Athens. *Vid. Athenæ.*

Colophōn, a town of Ionia, at a small distance from the sea, first built by Mopsus the son of Manto, and colonized by the sons of Codrus. It was the native country of Mimnermus, Nicander, and Xenophanes, and one of the cities which disputed for the honour of having given birth to Homer. Apollo had a temple there. *Strab.* 14.—*Plin.* 14, c. 20.—*Paus.* 7, c. 3.—*Tacit. Ann.* 2, c. 54.—*Cic. pro Arch. Poet.* 8.—*Ovid. Met.* 6, v. 8.

Colosse, and Colossis, a large town of Phrygia, near Laodicea, between the Lycus and the Meander. The government of this city was democratical, and the first ruler called archon. One of the first Christian churches was established there, and one of St. Paul's epistles was addressed to it. *Plin.* 21, c. 9.

Colubraria, now *Monte Colubre*, a small island at the east of Spain, supposed to be the same as Ophiusa. *Plin.* 3. c. 5.

Columnæ Hercŭlis. *Vid. Abila.*——Protei, the boundaries of Egypt, or the extent of the kingdom of Proteus. Alexandria was supposed to be built near them, though Homer places them in the island of Pharus. *Odys.* 4, v. 351.—*Virg. Æn.* 11, v. 262.

Comagena. A small portion of Syria was distinguished by this name, having Cappadocia and Armenia Minor on the north, on the east and south the Euphrates, which separated it from Mesopotamia, and on the west the narrow district of Cilicia. The capital was Samosata, now *Semisat*, and the whole region is now called *Aladuli*. After the fall of the Persian empire, a part of the family called Seleucidæ are thought to have established themselves as sovereigns in this country, and to have maintained themselves there till Vespasian reduced it to a province of his mighty empire. It was afterwards incorporated in the Euphratesian province. *Strab.* 11 and 17.—*D'Anville.*

Comāna, (æ, and *orum*,) I. a town of Pontus towards Armenia Minor, near the source of the Iris. It had a famous temple of Bellona, for an account of which see Comana Cappadocia, where the worship of that goddess was the same as at this place. In this city Iphigenia is said to have made the votive offering of her hair. The modern name of this Comana is thought to be *Tabachza*, in the district called Amasia.—— II. Another in Cappadocia. According to D'Anville its present name is *El Bostan*, but others call it *Arminacha*. It was situate at the head of the Sarus, near, or perhaps upon, the hilly country of the Taurus mons and the borders of Syria. Comana was famous for a temple of Bellona, where there were above 6000 ministers of both sexes. The chief priest among them was very powerful, and knew no superior but the king of the country. This high office was generally conferred upon one of the royal family. *Hirt. Alex.* 66.—*Flacc.* 7, v. 636.—*Strab.* 12.

Comaria, the ancient name of Cape *Comorin* in India.

Comarus, a port in the bay of Ambracia, near Nicopolis.

Comerēa, a town near Pallene. *Herodot.* 7, c. 123.

Comedæ, a Scythian people, being a branch of the Sacæ. They belonged to Scythia intra Imaum, and dwelt upon those mountains on the north of Sogdiana, about the springs of the Iaxartes. *Ptol.*

Commagēne. *Vid. Comagena.*

Compsa, now *Consa*, a town of the Hirpini in Italy. This town revolted to Hannibal after his victory at Cannæ, and was made the depository of his baggage and munitions when on his march towards Campania. It was before this city that Milo, the assassin of Clodius, was killed, according to Vell. Paterc.; but others read Cossa for Compsa. The territory of Lucania was just south of this place; and on the southeast was the nearest frontier of Campania.

Compsatus, a river of Thrace, falling into the lake Bistonis. *Herodot.* 7, c. 109.

Comum, now *Como*, on the lake called by the ancients Larius, in the *Milanese*. It was situate at the north of Insubria, at the bottom of the lake and was one of the most flourishing municipia in the time of the younger Pliny, a native of that highland town. It was afterwards called Novum Comum by Cæsar, who established there a colony. *Plin.* 3, c. 18.—*Liv.* 33, c 36 and 37.—*Suet. in Jul.* 28.—*Plin.* 1, ep. 3.—*Cic. Fam.* 13, ep. 35.

Concāni, a people of Spain, who lived chiefly on milk mixed with horse's blood. Their chief town, *Concana*, is now called *Santillana*. *Virg. G.* 3, v. 463.—*Sil.* 3, v. 361.—*Horat.* 3, od. 4, v. 34.

Condāte, a name common to many places in Gaul. D'Anville says it denotes a situation in a corner between two rivers. The principal one is the capital of the Rhedones, still a populous city bearing the name of *Rennes*.

Condivienum, the chief town of the Namnetes, situated on the river Liger near its mouth; its modern name is *Nantes*.

Condochates, a river of India, falling into the Ganges. The modern name assigned to this stream is *Kandak*, which flows into the Ganges on the left side.

Condrūsi, a nation of Gallia Belgica, whose name is retained in the modern canton of *Condros*, situated, according to *Lemaire*, on either side of the river *l'Ourthe*, ancient Ultra.

Confluentes, a town at the confluence of the *Moselle*, and the *Rhine*, now *Coblentz*, the station, anciently, of the first legion. *Heyl. Cosm.*

Coniaci, a people of Spain at the head of the Iberus. *Strab.* 8.

Conimbriga, a town of Lusitania, the modern *Coimbra*, is celebrated in Portugul for its university. *D'Anville.*

Consentia, situated near the source of the river Crathis, is designated by Strabo, (6, 255,) as the capital of the Brutii. It was taken by Hannibal after the surrender of Petilia, but again fell into the hands of the Romans towards the close of the war. The modern *Consenza* answers to the old town. *Cram.—Liv.* 23, 30.—*Plut.* 3, 5.—*Ptol.* p. 67.

Constantinopōlis. *Vid. Byzantium.*

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Contadesdus, a river of Thrace, rising in mount Hæmus, and discharging itself into the Agrianes some distance above its confluence with the Hebrus.

Contoporia. This name was given to the route from Mycænæ to Corinth, by way of Tenea. *Polyb.* 16, 16.

Contra-Acinum, a Roman post in Dacia, on the Danube. It received this name from its situation opposite Aquincum, *Buda*, on the Pannonian side, and is now *Pest*.

Copæ, a small but ancient town of Bœotia, on the northern bank of the lake to which it gives its name. Near it was the Athamanian plain, which takes its name from Athamas, so famed in ancient traditions, who is supposed to have dwelt there. North of Acræphia "is a triangular island" in the lake, "on which are the walls of the ancient Copæ; and more distant, on another island, the village of *Topolias*, which gives its present name to the lake. *Paus. Bœot.* 23.—*Gell's Itiner.*

Copais palus, now *Limne*, a lake in Bœotia, towards the northern borders and the Opuntian bay. Its circuit was, according to Strabo, not less than 47 miles, and it received the waters of almost all the principal streams in that section of country. Although the name of Copais, derived from that of Copæ on the northern shore, was generally given to this lake, it was also frequently designated by the name of some important town upon its bank, or on the rivers that emptied themselves into its bosom. Thus, at Haliartus it was called Haliartus Lacus, and Orchomenian at Orchomenus. Homer and Pindar call it Cephisus. From the mouth of this river to the town of Copæ, the water was navigable for ancient vessels in the time of the geographer Pausanias. As no visible channel carried off the waters of this lake, the surrounding country was frequently threatened with inundation; and it was said that, on the draining of the plains in the time of Crates, the ruins of an ancient city were discovered between the sites of Copæ and Orchomenus. The danger, however, was greatly diminished by the number of subterranean passages that communicated with the Opuntius Sinus and the Euripus. Of these there were fifteen known to the surrounding people; and a modern traveller "observed," says Cramer, "four at the foot of mount Ptoos, near Acræphia, which convey the waters of Copais to lake Halica, a distance of two miles. The other Katabathra are on the north-eastern side of the lake." The Copaic eels, of great celebrity among the Grecian epicures, appear to have been, in ancient times as at present, an article of trade to the surrounding countries; and the Bœotian in the Acharnæ of Aristophanes, presents among the greatest luxuries of the market, his Copaic eel:

Ἰτριβὰς ἐνύδρους ἐγχέλεις Κωπαΐδας.

Paus. Bœot. 24.—*Plin.* 16, 36.—*Dodwell's Travels.*

Copres, a river of Asia, which, rising in the Paropamisus mountains and the eastern parts of Aria, after receiving the waters of the Choes at Nysa, discharges itself into the Indus on the borders of Scythia, which it separates from India. *Plin.*

Copros, the name of the harbour of Torone in Macedonia; so called because it was said the noise of waves was never heard there; whence the proverb Κωφότερος τοῦ Τορωναίου λιμένος. *Strab.*—*Mela*, 2, 3.

Copiæ. *Vid. Thurii.*

Coprates, a river of Asia, falling into the Tigris. *Diod.* 19.

Coptus, and **Coptos**, now *Kypt*, a town of Egypt, about 100 leagues from Alexandria, on a canal which communicates with the Nile. *Plin.* 5. c. 9, l. 6, c. 23.—*Strab.* 16.—*Juv.* 15, v. 28. From this place to Berenice Epidires, on the Arabian gulf, a road was carried across the desert by order of Ptolemy Philadelphus. It was upwards of 250 miles in length, and rendered the communication between the sea-port and the Nile easy and secure. By means of this road the commodities of India and the east were received at Coptus, which thus became the great inland mart for India and the south. The intermediate towns or ports upon this road have long since been buried beneath the sands of the desert. The communication with Arabia was from this city by Myos-Hormus, at the commencement of the Sinus Heropolites. From the name of this town some etymologists derive the name of the whole country on the Nile. *Vid. Ægyptus.*

Cora, a town of Latium, on the confines of the Volsci, built by a colony of Dardanians before the foundation of Rome. *Lucan.* 7, v. 392.—*Virg. Æn.* 6, v. 775.

Corax, that part of the Caucasus which extended to the Palus Mæotis, and covered the narrow strip of land which belonged to Colchis, north of the Euxine Sea.

Corcyra, I. an island in the Ionian Sea, about 12 miles from Buthrotum, on the coast of Epirus; famous for the shipwreck of Ulysses and the gardens of Alcinous. It has been successively called *Drepane*, *Scheria*, and *Phæacia*, and now bears the name of *Corfu*. "The principal city of the island was situated precisely where the town of *Corfu* now stands." *Cram.*——II. **Nigra**, an island in the Illyrian gulf, near the islands of Salo and Pharus. *Cæs. Bell. Civ.* 3, 10.

Corduba, now *Cordova*, a famous city of Hispania Bætica. This was the capital city of the Turduli, and, under the ancient inhabitants, of the whole of Bætica. The first colony, which was led there by one of the Marcelli, was called Colonia Patricia, U. C. 621. Corduba is, however, much more famous as the seat of the Moorish empire in Spain during the middle ages, than for its superiority as a colony of Rome; and the names of Avicenna and Averrois cast little less glory upon this celebrated place than the births of Lucan and Seneca. *Martial.* 1, ep. 62.—*Mela*, 2, c. 6.—*Cæs. Bell. Alex.* 57.—*Plin.* 3, c. 1.

Cordyla, a port of Pontus, supposed to give its name to a peculiar sort of fishes caught there (*Cordylæ.*) *Plin.* 9, c. 15.—*Martial.* 13, ep. 1.

Corfinium, was the chief city of the Peligni. It enjoyed for a short time only the honour of being styled the capital of Italy, under the name of Italica, as it appears to have seceded from the confederacy before the conclusion of the war. In later times we find it still regarded as one of the most important cities of this

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part of Italy, and one which Cæsar was most anxious to secure in his enterprise against the liberties of his country. It surrendered to him after a short defence, when Cn. Domitius, the governor, was allowed to withdraw with his troops to Brundusium. *Cram.*

Corinthiacus sinus, a bay of the Ionian Sea, between the Peloponnesus and the main land of Greece. On the east it washed the shores of the isthmus of Corinth, which separated its waters from those of the Saronic gulf and the Ægean; upon its northern side were a small portion of Bœotia, and the whole length of Phocis; and on the south it had Achaia from Corinthia to the promontory of Rhium. This point of land jutting out into the bay, and almost meeting the opposite promontory of Antirrhium on the side of Phocis, terminated the gulf on the west, and left it but a narrow passage for its waters through the Sinus Patræ to the Ionian Sea. It is now the *gulf of Lepanto.*

Corinthus. "Placed on an isthmus where it commanded the Ionian and Ægean seas, and holding as it were, the keys of Peloponnesus, Corinth, from the pre-eminent advantages of its situation, was already the seat of opulence and the arts, while the rest of Greece was sunk in comparative obscurity and barbarism. Its origin is, of course, lost in the obscurity of time; but we are assured that it already existed, under the name of Ephyre, long before the siege of Troy, when Sisyphus, Bellerophon, and other heroes of Grecian mythology, were its sovereigns." The name of Corinth was assumed by this city before the expiration of the mythological era of Grecian history; and Corinthus, the son of Jove, was, according to the Corinthians, the author of their name. During all these ages the family of Sisyphus continued in possession of the sovereignty, which was only transferred from them when the return of the Heraclidæ established a new population and new masters in the Peloponnesus. After five generations the Bacchiadæ obtained the supreme power, which they kept until the abolition of royalty in the Corinthian state. "The Corinthian district was bounded on the north by the Geranean chain, which separated it from Megaris; on the west it was divided from Sicyonia by the little river Nemea; on the east it bordered on Argolis, the common limit of the two republics, being the chain of mount Arachmeus." A description of Corinth naturally divides itself into that of the city and that of the territory. The isthmus, the harbours on the Corinthian and Saronic gulfs, and the Acrocorinthus, are principal objects to be described under the second head. The width of the isthmus in the narrowest part is, perhaps six miles; and at this point was the portage for the transportation of vessels from one sea to the other. Many efforts were made by the Greeks, and afterwards by the Romans, to effect a communication between the waters of the Ægean and the Adriatic, by cutting across the isthmus; and traces still remain of these attempts, and of others to fortify this narrow gate of the Peninsula. The celebration of the Isthmian games, which were founded in honour of Neptune, and continued after all the other gymnastic contests of Greece had fallen into disuse, imparted a sacredness as well as an interest to this peculiar spot; and here, during a celebration of these festivals, the independence of Greece was proclaimed by order of the senate and people of Rome. On this little spot stood also the theatre, the marble stadium, and the temple of Neptune. The ruins of these and other buildings are thus described by Dr. Clarke: "We rode directly towards the port and the mountain, and crossing an artificial causeway over a foss, we arrived in the midst of the ruins. It was evident we had discovered the real site of the Isthmian town, with the ruins of the temple of Neptune, the stadium, and the theatre. These, together with walls and other indications of a town, surround the port, and are, for the most part, situated upon its sides, sloping towards the sea. Pine trees are still growing in a line near the temple as mentioned by Pausanias." On the Corinthian gulf the port of Corinth was Lechæum, from which the trade of the Corinthians was carried on with western Greece; it stood about a mile and a half from the city, and, at a distance of about nine miles, on the Saronic gulf, they had the port of Cenchreæ, from which they communicated with Asia and the east. "The Acrocorinthus," says Strabo, as translated by Cramer, "is a lofty mountain, the perpendicular height of which is three stadia and a half; but by the regular road the ascent is not less than thirty stadia. The side facing the north, in which direction stood the city, is the steepest. It is situated in the plain below, in the form of a trapezus, and was surrounded with walls wherever it was not defended by the mountain. Its circuit was estimated at forty stadia. Walls had been constructed up the ascent as far as it was practicable; and as we advanced, we could easily perceive traces of this species of buildings; so that the whole circuit was more than eighty-five stadia. From the summit are seen to the north the lofty peaks of Helicon and Parnassus covered with snow; below, towards the west, extends the gulf of Crissa; beyond, are the Oneian mountains, stretching from the Scyronian rocks to Cithæron and Bœotia." The whole slope of this ascent was diversified with temples erected in honour of different deities; but the Acrocorinthus was particularly dedicated to the worship of Venus. Accordingly her shrine appeared above those of all the other gods; and 1000 beautiful females, as courtesans, officiated before the altar of the goddess of Love. From these rites, which they freely celebrated for hire in honour of this goddess, a copious revenue was secured to the city; but as foreigners were principally those who furnished it, there arose the proverb οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἐστὶν ὁ πλοῦς, alluding to the tax there levied on their superstition, their passions, or their vanity. When the sovereign power was wrested from the hands of the Corinthian princes, it was transferred to annual magistrates, called Prytanes, who were still chosen from the family of the Bacchiadæ. The oligarchy thus established by this family was not overthrown till the year B. C. 629, when the supreme authority was usurped by Cypselus, the son of Eetion. Cypselus was succeeded by his son Periander, celebrated for his cruelties and for his patronage of science and literature; the tyrant of Corinth, and one of the seven whom their contem-

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poraries and posterity have rendered illustrious as the sages of Greece. On the death of Periander Corinth submitted to a moderate aristocracy, and living contentedly under a well-regulated government, enjoyed a repose unknown to the other states of Greece. It had, however, the misfortune to engage in a dispute with Corcyra, its principal colony, and must therefore be looked upon as a principal cause of the Peloponnesian war, if, indeed any other cause be sought for than the mutual jealousy of Sparta and Athens. From this time forth Corinth shared all the misfortunes that dissention and faction had entailed upon Athens, Thebes, Argos, &c.; and the Corinthians, from this moment, appear in all the contests between Athens and Sparta, now on one side and now on the other; in separate wars with the Lacedæmonians, and leagued with this same people afterwards against Epaminondas and the Bœotians. At Corinth Philip was declared commander in chief of the forces destined to act against the Persian king; and in that city also his son was elected to fill this office, no less fatal to Grecian liberty than to its Persian foes. On the death of Alexander, when his generals distributed among themselves his uselessly acquired possessions, Corinth came into the power of the Macedonian kings, till we find it united by Aratus to the Achæan league. On the final dispersion of that famous confederacy, the last hope of the Greeks had been placed on the strength of this place; but it was not proof against Roman perseverance, or, perhaps we should say Roman destiny, and was taken by the consul L. Mummius, and given up to the avarice or rage of the Roman soldiery, the privileged marauders of the earth. The riches which the Romans found there were immense. During the conflagration, all the metals which were in the city melted and mixed together, and formed that valuable composition of metals which has since been known by the name of *Corinthium Æs*. This, however, appears improbable, especially when it is remembered that the artists of Corinth made a mixture of copper with small quantities of gold and silver, and so brillant was the composition, that the appellation of *Corinthian brass* afterwards stamped an extraordinary value on pieces of inferior worth. For many years Corinth remained as the desolation and fury of war had reduced it; but in the time of Cæsar it was colonized by his order, and soon began to present something of its former magnificence. It was the capital of Achaia when St. Paul introduced there the new religion of which he was so zealous a disciple. On the division of the empire Corinth fell, of course, to the share of the eastern emperors; and on their overthrow by the Turks, this famous city was transferred, after a siege not surpassed by any that it underwent in ancient times, into the hands of those rude conquerors. It still retains its ancient name, but with scarcely the ruins of its ancient splendour. A single temple, itself dismantled, remains to mark the site of one of the most luxurious cities of antiquity, and distinguish it from any modern village of the Turkish empire. *Strab.—Paus. Att. & Corinth.—Herod.—Thuc.—Cram.—Martial* 9, ep. 58.—*Sueton. Aug.* 70.—*Liv.* 45, c. 28.—*Flor.* 2, c. 16.—*Ovid. Met*, 2, v. 240.—*Horat.* 1, ep. 17, v. 36.—*Plin.* 34, c. 2.—*Stat. Theb.* 7, v. 106.—*Paus.* 2, c. 1, &c.—*Strab.* 8, &c.—*Homer. Il.* 15.—*Cic. Tusc.* 4, c. 14, *in Verr.* 4, c. 44, *de N. D.* 3.

Coriŏli, and Coriolla, a town of Latium, on the borders of the Volsci, taken by the Romans under C. Martius, called from thence Coriolanus. *Plin.* 3, c. 5.—*Plut.*—*Liv.* 2, c. 33.

Corone, a city of Messenia, upon or near the site of the present town of *Coron*. This town, which was first called Epea, was situate upon the Sinus Messeniacus, sometimes called from it Coroneus. When the Messenians were, for a time, restored to their country on the decline of the Spartan authority, the name of Corone was bestowed upon this place.

Coronēa, I. a town of Bœotia, between the Libethrius mons and the Copaic lake. This place boasted an antiquity that mounted to the fabulous era of the first kings of Thebes. It was often the scene of important battles that more than once decided, for a time, the fate of Bœotia. Here, in the first year of the Corinthian war, Agesilaus defeated the allied forces of Athens, Thebes, Corinth, and Argos, B. C. 394. In its vicinity was the temple of Minerva Itonis, the edifice in which "the general council of the Bœotian states assembled till dissolved by the Romans." There are still to be seen the ruins of this ancient town near the village of *Korunies*. *Paus. Bœot.* 34.—*Thuc.* 1, 113.—*Xen. Hell.* 4, 3, 8.——II. A town of Peloponnesus.——Another of Corinth——of Cyprus——of Ambracia——of Phthiotis.

Corsi, a people of Sardinia.

Corsica, an island of the Mare Inferum, on the Ligurian coast, about sixty miles from the harbour of Genoa and seven to the north of the island of Sardinia, in size and note the third of the Italian seas. The children of Thespius are considered by the mythologists to have first peopled this island; and Eustathius refers its discovery to the accident of a woman, named Corsa or Corsica, being led thither in pursuit of a bull that had strayed from her herds. In this obscurity the antiquary Heylyn proposes to refer the origin of the name to the Corsi, who, crossing over from Sardinia at an early period, established themselves in this smaller and less inviting territory. By the Greeks Corsica was called Cyrnos; and the Grecian settlement was effected by the Phoceans, who, about the year 539 B. C. abandoned their homes to avoid the Persian yoke, and to establish themselves and their liberty in this distant spot. The next possessors of the island were the Carthaginians; and from their occupation the inhabitants were sometimes denominated Phœnician Cyrnus. When subdued by the Romans, it formed at first, in connexion with Sardinia, the government of a prætor; but was afterwards joined to the Roman patriarchate, and governed by the prefect of the city. The fall of the Roman empire, which witnessed the settlement of the northern barbarians in all its provinces, left Corsica open to their depredations; and the Vandals of Africa took possession of the island, now a second time subject to its sway. To the Vandal rule succeeded that of the Saracens; and the middle ages are full of the wars which, from this and the neighbouring islands, they carried on against the princes of christendom. The prin-

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cipal Roman colonies established here were those of Mariana and Aleria, the first by Marius and the second by Sylla; but though in these places the Roman population may have preponderated, and though the Asiatic Greeks and the Tyrians of Africa were, no doubt, in the temporary possession of its coasts, "the insular people," says D'Anville, "were Ligurian;" and Heylyn remarks that they "were stubborn, poor, unlearned, and supposed to be more cruel than other nations." *Cæs.—Strab.—Diod. Sic.*

Corsūra, an island in the bay of Carthage.

Cortōna. "About fourteen miles south of Arretium wefind Cortona, a city whose claims to antiquity appear to be equalled by few other towns in Italy, and which to this day retains its name unchanged. Concerning its origin, we learn from Dionysius of Halicarnassus, who quotes from Hellanicus of Lesbos, an author somewhat anterior to Herodotus, that the Pelasgi, who had landed at Spina on the Po, subsequently advanced into the interior of Italy, and occupied Cortona, which they fortified; and from thence formed other settlements in Tyrrhenia. On this account it is that we find Cortona styled the metropolis of that province. Silius Italicus calls it the city of Corithus, in conformity with Virgil, who frequently alludes to the land of Corithus as the country of Dardanus, the founder of Troy.

Corus, a river of Arabia, falling into the Red Sea. *Herodot.* 3, c. 9.

Corybassa, a city of Mysia.

Corycium Antrum. "About two hours' journey from Delphi is the celebrated Corycian cave, surpassing in extent every other known cavern, and of which it is not possible to advance into the interior without a torch. The roof, from which an abundance of water trickles, is elevated far above the floor; and vestiges of the dripping moisture (i. e. stalactites) are to be seen attached to it along the whole length of the cave. The inhabitants of Parnassus consider it sacred to the Corycian nymphs and the god Pan." Immediately after the entrance, the cave expands into a chamber of about 300 feet long by perhaps 200 wide. In this sacred recess, on the approach of the Persians, the people of Delphi concealed themselves. *Cram.—Her.* 8, 36.

Corycus, I, now *Curco*, a place in Cilicia, with a cave, and a grove which produced excellent saffron. *Horat.* 2, *Sat.* 4, v. 68.—*Lucan.* 9, v. 809.—*Plin.* 5, c. 27.—*Cic. ad Fam.* 12, ep. 13.—*Strab.* 14.——II. A spot called by Strabo Cimarus, now cape *Carabusa*, a point of land in the island of Crete, from which it was usual to compute the distances to the several ports of Peloponnesus. *Plin.* 4, 12.—*Strab.* 17.

Corythasium, a promontory of Messenia, on which the Athenians under Demosthenes erected the fortress that, after the destruction of the ancient city of Pylus, assumed that name. *Paus.* 4, c. 36.

Cos, now *Stanco*, and by corruption *Lanjo*, an island of Asia Minor, in the entrance of the Ceramic gulf. It was one of the cluster called Sporades. Before the name of Cos was assigned to this island it had been called Merope, Caria, and Nymphea. The silks that were manufactured there became a great article of luxury at Rome, and the wine of Cos was a favourite beverage with the richer citizens. Hippocrates, the father of medicine, and Apelles, the matchless master of his art, were natives of Cos.

Cosa, and Cossa, or Cōsæ, a maritime town of Etruria. *Virg. Æn.* 10, v. 168.—*Liv.* 22, c. 11.—*Cic.* 9, *Att.* 6.—*Cæs. B. C.* 1, c. 34.

Cossæi, a people of Asia, inhabiting the northern parts of the mountains which limit Susiana towards the west, and on the southern boundary of Media. The conquest of this people by Alexander was the work of 40 days.

Cossæa, a part of Persia. *Diod.* 17.

Cossyra, a barren island in the African sea, near Melita. *Ovid. Fast.* 3, v. 567.

Cotes, and Cottes, a promontory of Mauritania.

Cothon, a small island, near the citadel of Carthage, with a convenient bay, which served for a dock-yard. *Servius in Virg. Æn.* 1, v. 431.—*Diod.* 3.

Cottiæ Alpes. *Vid. Alpes.*

Cragus, a woody mountain of Cilicia, part of mount Taurus, sacred to Apollo. *Ovid. Met.* 9, v. 645.—*Horat.* 1, od. 21.

Crambūsa, a town of Lycia.

Cranæ, a small island in the Sinus Laconicus. In this spot the Trojan Paris first stopped with Helen to enjoy the fruits of his violated faith. It is now called *Marathonisi*, and is situate but about 100 yards from the shore. *Hom. Il.* 3, 442.

Cranii, one of the four principal towns of the island of Cephallenia. Its ruins manifest its great antiquity, as they are all of that kind called Cyclopian. When the Messenians were expelled from their country in the Peloponnesus on the restoration of Pylos to their Spartan oppressors, the city of Cranii was chosen by the Athenians as a proper place for the establishment of those unfortunate exiles.

Cranon, and Crānnon, a town of Thessaly, on the borders of Macedonia, where Antipater and Craterus defeated the Athenians after Alexander's death. *Liv.* 26, c. 10, l. 42, c. 64.

Crater. The bay between the Misenum and Surentum promontories, on the coast of Campania, now the *Gulf of Naples*, was called, in antiquity, Crater, Campanus, and Puteolanus Sinus. In the time of the geographer Strabo, the coast was so thickly lined between the promontories, with cities, villas, and villages, as to present the appearance of an uninterrupted settlement, or rather of a continued city.

Crathis, I. a river which, rising in Arcadia, ran across the whole width of Achaia, and emptied into the Corinthia Sinus, at the town of Ægæ, nearly opposite the Crissæan bay.——II. Another, now *Crati*, in Lucania and the country of the Brutii. The town of Thurii stood upon its banks; and according to Swineburne, it now empties into the Sybaris, though supposed to have discharged itself formerly south of that river into the Tarentine gulf. Its waters were believed to whiten the hair of those who bathed in them. This river derived its name from the Crathis in Greece. *Ovid. Met.* 14, v. 315.—*Paus.* 7, c. 25.—*Plin.* 31, c. 2.

Crēmēra, now the *Valca*, a small river of Tuscany, falling into the Tiber, famous for the death of the 300 Fabii, who were killed there in a battle against the Veientes, A. U. C. 277. *Ovid. Fast.* 2, v. 205.—*Juv.* 2, v. 155.

Cremmyon, and Crommyōn, a town near Co-

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rinth, where Theseus killed a sow of uncommon bigness. *Ovid. Met.* 7, v. 435.

Cremni, and Cremna, I. a place at which the Romans established a colony in Pisidia.—The fortifications in part remain, upon an elevated point, now *Kebrinaz*.——II. A commercial place on the Palus Mæotis. *Herodot.* 4, c. 2.

Cremona, a town of Cisalpine Gaul, below the mouth of the Addua upon the Po. In this place, and at Placentia, the Romans first established themselves beyond the limits of what was then called Italy proper, on the north; and from these cities they expected to hold in check the unmanageable inhabitants of these northern regions. The native Gauls were only succeeded in this important post by the Romans one year before the descent of Hannibal upon Italy. In the civil wars Cremona espoused the cause of the republicans; and the rapacity of the soldiers of Cæsar Augustus was satisfied out of the spoils of the city. After a period, the advantages of its situation restored to Cremona its importance and opulence; but the wars of Vitellius and Vespasian again reduced it, and, as Tacitus observes, "destroyed a colony, which, for 200 years, had flourished and prospered.—Uninjured by foreign attacks, it fell a victim to domestic war." In the middle ages Cremona shared the fortunes of the republics that first asserted their liberty against the pretensions of the German emperors. *Liv.* 21, c. 56.—*Tacit. Hist.* 3, c. 4 and 19.

Crestonia, a district of Mygdonia in Thrace, in which the Pelasgi are said to have remained after their gradual disappearance from Greece and the bordering countries. This region alone was reported to produce lions in Europe; and here the camels of Xerxes are said to have been attacked by those animals. The name of the principal city was Creston or Crestone. Some authors write for Crestonia, Græstonia. It is now *Caradack*. *Herodot.* 5, c. 5.

Creta, an island of the Mediterranean Sea south of the Ægean. It "forms an irregular parallelogram, of which the western side faces Sicily, while the eastern faces towards Egypt; on the north it is washed by the Mare Creticum; and on the south by the Libyan Sea, which intervenes between the island and the opposite coast of Cyrene." Various estimates have been made of the circumference of this celebrated island; Pliny reports it at 270 miles in length from east to west; while in breadth it nowhere exceeds 50. He gives a circumference of about 539 miles. It is impossible to fix the etymology of its name, but most authors concur in assigning it to Cres, the son of Jupiter, in the accounts of mythology. Many, however, derive it "by a syncope or abbreviation from the Curetes, the first inhabitants thereof, who, together with the Telchines, were priests of Cybele, the principal goddess of this land." Till the era of Minos, Crete was supposed by the Greeks to have been occupied by a barbarous race, called by Homer, Eteocretes; confounded by many theorists with the Curetes, the Dactyli, and Telchines, concering whose origin and character even poetry and mythology have not invented a continuous account. The age of Minos, or rather, perhaps, the ages of the two monarchs who ruled in Crete under that name, is most probably to be considered as the epoch of the first dawn of civilization in the island, where it seems to have anticipated the improvement of Greece in all the arts of life and government. The Dorians early established themselves in Crete; and it is quite possible, that when Lycurgus is said to have introduced the laws of Minos into Laconia, it was only meant at first that he introduced from Crete, and from other settlements, the institutions of the Dorians. After the Trojan war, the principal cities of Crete constituted themselves republics, and were generally governed according to the principles which they had proved under the more ancient state of things. "The chief magistrates, called Cosmi, were ten in number, and elected annually. The Gerontes constituted the council of the nation, and were selected from those who were thought worthy of holding the office of Cosmus." But though the Cretan are supposed to have answered as a model for the Spartan laws, there was this material difference in their constitution, that while every regulation of the Lacedæmonian lawgiver had in view the preservation and dignity of an aristocracy, the character of the institutions, called those of Minos, was essentially democratic. The island of Crete underwent fewer political vicissitudes than the other states of Greece. It did not, indeed, fall under the Roman dominion till after the Mithridatic war, and formed, when conquered, a part of the government of the proconsul of Cyrenaica. The name of Hecatompolis, which Homer bestows on it, was derived, as the word imports, from a hundred cities contained in it, of which forty were still remaining in the time of Ptolemy. Gnossus was the capital, and the early court of the kings. Scarcely any part of Greece was more the subject of poetry than this island, "the mistress of the sea;" and the name of mount Ida, which rose to a great elevation in the centre of the island, recalls the whole history of the genealogy of the gods. The natives of Crete, however, enjoyed but a bad reputation with the other Greeks; and the Καττα κακλοτα was made as often to include with the Cilicians and Cappadocians, the people of Crete as the citizens of the voluptuous Corinth. *Candia* is now the name of this island. *Horat.* 1, od. 36, v. 10, *epod.* 9.—*Ovid. Fast.* 3, v. 444. *Epist.* 10, v. 106.—*Val. Max.* 7, c. 6.—*Strab.* 10.—*Lucan.* 3, v. 184.—*Virg. Æn.* 3, v. 104.—*Mela*, 2, c. 7.—*Plin.* 4, c. 12.—*Cram.*

Creticum mare, that part of the Mediterranean which intervened between the island of Crete and the south-eastern part of the Peloponnesus. *Cram.*

Creusa, or Creusis, a port of Bœotia, the harbour of Thespiæ, on the confines of the Megarean territory. Its position seems to correspond with that of *Livadostro*. *Cram.*

Crimisa, a promontory, river, and town, on the eastern coast of the Brutian territory, now called respectively *Capo dell' Alice*, *Fiumenica*, now *Cirò*. The city of Crimisa was said to have been founded by Philoctetes, after the siege of Troy. At a much later period Crimisa is supposed to have changed its name to Paternum. *Cram.*—*Strab.* 6, 254.

Crissa, a town of Phocis, near Parnassus, above Cirrha. It was especially famous for the celebration of the Pythian games in its plain. The malpractices of the Crissæans induced the

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Amphictyons to destroy their town in the Crissæan or Sacred war. Sir W. Gell points out the ruins of Crissa near an old church, situated on the spot still called *Crisso*. *Cram.—Strab.* 9, 418.—*Paus.—Phoc.* 37.

Crissæus sinus, a part of the Corinthiacus Sinus, which took its name from the town of Crissa. The western shore of this bay belonged to the Locrians, the eastern to the Phocians. Strabo sometimes appears to have applied the name of this particular bay to the whole Corinthiacus Sinus. It is now the *Gulf of Salona*. *Cram.—Strab.* 8.—*Thuc.* 1, 107.

Criu-Metōpon promontorium, now *Cape Crio*, the south-western extremity of Crete, 125 miles distant from Phycus, a promontory of Cyrenaica. *Cram.*——Or the Ram's Forehead, a promontory running far into the Euxine, which terminates the Tauric Chersonese. It is now called by the Turks *Karadjé-bourun*, or the Black Nose. *D'Anville.*

Crocius Campus, an extensive plain in Thessaly, watered by the Amphrysus; doubtless the tract to which Apollonius gives the appellation of Athamantius. *Cram.—Argon.* 2, 513.

Crocodilopōlis, a name of Arsinoe, near lake Mœris. *Vid. Arsinoe.*

Crommyon, a place in the Saronic gulf in Corinthia, from whose capital it was 120 stadia distant. It was near the Megarean frontier, and was celebrated as the haunt of a wild boar destroyed by Theseus. *Cram.—Plut.*

Cromni, and Cromi, a town of Arcadia, which gave name to the district Cromites. A place of strength, according to Xenophon. Now probably *Crano*. *Cram.—Hell.* 7, 4, 21.

Cronius mons, or the hill of Saturn, a mount of Elis, on the summit of which, priests, called Basilæ, offered sacrifices to the god every year at the vernal equinox. *Cram.*

Croto, "now *Crotone*, on the little river Æsarus, was one of the most celebrated and powerful states of Magna Græcia. Its foundation is ascribed to Myscellus, an Achæan leader soon after Sybaris had been colonized by a party of the same nation, which was about 715 A. C. According to some traditions, however, the origin of Croto was much more ancient, and it was said to derive its name from the hero Croton. The residence of Pythagoras and his most distinguished followers in this city together with the overthrow of Sybaris which it accomplished, the exploits of Milo and several other Crotoniat victors in the Olympic games, contributed in a high degree to raise its fame. Its climate also was proverbially excellent. This town was also celebrated for its school of medicine, and was the birth-place of Democedes, who long enjoyed the reputation of being the first physician in Greece." From the time of the triumph over Sybaris, Croto began to languish, in consequence of the increased love of luxury exhibited by its inhabitants. "As a proof of the remarkable change which took place in the warlike spirit of this people, it is said that, on their being subsequently engaged in hostilities with the Locrians, an army of 130,000 Crotoniatæ were routed by 10,000 of the enemy on the banks of the Sagras. Dionysius the Elder gained possession of the town, which he did not long retain. When Pyrrhus invaded Italy, Croto was still a considerable city, extending on both sides of the river, and its walls embracing a circumference of 12 miles. But the consequences of its war with that king proved so ruinous to its prosperity, that above one half its extent became deserted." After the battle of Cannæ it surrendered to the Carthaginians, and its inhabitants were allowed to withdraw to Loeri. *Cramer.—Strab.* 6.—*Diod. Sic.* 4, 24.

Crustumerium, or Crustumium, a colony of Alba, situated near the Tiber above Fidenæ. Its antiquity is attested by Virgil and Silius Italicus. From this city, the ridge of which mons Sacer formed a part, appears to have been called Crustumini Colles; since Varro, speaking of the secession of the Roman people to that hill, terms it Secessio Crustumina. The tribe called Crustumina evidently owed its name to this city. Its site is now probably occupied by *Marcigliano Vecchio*. *Cram.—Dion. Hal.* 2, 53.—*Liv.* 1, 38; 42, 34.

Crustumius, a river of Umbria, flowing from the Appenines into the Adriatic, between Ariminium and Pisaurum. It is now *Conca*.

Crypta, a passage through mount Pansilypus. *Vid. Pansilypus.*

Ctemene, or Ctimene, a town of Thessaly belonging to the ancient Dolopians. It is said to have been ceded by Peleus, the father of Achilles, to Phœnix, probably the Cymine of Livy. The name of Ctemene is still attached to the site. *Cram.—Apoll. Argon.* 1, 67.

Ctenos, a port on the south side of the Chersonesus Taurica.

Ctesiphon, a city on the Tigris, not far from Seleucis, built by the Parthian monarchs with the view of depopulating Babylon. It was nearly opposite the ancient site of Coche. It was first built by Vardanes, and afterwards beautified and walled by Pacorus, who made it a royal residence. It was several times assaulted by the Roman emperors, generally without success; and, amongst others, by Julian the apostate, who perished there. There is no doubt that Ctesiphon was erected upon the ruins of a still more ancient city, *Calneh*, in the land of Shinar, (*Gen.* 10, 10.) The sites of Coche and Ctesiphon are now called *al-Modain*, or the Two Cities; and in this last the ruins of an ancient edifice are called *Takt-Kesra*, or the throne of *Khosroës*. *D'Anville.—Heyl. Cosm.—Rosenmüller.*

Cucusus, a town of Cappadocia, in the south-eastern part of the province, now *Cocson*. It was situated in one of the gorges of mount Taurus, and is celebrated as the gloomy place of exile of St. John Chrysostom. *D'Anville.*

Cularo, a town of the Allobroges in Gaul, called afterwards Gratianopolis, and now *Grenoble*. *Cic. ep.*

Cuma, Cumæ, and Cyme, I. the most powerful of the Æolic colonies in Asia Minor. It was situated on a bay called Cumæus Sinus, and is now *Nemourt*. This city was the birth-place of Ephorus, and the residence of the Sibylla Cumana, to be distinguished from the Sibylla Cumæa of Cumæ in Italy. *D'Anville.—Heyl. Cosm.*——II. Another city of the same name, in Campania, situated on a rocky hill washed by the sea, near the peninsula which terminates in the Misenum Promontorium, and not far from the Avernian and Lucrine lakes. "It is generally agreed that Cumæ was founded at a very early period by some Greeks of Eu-

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bœa, under the conduct of Hippocles of Cumæ and Megasthenes of Chalcis. The Latin poets, with Virgil at their head, all distinguish Cumæ by the title of the Euboic city. The period at which Cumæ was founded is stated in the Chronology of Eusebius to have been about 1050 A. C. that is, a few years before the great migration of the Ionians into Asia Minor." In the 298th year of Rome the Cumæans compelled the Etruscans, who sought to establish themselves in the south, to abandon the siege of their city; and twenty years later, Aristodemus, the Cumæan leader, defeated and slew Aruns, the son of the Etruscan Porcenna. Shortly after, Aristodemus usurped the chief command in his native city, and held it 15 years, till deposed and slain. Tarquinius Superbus died at Cumæ A. U. C. 259. "Here was the cavern of the Sibyl, or the temple of Apollo: it consisted of one vast chamber, hewn out of the solid rock; but was almost entirely destroyed in a siege which the fortress of Cumæ, then in the possession of the Goths, maintained against Narses; that general, by undermining the cavern, caused the citadel to sink into the hollow, and thus involved the whole in one common ruin. The ruins of Cumæ still bear the ancient name, and are at the foot of the hill on which the city was built." *Cram.—Strab.* 5, 243.—*Virg. Æn.* 6, 2, 42.—*Liv.* 2, 21, 34; 4, 44; 8, 14; 23, 31, 37.

Cumānus sinus, a name of the *Bay of Naples*, otherwise called Crater and Puteolanus Sinus.

Cunaxa, a place of Assyria, 500 stadia from Babylon, famous for a battle fought there between Artaxerxes and his brother Cyrus the younger, B. C. 401. *Mnemon* probably occupies the site of the ancient place, "immediately preceding a canal of communication between the Euphrates and Tigris. This canal is what, in the march of Julian, is called Macepracta, after the Syriac *Maïfarckin*, denoting a derivation by the means of a canal." *D'Anville.—Plut. in Artax.—Ctesias.*

Cuneus, "the wedge," a name given to the south-western extremity of Lusitania. It is now *Algarve*, from *Garb*, the Arabic for "west." *D'Anville.*

Cupra Marītima, I. a town of Picenum on the coast; according to Strabo, an establishment of the Etruscans, who worshipped Juno under the name of Cupra.——II. Montāna, another town of Picenum, on the left bank of the Æsis, called Montana from its situation on the mountains. *Cram.*

Cures, a city of the Sabines, on the Via Salaria, "celebrated as having communicated the name of Quirites to the Romans, and distinguished also as having given birth to Numa Pompilius. Antiquaries are divided as to the site occupied by the ancient Cures.—Cluverius places it at *Vescovio di Sabina*, about 25 miles from Rome. The opinion of Holstenius ought, however, to be preferred; he fixes it at *Correse*, a little town with a river of the same name." *Cram.—Strab.* 5, 228.—*Varr.—Æn.* 6, 811; 8, 637.

Curētes. *Vid. Ætolia*, and Part III.

Curētis, a name given to Crete, as being the residence of the Curetes. *Ovid. Met.* 8, v. 136.

Curia. *Vid.* Part II.

Curias, a promontory which divides the southern shore of Cyprus into two parts. It is now called *Gavata*, or *della Gatte: D'Anville.*

Curiosolitæ, a people of Armorica, bounded on the east by the territory of the Ambibari and Rhedones; on the south by that of the Veneti; on the west by that of the Osismii and Lemovices; on the north by the ocean. Their district is now the *Département-des-Cotes-du-Nord. Lem.—Cæs. Bell. G.* 2, c. 34, l. 3, c. 11.

Curium, a town of Cyprus, probably now *Piscopia. D'Anville.*

Cutiliæ, an aboriginal town in the Sabine territory, to the east of Reate, on the right bank of the Velinus. "It was celebrated for its lake, now *Pozzo Ratignano*, and the floating island on its surface. This lake was farther distinguished by the appellation of Umbilicus, or centre of Italy. Cutiliæ is noticed by Strabo for its mineral waters, which were accounted salutary for many disorders: they failed, however, in their effect upon Vespasian, who died here." *Cram.—Dion. Hal.* 1, 14; 2, 49.—*Plin.* 2, 95. —*Varr. ap Plin.* 3, 12.

Cyaneæ, now the *Pavonare*, two rugged islands at the entrance of the Euxine Sea, about 20 stadia from the mouth of the Thracian Bosphorus. One of them is on the side of Asia, and the other on the European coast; and, according to Strabo, there is only a space of 20 furlongs between them. The waves of the sea, which continually break against them with a violent noise, fill the air with a darkening foam, and render the passage extremely dangerous. The ancients supposed that the these islands floated, and even sometimes united to crush vessels into pieces when they passed through the straits. This tradition arose from their appearing, like all other objects, to draw nearer when navigators approached them. They were sometimes called *Symplegades* and *Planetæ*. Their true situation and form was first explored and ascertained by the Argonauts. *Plin.* 6, c. 12.—*Herodot.* 4, c. 85.—*Apollon.* 2, v. 317 and 600.—*Lycoph.* 1295.—*Strab.* 1 and 3.—*Mela*, 2, c. 7.—*Ovid. Trist.* 1, el. 9, v. 34.

Cyclādes, a name given to certain islands of the Ægean Sea that surrounded Delos as with a circle; whence the name (κυκλος, *circulus.*) "Strabo writes that the Cyclades were at first only twelve in number, but were afterwards increased to fifteen. These, as we learn from Artemidorus, where Ceos, Cythnos, Seriphos, Melos, Siphnos, Cimolos, Prepesinthos Olearos, Paros, Naxos, Syros, Myconos, Tenos, Andros, and Gyaros; which last, however, Strabo himself was desirous of excluding, from its being a mere rock, as also Prepesinthos and Olearos." Thera, Anaphe, and Astypalæa are by some assigned to the Cyclades, by others to the Sporades. "It appears from the Greek historians, that the Cyclades were first inhabited by the Phœnicians, Carians, and Leleges, whose piratical habits rendered them formidable to the cities on the continent, till they were conquered and finally extirpated by Minos. These islands were subsequently occupied for a short time by Polycrates, tyrant of Samos, and the Persians; but after the battle of Mycale they became dependent on Athens." *Cram.—Strab.* 10.—*Plin.* 4, 12.—*Thucyd.* 1, 4, and 94.—*Herodot.* 1, 171; 5, 28.

Cydnus, a river of Cilicia near Tarsus, where

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Alexander bathed when covered with sweat. The consequences proved almost fatal to the monarch. The Cydnus rose in mount Taurus, and emptied itself into the sea below Tarsus, forming by its expansion the port of that city. According to Paul Lucas, the Cydnus is now called *Meribafa* or *Sinduas*; at least he thus styles the river on the banks of which he fixes the ruins of Tarsus. Facciolati gives the modern name as *Carasu*. *D'Anville.—Chaussard.—Curt.* 3, c. 4.—*Justin.* 11, c. 8.

Cydonia, "one of the most ancient and important cities of Crete, probably founded by the Cydones of Homer, whom Strabo considered as indigenous. But Herodotus ascribes its origin to a party of Samians, who, having been exiled by Polycrates, settled in Crete when they had expelled the Zacynthians. Six years afterwards, the Samians were conquered in a naval engagement by the Æginetæ and Cretans, and reduced to captivity; the town then probably reverted to its ancient possessors, the Cydonians. In the Peloponnesian war we find it engaged in hostilities with the Gortynians, who were assisted by an Athenian squadron. At a later period it formed an alliance with the Gnossians. Diodorus reports that Phalæcus, the Phocian general, after the termination of the Sacred War, attacked Cydonia, and was killed, with most of his troops, during the siege. The ruins of this ancient city are to be seen on the site of *Jerami*." *Cram.—Herodot.* 3, 59.—*Thucyd.* 2, 85.—*Liv.* 37, 60.

Cyllène, I. "the loftiest and most celebrated mountain of Arcadia, which rises between Stymphalus and Pheneus, on the borders of Achaia. It was said to take its name from Cyllen, the son of Elatus, and was, according to the poets, the birth-place of Mercury, to whom a temple was dedicated on the summit. The perpendicular height of this mountain was estimated by some ancient geographers at 20 stadia, by others at 15. The modern name is *Zyria*. A neighbouring mountain was called Chelydonea, from the circumstance of Mercury having found there the tortoise shell from which he constructed the lyre." *Cram.—Paus.—Strab.* 8.——II. The haven of Elis, was situated 120 stadia from that town, and to the west of Cape Araxus. Pausanias, who agrees with Strabo in regard to the above distance, is not, however, correct in affirming that Cyllene looked towards Sicily; for in that case it must have stood on the western, instead of the northern, coast of Elis: whereas all accounts concur in fixing its site between the two promontories of Aruxas and Chelonatas, on the shore facing the north. Pausanias, perhaps, only meant that this was the usual place of embarkation for those who sailed from Peloponnesus to Sicily and Italy. He also informs us, that at an early period Cyllene was the emporium to which the Arcadians conveyed the goods which they disposed of to the merchants of Ægina; and elsewhere states that its name was derived from an Arcadian chief. Dionysius Perigetes indeed affirms that it was the port from which the Pelasgi sailed on their expeditions into Italy. The ruins of Cyllene have generally been looked upon as corresponding with some slight remains of antiquity visible at *Chiarenza*, once a flourishing town under the domination of the Venetians, to the south-east of cape *Tornese*. But the distance between this place and *Palaiopoli* or Elis, does not agree with that assigned by Strabo and Pausanias, being considerably more than 120 stadia according to the best modern maps. *Cram.—Strab.* 8.—*Paus. El.* 2, 26. *Arc.* 5.—*Dion. Per.* 347.

Cyma, or Cyme. *Vid Cumæ.*

Cynætha, a town of Arcadia, situated among the mountains. It had been united to the Achæan league, but was betrayed to the Ætolians in the Social War, and the inhabitants massacred without distinction. "Polybius observes that the calamity which thus overwhelmed the Cynæthians, was considered as a just punishment for their depraved and immoral conduct, their city forming a striking exception to the estimable character of the Arcadians in general, who were esteemed a pious, humane, and sociable people. Polybius accounts for this moral phenomenon from the neglect into which music had fallen among the Cynæthians. The historian adds, that such was the abhorrence produced in Arcadia by the conduct of the Cynæthians, that, after a great massacre which took place among them, many of the towns refused to admit their deputies, and the Mantineans, who allowed them a passage through their city, thought it necessary to perform lustral rites and expiatory sacrifices in every part of their territory. Near the town was a fountain named Alyssus, from the nature of its waters, which were said to cure hydrophobia. Cynætha is supposed to have stood near the modern town of *Calabryta*."

Cynesii, and Cynetæ, a nation of the remotest shores of Europe, towards the ocean. *Herodot.* 2, c. 33.

Cynosarges, a place in the suburbs of Athens. *Vid. Athenæ.*

Cynoscephalæ, I. hills of Thessaly, forming part of the range that separated the plains of Pharsalia from that of Larissa. These hills were the memorable scene of two celebrated conflicts. Alexander, the tyrant of Pheræ, was defeated here by Pelopidas, the Theban general, who lost his life in the engagement. And here Philip of Macedon was defeated by T. Quinctius Flaminius. *Gillies.—Cram.—Strab.* 9, 441.—*Liv.* 33, 6.——II. A town of Bœotia, in the neighbourhood of Thespiæ, taken by the Spartans previous to the battle of Leuctra. *Cram.*

Cynocephali, a people in India, who have the heads of dogs according to certain traditions. *Plin.* 7, 2.

Cynthus, a mountain of Delos, now *Cinthia*. Apollo was surnamed *Cynthius*, and Diana *Cynthia*, as they were born on the mountain, which was sacred to them. *Virg. G.* 3, v. 36.—*Ovid.* 6, *Met.* v. 304. *Fast.* 3, v. 346.

Cynuria, a district lying between Argolis and Laconia, on the Argolicus Sinus. "Its inhabitants were an ancient race, accounted indigenous by Herodotus, but belonging probably to the Leleges or the Pelasgi." The possession of this district caused continual hostilities between the Spartans and Argives. Thyrea was the principal town of Cynuria. *Vid. Thyrea. Cram.—Herodot.* 8, 73.

Cynus, "At a distance of ninety stadia from Daphnus, and opposite to Œdepsus, a town of Eubœa, was Cynus, the principal maritime city of the Opuntian Locri. According to ancient

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traditions, it had long been the residence of Deucalion and Pyrrha; that princess was even said to have been interred there." The city was taken by Attalus, king of Pergamus, in the Macedonian war. *Cram.—Strab.* 9, 425.—*Liv.* 28, 6.

Cyprus, an island in the eastern corner of the Mediterranean Sea, south of Cilicia, from which it was separated by the Aulon Cilicius, and west of Syria, from which, according to Pliny, it was severed by the action of the sea. No place in antiquity was known by a greater number of names than this island, many of them of a less disputed origin than that by which it was most generally known, and which prevailed over all the rest. The opinion adopted by D'Anville is generally received, and leaves the etymology as open to useless discussion as before. "It is thought that its mines of copper caused it to be called *Kupros*, or rather that this metal owes the name which distinguishes it to that of the island. Its other names are thus recorded and accounted for by the old antiquary and chorographer, Heylin. Cyprus, "called at first Cethinia, from Ketim, the son of Javan, who first planted it; 2. Cerastis, from the abundance of promontories, thrusting like horns into the sea; 3. Amathusia; 4. Paphia; 5. Salamina, from its principal towns; 6. Macaria, from its fruitfulness and felicities; 7. Asperia, from the roughness of the soil; 8. Collinia, from the frequency of hills and mountains; 9. Ærosa, from the mines of brass which abound therein; and, finally, all those forgotten or laid by, it settled at last in the name of Cyprus. Nor is it more strange that Cyprus should be so called by the Grecians from its abundance of cypress trees, anciently and originally peculiar to this island, than that the same Greeks should give unto the neighbouring island the name of Rhodes, from its great plenty of roses." The Phœnicians early established themselves in Cyprus, the Greek settlement being effected later, and not before the termination of the Trojan war. A separate government was generally established in each of the populous cities, but the larger eastern empires early exercised the power of ultimate sovereignty over the whole. The Persians organized nine principalities. From their hands it passed into those of Alexander, and the contest of his successors settled it on Ptolemy, and united it to the Alexandrian kingdom of Egypt. In the time of Ptolemy Auletes the Romans possessed themselves of this island, and in their power it remained till the dissolution of the unwieldy empire. During the crusades, the king of England, Richard Cœur de Lion, reduced it, first to the obedience of the knights templars, and afterwards to that of Lusignan, the titular monarch of Jerusalem. This event occurred about the year 1191, and, until 1570, it remained an independent state with some interval of subjection to Venice. About that year, however, it was reduced by the Turks, and has continued in their possession to the present day. The ancient towns of note were Salamis, the principal; Citium, the birth-place of Zeno; Amathus, sacred to Venus; Paphos, Ledra, now *Nicosia*, the present capital, in the centre of the isle; Idalium, the groves of which are celebrated in poetry:

——'*fotum gremio dea tollit in altos*
Idaliæ lucos: ubi mollis amaracus illum
Floribus et dulci adspirans complectitur umbra.'

"The ancients," says Malte-Brun, "extol the fertility of this island; the moderns entertain nearly the same opinion of it. The most valuable production at present is cotton; we also send thither for turpentine, building timber, oranges, and most of all, Cyprus wine. The inhabitants of Cyprus are a fine race of men; the women, by the vivacity of their large eyes, seem to declare how faithful they are still to the worship of Venus. This island anciently had perhaps a million of inhabitants; it has now only 83,000." The rivers of Cyprus were all inconsiderable streams, frequently dry during the warmer months. The principal, however, were the Lycus and the Lapithus, running from Mount Olympus, now *Santa Croce*, the highest mountain of the island of which it occupies almost the centre. It has been celebrated for giving birth to Venus, surnamed *Cypris*, who was the chief deity of the place, and to whose service many places and temples were consecrated. Its length, according to Strabo, is 1400 stadia. There were three celebrated temples there, two sacred to Venus and the other to Jupiter. *Strab.* 15.—*Ptol.* 5, c. 14.—*Flor.* 3, c. 9.—*Justin.* 18, c. 5.—*Plin.* 12, c. 24, l. 33, c. 5, l. 36, c. 26.—*Mela*, 2, c. 7.

Cyrenaïca, a part of Africa, north of Libya Inferior, bounded on the east by Marmarica, and on the west by Africa Propria, the Carthaginian territory. The name of Cyrenaica is derived from its principal city Cyrene; though Pliny and some others call it Pentapolis, from its five cities of Cyrene, Ptolemais, Barce, Darnis, and Berenice. Gillies, in his history of Greece, has given a brief outline of the first Greek settlement in this part of Africa, till their arrival the habitation of a savage race, if inhabited at all. "The African Greeks were a colony of Thera, the most southern island of the Ægean, and itself a colony of the Lacedæmonians. During the heroic ages, but it is uncertain at what precise era, the adventurous islanders settled in that part of the Sinus Syrticus which derived its name from the principal city Cyrene, and which is now lost in the desert of Barca. Descended from the Lacedæmonians, the Cyreneans naturally preserved the regal form of government. Under Battus, the third prince of that name, their territory was well cultivated, and their cities populous and flourishing. Six centuries before the Christian era they received a considerable accession of population from the mother country. Emboldened by this reinforcement, they attacked the neighbouring Libyans and seized on their possessions. The injured craved assistance from Apries, king of Egypt. a confederacy was thus formed, in order to repress the incursions and to chastise the audacity of the European invaders. But the valour and discipline of the Greeks always triumphed over the numbers and ferocity of Africa; nor did Cyrene become tributary to Egypt till Egypt itself had been subdued by a Grecian king, and the sceptre of the Pharaohs and of Sesostris had passed into the hands of the Ptolemies." In the time of Augustus, the Cyrenaica was incorporated, together with the island of Crete,

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into one province, but they were afterwards separated, and Cyrenaica constituted a province apart. A fit conclusion to this brief review of its ancient state will be found in the sketch of its present condition by Malte-Brun. "The country of Barca is the first that comes in our way on leaving Egypt. Some call it a desert, and the interior country merits that name; others call it a kingdom, an appellation founded on the existence of this country as the independent kingdom of Cyrene, governed by a branch of the Ptolemies. The coast of Barca, once famed for its threefold crops, is now very ill cultivated; the wandering tribes of the desert allow no rest to the inhabitants, or security to their labours. The sovereignty is divided between two Beys, one of whom resides at *Derne*, a town surrounded with gardens and watered by refreshing rivulets; his subjects may amount to 30,000 tents or families. The other lives at Bengazi, a town of 10,000 houses, with a tolerable harbour in a fertile territory. The Bey of Tripoli, appoints these governors. Among the magnificent ruins of Cyrene, the limpid spring still flows from which the city had its name. A tribe of Arabs pitches its tents amidst its sadly mutilated statues and falling colonnades. Tolometa, or the ancient Ptolemais, the port of *Barca*, preserves its ancient walls. This coast seems to hold out an invitation to European colonies. It seems to be the property of no government or people. A colony established here would rediscover those beautiful places which the ancients surnamed the hills of the Graces and the garden of the Hesperides." D'Anville, corroborated by modern travellers, informs us that the cities from which the Cyrenaica received the name Pentapolis are still extant in *Tolometa*, *Barca*, *Derne*, and *Bernie*, or *Bengazi*; while Teuchira, which under the Ptolemies was Arsinoe, "is found in its primitive denomination on the same shore." *Mela*, 1, 8.—*Herod.* 4, 19.

Cyrene, the capital of Cyrenaica. Ptolemy places it eleven miles from the sea, and ten from Apollonia, which served as its port, on the borders of Marmarica. The Cyreneans became "so expert," says Heylin, "in the management of the chariot, that they could drive it in a round or circle, and always keep their wheels in the self-same track." Cyrene was the birthplace of Eratosthenes, of Callimachus, "and of that Joseph whom the Jews compelled to carry our Saviour's cross." *Vid.* Part III. *Herodot.* 3 and 4.—*Paus.* 10, c. 13.—*Strab.* 17.—*Mela*, 1, c. 8.—*Plin.* 5, c. 5.—*Tacit. Ann.* 3, c. 70.

Cyropolis, a city built by Cyrus, was situated on the river Iaxartes in Sogdiana. D'Anville calls it *Cyreschata*. It was, according to Strabo, the last city in the north of the Persian empire. *Chaussard.*

Cyrrhestica, a district of Syria, so termed from Cyrrhus, its chief town, which was situated at the foot of the mountains north of Beria, and which still exists under the name of *Corus*. *D'Anville.*

Cyrrhus. Thucydides (2, 100,) calls this a town of Macedonia, situate near Pella, mentioned in Ptolemy's list of Emathian towns under the name of Cyrius. *Palao Castro*, about sixteen miles north-west of Pella, is very likely the site of ancient Cyrrhus. This city probably gave name to the Syrian city. *Cram.*

Cyrus, a large river of Iberia, which, rising in the mountains on the frontier of Armenia, pursues, for some time, a north-easterly course. At length, after traversing nearly the whole extent of Iberia, and forming part of the boundary between that country and Albania, it discharges itself into the Caspian Sea, by two mouths. The modern name of this river is *Kur*. *D'Anville.*

Cyta, a town of Colchis, situated on the river Rheon, celebrated as being the birth-place of Medea; hence the term Cytæis applied to her by Propertius, and Cytæa Terra for Colchis. *Val. Flac.*

Cythera, now *Cerigo*, an island of the Mediterranean, lying off the southern coast of Laconia, about 5 miles from the promontory of Malea.—It was once called Porphyris, either from the purple fish found on its shores, or the marble in which it abounded. Cythera, however, is as old as the time of Homer. This island was governed by an annual magistrate, called Cytherodices, appointed by the Spartans, on whom it was dependant. Great importance was attached to the possession of this island, as it afforded to the Lacedæmonians safe harbours for their fleets, and to an enemy great facilities in prosecuting a war against Laconia; so much so, that Chilon, the Lacedæmonian sage, declared it would be well for Sparta if that island were sunk in the deep. After circumstances proved these apprehensions not unfounded; Nicias, with an Athenian force, seized upon this place in the Peloponnesian war, and greatly annoyed the Spartans, "by landing on the coast, ravaging the country, and cutting off detachments." The island was restored to the Lacedæmonians after the battle of Amphipolis, but was again taken by Conon after the defeat of the Spartan fleet off Cnidus. Hither Venus is said to have been wafted in a sea-shell, after her fabled birth from the ocean; whence her surname Cytherea. There was a temple sacred to Venus Urania in this place, the most ancient dedicated to her by the Greeks. In this temple the goddess was represented in complete armour. Its principal town was Cythera, situated opposite Malea, about ten stadia from the sea, which had a harbour called Scandea. *Pausan.*—*Lacon.* 23. Phœnicus is another harbour of this island, probably the modern *Antemono* or *San Nicholo*. Platanistus its chief promontory, is now *Cape Spati*.—*Cram.*—*Heyl. Cosm.*—*Odyss.* 1, 80.—*Herod.* 7, 235.—*Thuc.* 4, 53 and 55; 5, 18.—*Diod. Sic.* 15, 442.

Cythnus, one of the Cyclades, lying between Ceos and Seriphos, now called *Thermia*. Here the pretender Nero is said first to have made his appearance. It was colonized by the Dryopes; hence the name Dryopis applied to the island *Cram.*—*Herod.* 8, 46.

Cytineum, one of the four cities which gave the name *Tetrapolis* to Doris. *Strab.* 9.—*Thuc.* 1, 107.

Cytorus, a town and mountain of Paphlagonia, situated west of the promontory of Carambis. Strabo says it was a colony of the Milesians and the port of Sinope. It was built by Cytorus, son of Phryxus. The mountain abounded in boxwood of a peculiar quality. The modern name is *Kudros* or *Kitros*. *Mela*, 1, 19.—*Strab.* 11.—*Virg. Geor.* 2, 247.

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Cyzicus, a town of Mysia, situated on an island of the same name in the Propontis, connected to the main land by two bridges built by Alexander. This city was founded by a colony of Milesians, and soon rose to such splendour as to be styled by Florus the "Rome of Asia." It was adorned with many splendid edifices, among which was a magnificent temple, "the pillars whereof being 4 cubits thick and 50 cubits high, were each of one entire stone only; the whole fabric all of polished marble, every stone joined unto the other with a line of gold." *Heyl. Cosm.* The whole Peloponnesian fleet was captured off this place by Alcibiades, A. C. 411. Mithridates laid siege to this city, and though he "lost before it, by sword, pestilence, and famine, no fewer than 30,000 men, did not succeed in his attempt." In later times this city was the metropolis of the province of Hellespont. The channel between the island and the main land has become blocked up with the rubbish, and the city itself was finally destroyed by an earthquake. Cyzicus is the name still applied to the ruins, which, in the words of Heylin, are daily made more ruinous by the stones and marbles being transported to Constantinople. The inhabitants of this city gave rise to two proverbs of different characters: from their effeminacy and timidity arose *Tinctura Cyzenica*; and from the beauty of their coins, κυζικηνοι στατηρες. *Heyl. Cosm.*—*D'Anville.* It has two excellent harbours, called Panormus and Chytus. *Flor.* 3, 5.—*Plin.* 5, 32.—*Diod.* 18.

D.

Dæ, and Dahæ, a Scythian people, dwelling south of the Ochus in Hyrcania. Nomadic in their character, the Dahæ, under various names, encroached upon the territories of the neighbouring nations, and sometimes spread themselves to a great distance from their proper settlements. The principal branches were the Xanti, the Pissuri, and the Parni or Aparni. The best authorities confine this people within the left bank of the Ochus, though Arrian places them on the Iaxartes, which he took for the Tanais. Their country is now the *Dahestan*.

Dacia, the extensive country reaching from the Euxine Sea, on the north of that part of the Danube which was called Ister, to the Tibiscus, and having on its northern line Sarmatia (*Poland*) and the unexplored regions of the barbarians, was inhabited by a people called Getæ and Daci, of Scythian origin. The former name prevailed, for the most part, among the Greeks, and the latter among the Romans. During the years of the republic, and for some time after the establishment of the empire, their territory, separated by the Danube from that which had acknowledged the Roman supremacy, offered little attraction to the imperial or consular leaders; and the Danube, while it bounded the Roman ambition on the north, seemed to offer a barrier beyond which this formidable name should inspire no terror. In the reign of Trajan their barbarism, and the ignorance of their country which prevailed among the civilized people of Italy, no longer availed them, and attempts were made upon their territory by the arms of the empire. This reign includes the history, therefore, of the principal war with the Dacians; of the obstinate resistance offered by their king Decebalus to the attacks of the emperor; of his subjugation; and of the reduction of Dacia to the condition of a province. In these wars was erected that famous bridge over the Danube, near the town of Zernes, which the jealousy or the fear of the successor of Trajan destroyed, and the ruins of which have excited the admiration of the moderns. After this conquest the term of Dacia assumed its greatest latitude; and the vanity of the conqueror was pleased to fix his name to a province that carried the limits of his empire beyond the researches of authentic geography. The colonies then planted by order of this aspiring prince, are supposed, by mingling with the former inhabitants, to have generated that peculiar dialect called Daco-Latin, of which some traces remain in the idiom of the Wallachians. If the conquest of this country added splendour to the Roman name, the maintenance of its borders against the barbarians, who, in these days began to encroach on the limits of the empire, was found to be, on the contrary, at the same time useless and impossible, the moderation of Aurelian consequently induced him to forego the empty advantage of a nominal extent of territory, over which he could not exercise an actual government; and removing the population of Dacia, in a great measure, to the right bank of the Danube, he gave his own name to that part of Mœsia which lay eastward from the Margus, and towards the borders of Scythia Minor, calling it Dacia Aureliani. Of this province, the part that bordered on the river was called Dacia Ripensis, while that which confined upon Macedonia received the name of Dardania. In its greatest extent Dacia comprehended the modern countries of Hungary east of the Teiss, Transylvania, with the Bannat, Wallachia, and Moldavia: its capital being Sarmizegethusa, the residence of king Decebalus. On the reduction of the province by Trajan, this city assumed his name in that of Ulpia Trajana. The western part of Dacia was inhabited by a different race of men, who, coming from Sarmatia, fixed themselves between the Roman province of Dacia on one side of the Danube, and Pannonia on the other. These were the Jazyges Metanastæ. Aurelian's Dacia included chiefly a part of Bulgaria and Servia. The people inhabiting this region were called Getæ and Daci, generally considered, having been different only in their geographical situation, in the country which they both inhabited, and having one language and similar customs, &c. But it does not seem improbable that the Getæ were the earlier possessors of the land, and that the Daci subsequently established themselves in it, and obtained there greatly the ascendancy. They were, most probably, of Scythian origin, differing in the settlement and migration in regard to time, and both in a great measure superseded by the Goths, a still later people from the common Scythian hive. The names Geta and Davus, supposed to be the same as Dacus, conferred in all the Greek and Latin comedies upon the servants and slaves, may serve to show how early the Daci and Getæ were known in Greece and Rome, and in what estimation the character of these barbarians was held.

Dædala, a mountain and city of Lycia,

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where Dædalus was buried, according to Pliny, 5, 27.

Dalmātia, one of the provinces into which Illyria was subdivided. On the west it was separated from Liburnia by the Titius; the Scardus range of mountains confined it on the east; on the north were the Bebii montes; and on the south the waters of the Adriatic Sea. "The country, in the time of the Romans, was full of woods, and those woods of robbers, who from thence issued out to make spoil and booty. *Dalmatæ sub sylvis agunt, inde ad latrocinia promptissimi.* By the advantage of these woods they intercepted and discomfited Gabinius, one of Cæsar's captains, marching through the country with 1000 horse and 15 companies of foot. But these woods being destroyed, they began to exercise themselves at sea, in which their large sea-coasts and commodious havens served exceedingly." In this new occupation the inhabitants retained the natural ferocity of their character, and their maritime transactions were for the most part piracies, for which they were soon engaged in a war with the Romans. In the reign of Tiberius the Roman power was extended over all the country of Dalmatia. The principal towns of this province were Salona, the birth-place of Diocletian, and the place of his retirement after he had laid down the purple, Narona, Epidaurus, Lissus, and Scodra. This country has retained its ancient name, though sometimes it is written *Delmatia*, and very little alteration has been made in its boundaries. *Strab.* 7.—*Ptol.* 2.—*Cæs. Bell. Civ.* 3, 9.—*Heyl. Cosm.*

Damascēna, a part of Syria near mount Libanus, so called from Damascus, its principal city.

Damascus, a city of Syria in Phœnicia of Libanus, to the east of Sidon, "situate in a plain environed with hills and watered by the river Chrysorrhoas." The first historical accounts of this place are found in the Sacred Writings, where its princes are mentioned as having formed an alliance with Hadadezer king of Zobah, against the Jewish conqueror David. The supreme authority in Damascus was some time afterwards usurped by a soldier of Hadadezer's army, from which time this city became the capital and royal seat of Syria. When Syria was reduced to the state of a dependency on the Assyrian empire, it lost, of course, its great pre-eminence, and passed successively into the power of the Persians, of Alexander, and of the successors of that unrestrained libertine of ambition. Under the Roman government the city of Antioch attained the supremacy, and Damascus ceased to be the principal among the capitals of Syria. The following account is from Heylin, the old corographer and antiquarian, whose work, though written almost 200 years ago, and quite before the rise of the modern art of criticism, is replete with the most accurate information in regard to the ancients and the countries of antiquity. "Damascus, a place so surfeiting of delights, so girt about with odoriferous gardens, that Mahomet would never be persuaded (as himself was used to say) to come unto it, lest, being ravished with its inestimable pleasures, he should forget the business he was sent about, and make there his paradise. But one of his successors, having no such scruples, removed the regal seat unto it, where it continued till the building of Bagdat, a hundred years afterwards. The chief building in it, in later times, till destroyed by the Tartars, was a strong castle, deemed impregnable, and not without difficulty forced by Tamerlane, whom nothing was able to resist; and as majestical a church, with forty sumptuous porches, and no fewer than 9000 lanterns of gold and silver; which, with 30,000 people in it, who fled thither for sanctuary, was by the said Tamerlane most cruelly and unmercifully burnt and pulled down unto the ground. Repaired by the mamelukes of Egypt, when lords of Syria, it hath since flourished in trade, the people being industrious, and celebrated as artisans." In the New Testament Damascus is famous for the first preaching of St. Paul on his miraculous conversion. It is now *Demesk*, as named by the inhabitants of the country, according to D'Anville; who adds, that the valley in which it stands is also called Goutah Demesk, the *Orchard of Damascus.* This is not the only name by which it is known, and the moderns generally call it *Sham.* It is inhabited by about 80,000 souls. *Heyl.*—2d *Sam.* 8, 5, 6.—*Jos.* 7, 5.—*Lucan.* 3, v. 215.—*Justin.* 36, c. 2.—*Mela*, 1, c. 11.

Damasia, a town called also Augusta, now *Augsburg*, in Swabia, on the Leck.

Damnii, a people "dwelling in Clydesdale, Lenox, Stirling, and Monteith, whose chief city was Vanduara, now *Renfrew.*" *Heyl.—Cambd. Brit.*

Damnonii, a people of the west of Britain, in *Cornwall* and *Devonshire.* Cambden supposes that the name is more correctly written Danmonii.

Dana, a town of Cappadocia, which D'Anville thinks may have been the same as Tyana. He does not, however, insist on this opinion. It was near the Cilician Gates, and is mentioned as one of the places at which Cyrus halted on his march against Artaxerxes. *Xen. Anab.* 1, 2.

Danai, a name given to the people of Argos, and promiscuously to all the Greeks, from Danaus their king. *Virg.* and *Ovid. passim.*

Danapris, now the *Nieper*, a name given in the middle ages to the Borysthenes. *Vid. Borysthenes.*

Danaster, a name given in the middle ages to the Tyras, whence the modern *Dniester. Vid. Tyras.*

Dandări, and Dandarīdæ, the inhabitants of an elevated district on the Caucasus, about the part called Corax. According to D'Anville this region still preserves the name of *Dandars.*

Danŭbius, the first and greatest river of Europe after the Volga. It rises in the mountains called by the ancients Abnoba, *Schwartzen-Wald*, about the borders of Bavaria, and Wirtemburg, in a little village called *Eschingen*, only two miles from the shores of the Rhine, and, after flowing through the greater part of the northern countries, a distance of more than 1,600 miles, discharges itself by two channels into the Black Sea. This river was fortified nearly the whole length by the Romans, who considered it the northern limit of their empire, though they did not pretend to have explored very accurately the country through which it flowed, and which they claimed as their territory.

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In the beginning of its course the Danube runs almost directly east, dividing Vindilicia, the southern part of *Bavaria*, from Germania Antiqua on the north, in that part which is now the kingdom of *Wirtemburg* and the northern portion of *Bavaria*. Continuing in this direction, after collecting the waters of many smaller streams, among which are the Licus (*Lech*) and the Isarcus (*Iser*), it receives the Œnus (*Inn*) on the borders of Noricum. From this point it constituted the dividing line between the last-named country, now *Saltzburg*, *Stiria*, and the southern part of *Austria*, upon the south, and Germania, the northern portion of *Austria* upon the other side as far as Vindobona, now the capital of the Austrian empire, below the Cetius mons. Dividing still the modern *Austria*, it had the country of the Quadi, *Moravia*, some distance farther on the north, to the mouth of the Marus (*March*), where it entered Dacia, the modern *Hungary*. In all its course, from the mons Cetius, Pannonia was upon the southern shore. In this part of its course the Danube received the Arrabona, a Pannonian river, now the *Raab* in *Hungary*, besides innumerable other smaller streams. "The Danube," says Malte-Brun, "passes into Hungary at the burgh of Devea, immediately after it is joined by the March or Morave; it is covered with islands below Presburg, and divides itself into three branches, of which the greatest flows in an east-south-east direction; the second and third form two large islands; and the second, having received from the south the waters of the Laita and the Raab, unites with the first; the third, increased by the streams of the Waag, falls into the main channel at Komorn. More than a hundred eddies have been counted on the Vag or Waag within the distance of 36 miles. The Danube flows eastwards from the town of Raab, receives on the left the waters of the Ipoly and the Gran, and becomes narrower as it approaches the mountains, between which it passes beyond Esztergom; it makes several sinuations round the rocks, reaches the burgh of Vartz, whence it turns abruptly towards the south, and waters the base of the hills of St. Andrew and Buda. Its declivity from Ingolstadt to Buda is not more than eight feet; the sudden change in its direction is determined by the position of the hills connected with mount Czarath, and by the level of the great plain. The river expands anew in its course through the Hungarian plains, forms large islands, and passes through a country of which the inclination is not more than twenty inches in the league. Its banks are covered with marshes in the southern part of Pest towards its confluence with the Drave. It extends in a southern direction to the frontiers of Sclavonia, where the first hills in Fruska Gora retard its junction with the Save; it then resumes its eastern course, winds round the heights, turns to the south-east, receives first the Theiss," the ancient Tibisus, "then the *Save* (Savus) at *Belgrade* (Singidunum), and flows with greater rapidity to the base of the Servian mountains. Its bed is again contracted, its impetuous billows crowd on each other, and escape by a narrow and steep channel, which they appear to have formed between the heights in Servia and the Bannat." In all the windings thus described, the Danube traversed only, in antiquity, the countries of Pannonia on the one hand, and Dacia, or rather that part of the country which the Jazyges Metanastæ had taken from Dacia, on the other. From the mouth of the Save, however, it formed a new boundary, having Dacia on the north and Mœsia on the south, for nearly the whole length of that extensive country. "It issues," continues Malte-Brun, "from the Hungarian states at New Orsova; and having crossed the barriers that oppose its passage, waters the immense plains of Wallachia and Moldavia" (country of the Dacian Getæ), where its streams unite with the Black Sea." Below the confluence of the Save and Danube it is that the latter receives the greater part of its tributaries. On the side of Mœsia, the Margus (*Morava*), Æscus (*Esker*), and Iatrus; on the side of Dacia, the Aluta (*Olt*), the Ardeiscus (*Argis*), the Naparis (*Proava*), and the Ararus (*Sirel*). From *Belgrade* to the *Argis*, and for some distance below, the course of the river is generally east; but between the *Argis* and the *Proava* it turns abruptly north as far as the *Sirat*, where, with no less suddenness, it bends towards the east, enclosing thus within its own shores and those of the Euxine a narrow peninsula once called Scythia, now the north-eastern corner of Bulgaria. This river, for the most part called Ister by the Greeks, did not take that name among the Latins till it had passed the cataracts near the mouth of the *Save* and the city of *Belgrade*. In the whole course thus described by this noble stream, 60 rivers of magnitude discharge their waters collected from the Carpathian mountains and the Alps, beside a number, much more than double, of less important streams. It empties, by a number of mouths, into the Euxine Sea. The ancients generally reckoned seven; Gibbon states them at six, and most other modern writers find but two. It is hence to be inferred, that as the country upon the shores of the sea are flat and soft, the alluvial depositions have choked up the ancient channels referred to by ancient authorities. The waters of the Danube are particularly remarked by Malte-Brun for their turbid appearance compared with the clear blue current of the Inn, which has been mentioned as its principal branch. The Danube was worshipped as a deity by the Scythians. *Malte-Brun.—D'Anville.—Dionys. Perieg.—Herodot.* 2, c. 33. l. 4, c. 48, &c.—*Strab.* 4.—*Plin.* 4, c. 12.—*Ammian.* 23.

Daphne, a grove in Syria, about five miles from the city of Antioch. The establishment of a Greek empire in Syria on the death of Alexander the Great, involved the introduction of Grecian fable and mythology. Of all the fictions that poetry had rendered sacred and beautiful among the people of Greece, there was none that experienced a readier or more enthusiastic reception in the east than that which had consecrated the fate of Daphne and the story of Apollo's love. The god and the nymph were both adopted by the lively imaginations of their new votaries, and

> "*that sweet grove*
> *Of Daphne by Orontes, and the inspired*
> *Castalian spring—*"

seemed fitter for the scene of such a tale than the cold clime of Greece, and even Tempe's Pe-

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lieus. Here summer was tempered in its heat by hundreds of fountains; and an impenetrable laurel shade, that extended for miles, excluded the fiercer blaze of that sun whose worship imparted its sacred character to the place, and made it religious. Here the oracular voice of Apollo spoke with truth as certain as in his early Delphic sanctuary; and the games which constituted so large a portion of the sacred rites in Greece were here performed with enthusiasm and devotion. But here, too, the fate of Daphne was received as a warning, and all who professed to worship in this grove were the votaries of gentleness and love. No spot in all the Pagan world was more revered than this; and when the establishment of a Christian church had superseded the rites of the old and cherished faith, the pilgrims of Daphne could hardly bear to see its recesses and its shades converted to the uses of a cold religion that forbade them the enjoyment to which a voluptuous climate and the soft allurements of the spot invited them. The grove and temple of Daphne were burned by the Christians of Antioch in the time of Julian.

Daphnus, a river of Opuntian Locris, into which the body of Hesiod was thrown after his murder. *Plut. de Symp.* At the mouth of this river stood the town of Daphnus, once included in the limits of Phocis. In the time of Strabo this town no longer existed. *Cram.—Strab.* 9, 424.—*Plin.* 4, 7.

Dara, a town of Mesopotamia, situated near Nisibin, fortified by the emperor Anastasius, and from him called Anastasiopolis. Its modern name is *Dara-Kardin. D'Anville.*

Darantasia, a town of Belgic Gaul, called also Forum Claudii, and now *Molier.*

Dardania, I. anciently a large tract of country forming part of Dacia and Mœsia, and included in the modern *Servia.* This country was situated north of Macedonia, near to mount Hæmus. It was inhabited by a fierce and barbarous race of men, whose perpetual hostility to Macedonia was, from their frequent inroads, very annoying to that country. Philip, the father of Perseus, in order to rid himself of his troublesome neighbours, invited the Bastarnæ to come and settle in this country, promising to assist them in expelling the Dardani. But Philip dying while they were on their march, and Perseus not wishing to accomplish his father's purpose, they returned home, except 3000, who settled in Dardania and became gradually mingled with the people of that country. This nation was vanquished by C. Scribonius Curio, and reduced to a Roman province, which was, however, much smaller in its extent than the ancient country. Its capital, Scupi, modern *Uskup,* was situated near the sources of the Axius, at the foot of mount Scardus. *Heyl. Cosm.—D'Anville.*——II. A small district of Troas, lying along the Hellespont, which receives its name from the town Dardanus, situated upon a promontory called Dardanium by Pliny, and Dardanis by Strabo, about 70 stadia distant from Abydos. From the name of this town is derived the modern *Dardanelles.*——A name applied anciently to Samothrace.

Dargomanes, a river of Bactriana, which, rising in the mountains of Taurus, unites with the Ochus, and both together fall into the Oxus. *Heyl.—D'Anville.*

Darioritum, a town of Gallia Lugdunensis, the capital of the Veneti, now *Vennes,* in Britany.

Dascylium, a town in the north-western part of Bithynia, placed by D'Anville "on a lake of the same name, formed by the diffusion of a river that descends from mount Olympus." Pomponius Mela places it beyond the Rhyndacus, and calls it Dascylos. Freinshemius, in his supplement to Quintus Curtius, (2, 6.) calls it Dascyleum, and says that Alexander sent Parmenio to take possession of this place, which was occupied by a guard of Persians. Its modern name is *Diaskillo.*

Daseæ, a town of Arcadia, situated on the left bank of the Alpheus, 29 stadia from Megalopolis.

Dassarēti, a people of Illyria, whose territory was adjacent to that of the Albani and Parthini. This nation occupied the borders of the Palus Lychnitis, the modern lake of *Ochrida.* From their situation on the borders, between Illyria and Macedonia, their country was frequently "the scene of hostilities between the contending armies." Their chief town was Lychnidus, situated on the great lake Lichnitis. *Vid. Lychnidus.* Livy (30, 33.) says that this country was fruitful in corn, and well calculated to support an army. We learn from Polybius that it was populous, and contained many towns and fortresses. *Cram.—Polyb.* 5, 108.—*Strab.* 7, 316.

Dātos, or Datum, a town of the Edones, in Thrace, situate near Neapolis. Near this place an engagement was fought between the natives and the Athenian colonists who attempted to settle here, in which the latter were defeated. "Its territory was highly fertile; it possessed excellent docks for the construction of ships, and the most valuable gold mines; hence arose the proverb Δαιος αγαθων, i. e. an abundance of good things." Scylax calls this a Greek colony, but Zenobius mentions it as founded by the Thasians. It was originally called Crenides, on account of its springs; subsequently Datos, and lastly Philippi, near which Brutus and Cassius were defeated. *Cram.—Herod.* 9, 75.—*Scyl. Peripl.* p. 27.—*Xenob. loc. cit.*

Daulis, a city of great antiquity in Phocis, south of the Cephissus. (*Vid. Daulis,* Part III.) It was destroyed by the Persians, and rebuilt, after which it was taken by T. Flaminius in the Macedonian war. It was, according to Livy, (32, 18.) situated on a lofty hill, difficult to be scaled. The Daulians are reported by Pausanias (*Phoc.* 4.) as superior in strength and stature to the other inhabitants of Phocis. The modern *Daulia* occupies the site of the ancient city. *Polyb.* 4, 25, 2.—*Plin.* 4, 4.

Daunia, a district of Apulia, on the Adriatic, so called from Daunus, the father-in-law of Diomede and king of this country. Still more ancient accounts make Daunus an Illyrian chief, who was expelled from his country by an adverse faction, and settled in this part of Italy. The river Frento and the Appenines bounded it on the north and west, and it extended south as far as the Aufidus. The modern *Puglia Piana* nearly answers to the ancient Daunia.

Decapŏlis, a confederation of ten Gentile cities in Palestine, entered into by the inhabitants for their common protection against the

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Jews. Their names are given by D'Anville in the following order: Scythopolis, Gadara, Hippos, Gerasa, Canatha, Pella, Dium, Philadelphia, Abila, and Capitolias. Dr. Heylin, in his cosmography, says that this was another name for the two Galilees, (*Mark.* 7, 31, and *Matth.* 4, 25.) so called from their ten chief cities. "It stretched from the Mediterranean to the head of Jordan, east and west, and from Libanus to the hills of Gilboa, north and south; which might make up a square of 40 miles."

Decelia, now *Biala Castro*, a town on the frontier of Attica, situated on the road from Athens to Eubœa, and equidistant between Thebes and Athens, from each of which it was fifteen miles. Agis, the Spartan king, during the Peloponnesian war seized upon this fortress by the advice of Alcibiades, and placed in it a Lacedæmonian garrison, which proved a serious annoyance to the Athenians. Herodotus says that the Peloponnesian army always respected the territories of the Deceleans, because they had pointed out to the Tyndaridæ the place where Helen was secreted by Theseus. *Gillies.—Cram.—Herod.* 9, 73.

Decetia, a town of the Ædui, situated on an island formed by the Liger; it still exists under the name of *Decize*, in the province of *le Nivernais*, the present department of *la Nièvre*. *Lemaire.*

Decumates agri, certain lands of Germany, situated at the foot of mount Abnoba, *Black Mountain*, which, upon their evacuation by the Marcomanni, were occupied by a body of Gauls, who paid annually to the Romans a tenth part of their produce, from whence the name.

Delium, a town of Bœotia, opposite Chalcis, about four miles from Aulis, towards the mouth of the river Asopus. In the battle fought at this place between the Athenians and Bœotians, Socrates is said to have preserved the life of Xenophon, or, as some accounts represent, of Alcibiades. *Paus. Bœot.* 20.—*Strab.—Diog. Laert.—Liv.* 31, c. 45, l. 35, c. 51.

Delminium, a town of Dalmatia. According to D'Anville it was in the centre of the country: the site, however, of this town has not been ascertained, though, as giving its name to all the country, it must have been of some importance. It seems, nevertheless, that it may yet fairly be questioned whether the name of Dalmatia were really a derivative from that of this town. *Flor.* 4, c. 12.

Delos, the principal island of the Cyclades, of which it was the centre. It was known by other names besides that of Delos, as Asteria, Ortygia, Cynthia, &c., for which a variety of curious etymologies have been imagined. This island was early celebrated for the meetings of the Ionic people of Greece, who there celebrated national games, &c. The principal deity of the place was Apollo, whose fabled birth upon one of its mountains invested it with a peculiar sanctity in the eyes even of the Barbarians. When the Athenians obtained possession of the island, they ordered that neither deaths nor births, that could be prevented, should occur there; enacting a law that all sick persons and women *enceinte* should be removed to the neighbouring island of Rhenea. They instituted also the festival called Delia, in which offerings were brought from the distant Hyperboreans who worshipped the peculiar deity of this place with zealous devotion. (*Vid. Delia*, Part II.) Even the Persians refrained from violating this sacred spot, and consented to offer sacrifice to the deity whose attributes, under other forms and with other rites, was the object of their own adoration. The peculiar veneration in which all nations seemed to hold this island, indicated it to the Athenians as a proper depository for the treasures of the Greeks, which accordingly were lodged here after the Persian war. On the destruction of Corinth all the commercial interests of the Corinthians were transferred to Delos, on account of its advantageous situation between the countries of Europe and Asia. With prospects of increased prosperity the islanders began to assume an important aspect among larger nations, when the soldiers of Mithridates, having landed on their coasts, and committed the most unrelenting devastations, reduced the whole island to a condition of poverty and misery from which it never recovered. The principal town, called also Delos, was situated in a plain through which ran the little river Inopus, near the lake Trochoeides. Above this plain the barren heights of mount Cynthus raised themselves. The mountain is now *Cintio*, and the island has taken the name of *Delo*, or *Sdille*. Delos remains a heap of rubbish and ruins, as in former days, overrun with hares and scarcely inhabited. *Vid. Rhenea.* One of the altars of Apollo in the island was reckoned among the seven wonders of the world. It had been erected by Apollo, when only four years old, and made with the horns of goats killed by Diana on mount Cynthus. It was unlawful to sacrifice any living creature upon the altar, which was religiously kept pure from blood and every pollution. Apollo, whose image was in the shape of a dragon, delivered there oracles during the summer, in a plain manner, without any ambiguity or obscure meaning. No dogs, as Thucydides mentions, were permitted to enter the island; and when the Athenians were ordered to purify the place, they dug up all the dead bodies that had been interred there, and transported them to the neighbouring islands. Mythologists suppose that Asteria, who changed herself into a quail to avoid the importuning addresses of Jupiter, was metamorphosed into this island, originally called Ortygia, *ab ορτυξ, a quail.* The people of Delos are described by *Cicero, Arcad.* 2, c. 16 and 18, l. 4, c. 18, as famous for rearing hens. *Strab.* 8 and 10.—*Ovid. Met.* 5, v. 329, l. 6, v. 333.—*Mela*, 2, c. 7.—*Plin.* 4, c. 12.—*Plut. de Solert. Anim.* &c.—*Thucyd.* 3, 4, &c.—*Virg. Æn.* 3, v. 73.—*Ptol.* 3, c. 15.—*Callim. ad Del.*—*Claudian.*

Delphi, more anciently Pytho, now *Castri*, the largest town in Phocis, and in some respects the most remarkable in Greece. This town was built at the foot of mount Parnassus, in the form of an amphitheatre, and so defended by the precipices which surrounded it, that it was not necessary to fortify it with a wall. The great celebrity of this place arose from the oracle of Apollo, who there declared the fates, and from the council of the Amphictyons which held there its alternate session. No oracle in Greece enjoyed a reputation equal to that of the Delphic, though the venerable Dodona boasted a greater antiquity. The first temple erected at this place

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to the deity, whose worship invested it with so much dignity, was of brass, according to the opinion of Pausanias; but no record remains of the era at which it was built, and the second more sumptuous one, containing the presents of the splendid Midas and the magnificent Crœsus was consumed by fire B. C. 548. To the erection of a third all the cities of Greece contributed, and even the king of Egypt lent his aid. The Athenian Alcmæonidæ contracted, under the superintendence of the Amphictyons, to finish it, and for the sum of 300 talents a beautiful building of Parian marble and Porine stone was erected for the oracle and temple of the prophetic god. It cannot be matter of wonder, that, enriched as this most celebrated shrine perpetually was by presents from the wealthiest individuals and the most opulent states, there should be those who, disregardful of its sacred rights, should endeavour to appropriate a portion of its incalculable treasures. The distant cities of Greece, and of nations in habits of intercourse with her states, long cherished for this spot those feelings of religious awe which superstition had generated, and which distance kept undisturbed in their sacred mystery; but the neighbouring Crissa became early acquainted with the Delphic city, proximity begat familiarity, and familiarity dissipated reverence. The Crissæans soon began to look upon the sacred temple as an object of plunder, and its votive treasures excited the same cupidity as any others that might not have been hallowed as offerings to the god. For many years afterwards the Crissæan plains were declared accursed by the Amphictyons, as a fit punishment of the sacrilegious attempt which they had made on the shrine and the temple confided to the charge of the venerable assembly. The avarice of Xerxes, who meditated a similar outrage, was disappointed, as the Delphians asserted, by the manifest interposition of the deity who presided over this holy place. In the time of king Philip this long venerated abode of Apollo was violated again; but no desire of plunder then animated the assailants, and the political objects avowed by the Phocians in seizing the temple, and of those who abetted and aided them, made it apparent that the deep religious feeling that the name of Delphi and its god could once excite, had passed from the minds of men. Religion had ceased to be a feeling in Greece, and existed but as a moral or political instrument. From this time forward the treasures of the temple were viewed with no feeling but that of desire by the foreign cities to which the report of their value had reached. The Gauls, under Brennus, stripped it of its most valuable ornaments; and, on the conquest of the Gallic city of Tolosa by the Romans, a long time afterwards, the Delphic plunder was found there by the Roman conquerors. Sylla also, regardless of its masterpieces of art, plundered the temple of its silver and gold; and Nero, long after the reputation of the oracle had expired, removed from it 500 statues of bronze, the wonders of art. *Paus. Phoc.* 34.—*Strab.*—*Herod.* The origin of the oracle, though fabulous, is described as something wonderful. A number of goats that were feeding on mount Parnassus, came near a place which had a deep and long perforation. The steam which issued from the hole seemed to inspire the goats, and they played and frisked about in such an uncommon manner, that the goatherd was tempted to lean on the hole and see what mysteries the place contained. He was immediately seized with a fit of enthusiasm, his expressions were wild and extravagant, and passed for prophecies. This circumstance was soon known about the country, and many experienced the same enthusiastic inspiration. The place was revered, and the temple was soon after erected in honour of Apollo, and a city built. According to some accounts, Apollo was not the first who gave oracles there; but Terra, Neptune, Themis, and Phœbe, were in possession of the place before the son of Latona. The oracles were generally given in verse; but when it had been sarcastically observed that the god and patron of poetry was the most imperfect poet in the world, the priestess delivered her answers in prose. The oracles were always delivered by a priestess called *Pythia.* (*Vid. Pythia.*) It was universally believed and supported by the ancients, that Delphi was in the middle of the earth; and on that account it was called *Terræ umbilicus.* This, according to mythology, was first found out by two doves, which Jupiter had let loose from the two extremities of the earth, and which met at the place where the temple of Delphi was built. *Apollon.* 2, v. 706.—*Diod.* 16.—*Plut. de Defect. Orac.* &c.—*Paus.* 10, c. 6, &c.—*Ovid. Met.* 10, v. 168.—*Strab.* 9. If the oracle and temple of Apollo gave to the town of Delphi a religious character, the meetings of the Amphictyonic council gave it no less political importance; so much so, indeed, that from the influence of the two combined, it might be said that all the interests and all the glory of Greece were organized and planned in this renowned and cherished spot of earth. Etymologists dispute concerning the derivation of the name, though they generally refer it to the word Δελφος. Mythology, however, more generally followed, assigns to Delphus, the son of Apollo, the glory of having given name to this place so peculiarly the object of his father's care. To those who are curious in reconciling the religion of the Hebrews and the Pagan superstitions, the remarks of one who has laboured with unwearied industry to that end may not prove uninteresting. "The Greeks had a notion of Delphi being the navel of the world. The idea originated in a misconception of the sacred term Om-phi-al, *the oracle of the solar god,* which the Greeks corrupted into *Omphalus,* and the Latins into *Umbilicus.* Delphi is a word of the very same import, being compounded of Tel-phi, *the oracle of the sun.*" To this is added in a note, "the connexion of Delphi with the diluvian as well as with the solar worship, appears from a tradition preserved by Tzetzes, that this oracular city derived its name from Delphus, who was supposed to have been the son of Neptune, by Melantho, the daughter of Deucalion. Deucalion is said to have first landed upon the summit of mount Parnassus, at the foot of which Delphi was built." *Fab. Cab.*

Delphinium, a port of Bœotia at the mouth of the Asopus, opposite the Eubœan Eretria. It was sometimes denominated the sacred port.

Delta, a part of Egypt, which received that name from its resemblance to the form of the fourth letter of the Greek alphabet. It lies be-

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tween the Canopian and Pelusian mouths of the Nile, and begins to be formed where the river divides itself into several streams. It has been formed totally by the mud and sand which are washed down from the upper parts of Egypt by the Nile, according to ancient tradition. *Vid. Ægyptus. Cas. Alex.* c. 27.—*Strab.* 15 and 17.—*Herodot.* 2, c. 13, &c.—*Plin.* 3, c. 16.

Demetrias, a town of Thessaly, founded by Demetrius Poliorcetes B. C. 290. The population of this place was collected from a great number of neighbouring towns included in the territory over which it soon assumed the dominion. It was placed in such a manner as to defend the passes into the northern parts of Greece, which gave it great importance in a military point of view; while its situation in the Pagasæticus Sinus afforded it great advantages of communication with Eubœa, southern Greece, the Cyclades, and the Asiatic coasts. It became the capital of a small state, called the Magnesian Republic, after the battle of Cynoscephalæ. Soon after it yielded to Macedonia, and fell with that kingdom into the hands of the Romans. The name was common to other places. *Plut.*—*Polyb.*—*Liv.* 36, 33.

Dana, a town of Lycaonia, at the north of mount Taurus in Asia Minor, now *Alab-Dag. Cic. Fam.* 13, ep. 73.

Daæ, a people of Asia, dwelling north of the Dahæ and the countries of Parthia and Margiana. The greater part of the country between the Ochus and the Oxus was occupied by this people. Quintus Curtius (2, 7,) enumerates them among the people who formed the cavalry of Darius.

Daucon, a town of Thrace on the Euxine Sea. From this place, directly across the peninsula to Heraclea on the Propontis, the emperor Anastasius constructed a wall, called Macron-Tichos, of which some vestiges are said to remain. The object of building this wall was to defend Constantinople on this side, on which alone it could be approached by land.

Dertona, a town of Liguria. As a Roman colony, it was surnamed Julia. The modern name is *Tortona*, to the west of Asti.

Dertosa, now *Tortosa*, a town of Spain on the Iberus.

Deva, according to some authorities, Devana, the town of *Chester* on the Dee. This river was also called by the ancients Deva, except at its mouth, where it assumed the name of Setia. The surrounding country was peopled by the Cornabii; and in the town, during the Roman occupation of the island, was stationed a legion. From this circumstance the Britons gave the town the name of Caerlegion and Caerleon Vaur.—The Scottish *Dee* was also called Deva, and gave its name to Aberdeen, which stood upon its banks towards the mouth. *Cambd. Brit.*—*Horsl. Brit. Rom.*

Dia, I. an island in the Ægean Sea. *Vid. Naxos.*——II. Another on the coast of Crete, now *Stan Dia.*——III. A city of Thrace.——IV. Eubœa.

Dianium, now *Denia*, a town of Tarraconensis on the Mediterranean. The Massilians founded this town, to which the name of Dianium (in Greek, Artemisium), was given, from the peculiar reverence which was there paid to her divinity. The cape on which it was built bore the same name in antiquity, and is now *Cape Martin.*

Dicæa, and Dicæarchea, a town of Italy. *Vid. Puteoli.*

Dictæ and Dictæus mons, a mountain of Crete, in the eastern part of the island. On this mountain was born the father of the Grecian gods, and in its recesses, the Dictæan cave, he lay concealed and was miraculously nourished by bees. It was not agreed, however, by all the writers of antiquity that the mountain thus branching from Ida was the celebrated Dicte; and Callimachus refers it to the country adjacent to Cydonia. Near this mountain, in the time of Diodorus, were the ruins of a town said to have borne the name of Dicte, and to have been founded by Jupiter. Jupiter was called *Dictæus*, because worshipped here; and the same epithet was applied to Minos. *Virg. G.* 2, v. 536.—*Ovid. Met.* 8, v. 43.—*Ptol.* 3, c. 17.—*Strab.* 10.

Dictidienses, certain inhabitants of mount Athos. *Thucyd.* 5, c. 82.

Digentia, a small river which watered Horace's farm in the country of the Sabines, now *la Licenza. Horat.* 1. ep. 18, v. 104.

Dindymus, or a, (*orum,*) a mountain on the borders of Galatia and Phrygia Major, overlooking the city of Pessinus. "Strabo has two mountains of this name: one in Mysia, near Cyzicus; the other in Gallo-Græcia, near Pessinus; and none in Phrygia. Ptolemy extends this ridge from the borders of Troas, through Phrygia to Gallo-Græcia. Though, therefore, there were two mountains called Dindymus in particular, both sacred to the mother of the gods, and none of them in Phrygia Major; yet there might be several hills and eminences in it on which this goddess was worshipped, and therefore called Dindyma in general." *Cram.* It was from this place that Cybele was called *Dindymene. Strab.* 12.—*Stat.* 1.—*Sylv.* 1, v. 9.—*Horat.* 1, od. 16, v. 5.—*Virg. Æn.* 9, v. 617.

Dinia, a town of Gallia Narbonensis, now *Digne.*

Diomedeæ insulæ, islands situated off the Apulian coast, opposite to the bay of *Rodi* or the Sinus Urias, "celebrated in mythology as the scene of the metamorphosis of Diomed's companions, who were changed into birds, and of the disappearance of that hero himself. Ancient writers differ as to their number. Strabo recognizes two, whereof one was inhabited, the other deserted. This is also the account of Pliny, who states that one was called Diomedia, the other Teutria. Ptolemy, however, reckons five, which is said to be the correct number, if we include in the group three barren rocks, which scarce deserve the name of islands. The island to which Pliny gives the name of Diomedea, appears to have also borne the appellation of Tremitus, as we learn from Tacitus, who informs us it was the spot to which Augustus removed his abandoned grand-daughter Julia, and where she terminated a life of infamy. Of these islands, the largest is now called *Isola San Domino*, the other *San Nicolo.*" *Cram.*—*Aristot. de Mirab.*—*Ovid. Metam.* 14.—*Strab.* 6, 284.—*Tac. Ann.* 4, 71.

Diomedis campi, the plains between Cannæ and the Aufidus, the scene of the famous victory of Hannibal over the Romans. *Cram.*

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Dion. *Vid. Dium.*

Dionysiades, two small islands of Crete, now *Yenidzares*, to the north-east of the gulf of *Sitia*.

Dioscoridis insula, an island situated at the south of the entrance of the Arabic gulf, and now called *Socotara*. Its aloes are more esteemed than those of Hadramaüt. If we believe the Arabian writers, Alexander settled here a colony of Iouanion, that is to say, of Greeks. Become christians, they remained such, according to Marco Polo, at the close of the thirteenth century." *D'Anville.*

Dioscurias, a town of Colchis, on the shore of the Euxine, at the mouth of the Charus. It was also named *Sebastopolis*, and " in the earliest age was the port most frequented in Colchis, by distant as well as neighbouring nations, speaking different languages; a circumstance that still distinguishes *Iskuriah*, whose name is only a depravation of the ancient denomination." *D'Anville.*

Diospolis, or Thebæ. *Vid. Thebæ.*——Parva, the capital of the Nomos Diospolites in Ægyptus Superior, situated " at the summit of a sudden flexure in the course of the Nile, in a place now called *Hora*." *D'Anville.*——Another in Samaria, the same with Lydda.

Dipæa, a place of Arcadia, belonging to Megalopolis, near which the Spartans gained a victory over the Arcadians. *Cram.*

Dipolis, a name given to Lemnos, as having two cities, Hephæstia and Myrinia.

Dipsas, (*antis,*) a river of Cilicia, flowing from mount Taurus. *Lucan.* 8, v. 255.

Diptylon, a gate of Athens. *Vid. Athenæ.*

Dire, or Dira, the strait by which the Arabic gulf communicates with the Erythrean Sea. In Greek it " expresses a passage, straightened in the manner of a throat. Its modern name of *Bab-el-Mandel* signifies in the Arabic language, the Port of Mourning or Affliction, from apprehension of the risk of venturing beyond, in the expanse of a vast ocean." *D'Anville.*

Dium, I. " one of the principal cities of Macedonia, and not unfrequently the residence of its monarchs. Livy describes it as placed at the foot of mount Olympus, which leaves but the space of one mile from the sea; and half of this is occupied by marshes formed by the mouth of the river Baphyrus. The town, though not extensive, was abundantly adorned with public buildings, among which was a celebrated temple of Jupiter and numerous statues. It suffered considerably during the Social War, from an incursion of the Ætolians under their prætor Scopas. It is evident, however, from Livy's account, that this damage had been repaired when the Romans occupied the town in the reign of Perseus. Dium, at a later period, became a Roman colony; Pliny terms it Colonia Diensis. Some similarity in the name of this once flourishing city is apparent in that of a spot called *Standia*, which answers to Livy's description." *Cram.—Liv.* 44, 6 *and* 7—33, 3.—*Polyb.* 4, 62. —*Plin.* 4, 10.——II. Another in Chalcidice. ——III. A promontory in Crete, now Cape *Sasseo*. *Cram.*

Divodurum, a town of Gaul, now *Metz*, in Lorrain.

Dodona, next to Delphi the most famous oracle of Greece, and more ancient even than that. Yet, famous as this oracle of Jupiter became, the very site was, at a comparatively early period, a matter of dispute. All authorities refer it to Epirus, but many contend for that part which belonged to the Molossi; while others, with better reason, decide for Thesprotia. It seems, indeed, that without fear of misleading, we may place this noted spot on the borders of the territories occupied by these people; and as their respective boundaries were unsettled, it may have been at one time in the country of the Thesproti, and afterwards have been found in that of the Molossi, who are known to have extended their limits on the borders of Thesprotia. The town of Dodona, together with the oracle, was built upon the hill or mountain Tomarus; but as so much of Epirus was covered with high land and hills, it is not possible, without peculiar guides, and such as have not yet been found, to settle the disputed question of locality by these inconclusive data. Tomarus, however, is represented as being singularly abundant in fountains and torrents, from which it supplied innumerable streams. The fable of Herodotus concerning the origin of this oracle is of some avail in showing at least the connexion between the superstitions of Greece and Egypt; and more particularly in lending some clue to the history of the Pelasgic people, and their affinity with other nations; as we know that the real origin of the Dodonean shrine is attributed to the Pelasgi. Its antiquity is carried to a period long before the Trojan war, and seems coeval with the fabulous, and perhaps allegorical, ages of Deucalion and Inachus. We know less of the vicissitudes of Dodona than of those to which the oracle of Apollo at Delphi was subject; but it is probable that the fatal blow, from which it never revived, was struck in the Social war by the Ætolians under their leader Dorimachus.——There was another town of this name in Thessaly, in the vicinity of mount Ossa. It is doubtful whether Homer, in alluding to the " wintry Dodona," refers to this place, or to that more famous one of Epirus; but the opinion was extensively received among the later Greeks, that the oracle had been removed from the western to the eastern side of Greece, and that Jupiter delivered his oracles in Thessaly, having abandoned his sacred grove by Tomarus. To this opinion inclined the geographer Pausanias. The remarks which follow, however, apply to the Thesprotian town and oracle. The town and temple were first built by Deucalion, after the universal deluge. It was supposed to be the most ancient oracle of all Greece, and according to the traditions of the Egyptians, mentioned by Herodotus, it was founded by a dove. Two black doves, as he relates, took their flight from the city of Thebes, in Egypt, one of which flew to the temple of Jupiter Ammon, and the other to Dodona, where with a human voice they acquainted the inhabitants of the country that Jupiter had consecrated the ground which in future would give oracles. The extensive grove which surrounded Jupiter's temple was endowed with the gift of prophecy, and oracles were frequently delivered by the sacred oaks, and the doves which inhabited the place. This fabulous tradition of the oracular power of the doves is explained by Herodotus, who observes that some Phœnicians carried

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away two priestesses from Egypt, one of which went to fix her residence at Dodona, where the oracle was established. It may further be observed, that the fable might have been founded upon the double meaning of the word πελειαι, which signifies *doves* in the most parts of Greece, while in the dialect of the Epirots it implies *old women*. In ancient times the oracles were delivered by the murmuring of a neighbouring fountain, but the custom was afterwards changed. Large kettles were suspended in the air near a brazen statue, which held a lash in its hand. When the wind blew strong, the statue was agitated, and struck against one of the kettles, which communicated the motion to all the rest, and raised that clattering and discordant din which continued for a while, and from which the artifice of the priests drew their predictions. Some suppose that the noise was occasioned by the shaking of the leaves and boughs of an old oak, which the superstition of the people frequently consulted, and from which they pretended to receive oracles. It may be observed, with more probability, that the oracles were delivered by the priests, who by artfully concealing themselves behind the oaks, gave occasion to the superstitious multitude to believe that the trees were endowed with the power of prophecy. As the ship Argo was built with some of the oaks of the forest of Dodona, there were some beams which gave oracles to the Argonauts, and warned them against the approach of calamity. Within the forests of Dodona there were a stream and a fountain of cool water, which had the power of lighting a torch as soon as it touched it. This fountain was totally dry at noon day, and was restored to its full course at midnight, from which time till the following noon it began to decrease, and at the usual hour was again deprived of its waters. The oracles of Dodona were originally delivered by men, but afterwards by women. (*Vid. Dodonides.*) *Plin.* 2, c. 103.—*Herodot*, 2 c. 57.—*Mela*, 2, c. 3.—*Homer. Od.* 14. *Il.*—*Paus.* 7, c. 21.—*Strab.* 17.—*Plut. in Pyrrh.*—*Apollod.* 1, c. 9.—*Lucan.* 6, v. 427.—*Ovid. Trist.* 4, el. 8, v. 23.

DŌDŌNE, a fountain in the forest of Dodona. *Vid. Dodona.*

DOLICHE, I, a town of Thessaly, towards the borders of Macedonia. Here the historian Polybius, at the head of the embassy of the Achæan league, received an audience of the Roman general Quintus Marcius Philippus. It was a town of Livy's Tripolis.——II. a town of Comagene, south of the capital Samosata, upon the mountains. "The name of Doliche is preserved, in that of *Doluc*, to a castle on a chain of mountains which, detached from Amanus, is prolonged towards the Euphrates." *D'Anville.*

DŌLONCI, a people of Thrace, inhabiting the Chersonese. It was over these people that Miltiades the Athenian was called to rule. *Herodot.* 6, c. 34.

DŌLŌPIA. The country of the Dolopes, or Dolopia, was that district of Thessaly which touched upon Epirus, Acarnania, and Ætolia; and was separated from the Ænianes, another Thessalian people on the south, bordering to the east upon the region Phthiotis. The Dolopians are mentioned by Homer as being subject to Pelius, the king of Phthiotis, who placed them in the Trojan war under the conduct and care of the aged Phœnix. The Dolopes were entitled to a representative in the council of the Amphictyons, but on the invasion of Xerxes they were found among the enemies of Greece. Their territory was a continual source and scene of contest between the Ætolians and the Macedonians, and was only fully subdued by the latter in the reign of their last monarch, whose empire was transferred to the Romans.

DŌNŸSA, one of the Cyclades, in the Ægean.

DORIDIS SINUS, an arm of the Ægean Sea, between Doris and the narrow peninsula which terminated on the promontory Cynosema.

DŌRES, the inhabitants of Doris. *Vid. Doris.*

DORION, a town of Thessaly, where Thamyras the musician challenged the Muses to a trial of skill. *Stat. Theb.* 4, v. 182.—*Propert.* 2, el. 22, v. 19.—*Lucan.* 6, v. 352.

DŌRIS, a small part of Greece, lying between Thessaly on the north, Ætolia on the west, the country of the Locri Epicnemidii on the east, and the mountain Parnassus on the south. Mythology assigns their origin to Dorus, the son of Deucalion; but criticism derives the names of Dorus, and of many other of the early heroes and colonists of Greece, from the name of the country which they are pretended to have settled. Before the occupation of the narrow territory here described, by the people who were the undoubted progenitors of the later Dorians, it was called Dryopis, from the primitive inhabitants. Long afterwards, from the confederacy of the cities Erineus, Boium, Pindus, and Cytinium, the country was designated the Tetrapolis. The inconsiderable district of Doris offers little matter of interest to the inquirer, but the accounts of the Dorians are full of matter important in the investigation of ancient nations and manners. The dispossessors of the Dryopes were, doubtless, from the Histiæotis in Thessaly, and the Dorians of the Peloponnesus were as certainly the descendants of those who had crossed the Pindus and occupied the mountainous regions of Œta and Parnassus; but their previous migration, and the origin of their peculiar institutions, which were only known to later Greece in their full developement, as the laws of Lycurgus, constitute the difficult, important, and interesting part in the search concerning this singular people. In the time of Hercules, a favour conferred by that hero upon Ægimius or Œpatius, a king of Doris, secured to his descendants an asylum in that kingdom, whence the better fortune of the Pelopidæ obtained the Peloponnesus; and on the return of the Heraclidæ 80 years after the destruction of Troy, a Doric population poured into the southern peninsula, to establish or restore the peculiar habits and institutions of that race. From this period the Peloponnesus, and perhaps, more particularly the territory of Laconia, may be considered the country of the Dorians in Greece. Besides these, the Dorians sent out a great many colonies. The most famous was *Doris* in *Asia Minor*, of which Halicarnassus was once the capital; this part of Asia Minor was called Hexapolis, from the confederation of the six principal cities; but on the exclusion of Halicarnassus, it received the name of Pentapolis. That peninsula and cape which extended from the shores of Caria far into the sea between the

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islands of Cos upon the north and Rhodes on the south, was the country of the Asiatic Dorians. *Strab.* 9, &c.—*Virg. Æn.* 2, v. 27.—*Plin.* 5, c. 29.—*Apollod.* 2.—*Herodot.* 1, c. 144. l. 8, c. 31.

Doriscus, a place of Thrace near the sea, where Xerxes numbered his forces. *Herodot.* 7, c. 59.

Dorylæum, and Dorylæus, a city of Phrygia, now *Eski Shehr*. *Plin.* 5, c. 29.—*Cic. Flacc.* 17.

Drangiana, a port of the Persian empire, in the province of Aria in the largest extent of that district. It had upon the south the Betii montes, on the east Arachoisa, on the north the Paropamisus mons, and the desert of Carmania on the west.

Dravus, a river of Rhætia, that, running almost parallel with the Danube, united with that river at that point at which, after its southward inclination, it resumes an easterly course on the southern border of the country belonging to the Jazyges Metanastæ. In its course it flowed through Noricum and Pannonia, between the Claudius mons and the mons Pannonius. In modern geography it is the *Drave*, and, after flowing through Stiria, it passes by the south-western boundary of Hungary, which it separates from Croatia and Sclavonia, and falls into the Danube below *Essek*.

Drepana, and Drepanum, now *Trapani*, a town of Sicily near mount Eryx. Anchises died there in his voyage to Italy with his son Æneas. *Virg. Æn.* 3, v. 707.—*Cic. Verr.* 2, c. 56.—*Ovid. Fast.* 4, v. 474.——The same name was given, according to D'Anville, to a promontory in the Sinus Arabicus, north of Myos-Hormus. In both cases the name was derived from the form of the coast, which presented the figure of a scythe.

Drilo, a river which separated the Roman Illyricum from that part of Macedon which, before it formed a part of the Macedonian kingdom, was occupied by an Illyrian people. It emptied into the Adriatic near the town of Lissus, on the side of Macedon. Two principal branches, the one north, from the Bertiscus mountains in Illyricum, and the other south, from the Palus Lychnites and the Candavii montes, contributed to form this largest of the Illyrian streams. The modern name of this river is *Drino*, the northern branch being called the *White*, and the southern, the *Black*, *Drino*. The confluence of these branches was on the boundary line mentioned above, and towards the province of Dacia Mediterranea, and Dardania. To this point the river was considered navigable. The whole course of this stream, together with both its branches, belongs now to Albania. *Strab.—Diod. Sic.*

Drinus, a river, now the *Drin*, which separated the province of Mœsia from Illyricum, and flowing almost directly north, discharged itself into the Savus west of Sirmium. This river now bounds upon the west the province of Servia, which it separates from Bosnia.

Dromos Achillei. "Between the mouth of the Borysthenes and the gulf of Carcine, the long and narrow beaches uniting and terminating in a point, and thereby forming inlets or creeks, were called Dromos Achillei, or the *Course of Achilles*, from a tradition that this hero there celebrated games." *D'Anville.*

Druentius, and Druentia, now *Durance*, a rapid river of Gaul, which falls into the Rhone, between Arles and Avignon. *Sil. Ital.* 3, v. 468.—*Strab.* 4.

Druna, the *Drome*, a river of Gaul, falling into the Rhone.

Dryopes, a people of Greece, near mount Œta. They afterwards passed into the Peloponnesus, where they inhabited the towns of Asine and Hermione in Argolis. When they were driven from Asine by the people of Argos, they settled among the Messenians, and called a town by the name of their ancient habitation *Asine*. Some of their descendants went to make a settlement in Asia Minor together with the Ionians. *Herodot.* 1, c. 146, l. 8, c. 31.—*Paus.* 4, c. 34.—*Strab.* 7, 8, 13.—*Plin.* 4, c. 1.—*Virg. Æn.* 4, v. 146.—*Lucan.* 3, v. 179.

Dubis, or Alduadubis, a river of Gaul in the Maxima Sequanorum. It rose in the Jura chain of mountains, and emptied in the Arar, on the borders of the Celtic province of Lugdunensis. The modern name is *Le Doubs*.

Dulichium, an island of the Ionian Sea, opposite the mouth of the Achelous, belonging to the group called Echinades. The exact position of this island cannot be determined; some have confounded it with Cephallenia; but Strabo contradicts this, and makes it a separate island, styled, in his time, Dolicha, "situated at the mouth of the Achelous, opposite to Œniadæ, and 100 stadia from cape Araxus." Others have supposed this to be another name for Ithaca, from the epithet Dulichius applied to Ulysses; but it is more probable that this was an adjacent island, forming part of the kingdom of that chief. To assign a modern name to an island whose position was a matter of uncertainty as far back as the time of Strabo, is assuredly assuming a great deal; but if conjecture may be hazarded, that of Mr. Dodwell, who thinks Dulichium may have been swallowed up by an earthquake seems to be the safest. *Odyss.* A. 246, Π. 247.—*Strab.* 10, 456 and 458.—*Cram.*—*Heylin. Cosm.*

Durius, a large river of ancient Spain, now called *Duero*, which, rising in Carpetania near the Pyrenees, runs through the plains of Spain, and then dividing Gallicia from Lusitania, and receiving very many rivers, falls into the ocean after a course of about 300 miles. Near the sources of this river stands Numantia. *Vid. Numantia. Voss. in Pomp. Mela.*

Durocasses, the chief residence of the Druids in Gaul, now *Dreux*. *Cæs. Bell. G.* 6, c. 13.

Durocortorum, the chief town of the Remi, from whom it receives its modern name of *Rheims*. Strabo says the Roman prefects of Belgic Gaul resided here; whence we infer it was the metropolis of that province. *Strab.* 4, 194.—*Cæs.* 6, 44.

Dyme, or Dyma, a city of Achaia, situated on the Ionian Sea about 40 stadia west of the mouth of the Pierus. According to Pausanias it was more anciently called Palea. Strabo, (8, 387,) thinks that the name Dyme referred to its western situation, and declares that it was formerly called Stratos. Dyme, after its inhabitants had expelled the tyrant Alexander, became one of the principal cities in Achaia. Its territory was frequently laid waste, in the Social

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War, by the Eleans and Ætolians, who were united against the Achæans. In the suburbs of this city was the tomb of Sostratus, a companion of Hercules, much venerated by the inhabitants; within the city were temples sacred to Minerva, Cybele, and Attes. Dyme was given up to plunder by Olympicus, a Roman general, for having refused to take part with that people against Philip of Macedon. There is no modern town on the exact site of the ancient Dyme; but *Palæo Achaia* is within a short distance. *Strab.* 8, 387.—*Diod. Sic.* 18, 707.—*Polyb.* 4, 59.—*Paus. Achaic.* 18 and 17.—*Cram.*

Dyras, a river of Trachinia, twenty stadia south of the Sperchius, said to have sprung from the ground to assist Hercules when burning on the funeral pile. It rises at the foot of mount Œta, and falls into the Sinus Maleacus. *Herod.* 7, 199.—*Strab.* 9, 428.—*Cram.*

Dyrrachium, a town of Illyria, situated on the Hadriatic, nearly opposite Brundusium in Italy. This city was founded by a colony of Corcyreans, B. C. 633, who, in compliment to their mother city, invited Phaleus, a citizen of Corinth, to lead them. According to some writers, and among these Pomponius Mela, Epidamnus was the more ancient name, applied to it by the Greeks, which the Romans changed on account of its evil import. Scaliger thinks that Epidamnus was a city, and Darrachium its harbour; in this supposition, however, he is supported by no other writer. Strabo, Eratosthenes, and other authors, apply the name Dyrrachium to the Chersonese, on which the town was situated; from this fact, and the circumstance of Δυρραχιον being a Greek term denoting ruggedness, we infer that the Greeks gave the name of Dyrrachium to the peninsula on which Epidamnus was situated, and this, in the course of time, may have been confounded with the town. Possessed of every advantage for the promotion of commerce, in its situation at the entrance of the Hadriatic, and its relations with Corinth and Corcyra, notwithstanding the envious hostility of the neighbouring barbarians, it soon rose to such opulence and power as to vie with the most ancient cities of Greece. The difference between this city and Corcyra, arising from the introduction of Corinthian colonists, is intimately connected with the origin of the Peloponnesian war. Pompey encamped on the heights of Petra, in the neighbourhood of this city, after having been forced to retire from Italy; and here Cæsar made an attempt to blockade him, which he frustrated by carrying the war into Thessaly. The possession of this place was of the highest importance to the Romans, as a connecting link between the capital and all the eastern provinces; from this place was the passage to Brundusium, the commencement of the Appia Via; and here began the Via Egnatia (*Vid. Egnat. Via*), which "may be considered as the main artery of the Roman empire." The site of this city, once so important, is now occupied by what is scarcely more than a village, under the name of *Durazzo*. *Pomp. Mel.* 2, 3.—*Strab.* 7, 316.—*Herod.* 6, 127.—*Thucyd.* 1, 24.—*Cæs. Bell. Civ.* 3, 41.—*Voss. in Pomp. Mel.*—*Cram.*

E.

Ebliana, the name which Ptolemy gives for the modern *Dublin*, the capital of *Ireland*. The Latins called it Dublinium; the Cambro-Britons *Dinas Dulin*; the Saxons *Duplin*; and the Irish *Balacleigh*, i. e. "a town built upon piles." According to tradition, the vicinity of the city being marshy, it received an artificial elevation; whence the name given it by the natives. It was situated on the *Auen-Liff*, Ammis Lifnius, now the *Liffey*. *Camden.*

Eboracum, now *York*, the chief city of the Brigantes, in the province of Maxima Cæsariensis. It was situated on the river Urus, now the *Ouse*; and Camden traces the name of the town to that of the river, Eb-oracum or Eb-uracum, as if "the city *on the Urus*." Nennius calls it *Caer Ebrauc*; the Britons styled it *Caer Effroc*. At Eboracum the sixth legion was stationed, and it was a Roman colony. It was the residence of Severus and Constantius Chlorus, both of whom terminated their lives there. *Camden.*

Ebūdæ, the Greek name for the Hebrides, as Pliny calls them, now the *Western Isles*. The principal were Ricina, otherwise called Ricnea, or Riduna, Epidium, Maleos, Ebuda Occidentalior, now *Skie*, and Ebuda Orientalior, now *Lewes*. Ptolemy enumerated but five; Pliny states the number to have been 30. *Camden.*

Eburōnes, a people of Belgic Gaul, whom Cæsar describes as chiefly dwelling between the *Meuse* and the *Rhine*. To the north they had the Menapii; to the east, the Germans, who dwelt this side the Rhine; to the south, the Condrusi; and to the west, the Aduatici and the Ambivariti; their territory accordingly corresponds with the modern *pays de Liége*. Cæsar, to avenge the defeat of Sabinus and Cotta, exterminated this people; afterwards the Tungri, who are not mentioned by Cæsar, a branch of the Aduatici, took possession of the vacant region; whence the names of the Tungri and Eburones are frequently confounded. *Lem.*

Ebūsus, now *Ivica*, one of the Pityusæ, or Pine Islands, lying between the main land of Hispania and the Baleares Insulæ, and opposite the promontory of *Ferraria* in *Valentia*. This island abounded in corn and all kind of fruits. Its chief town was Ebusus, now *Yvica*, whose inhabitants made a large quantity of salt annually, which they exported to Spain and Italy. *Heyl. Cosm.*

Ecbatăna, (*orum*,) I. the chief city of Media Major, and the capital of the whole kingdom, situated, according to Diodorus, at a distance of 12 stadia from mount Orontes. According to D'Anville, *Hamadan* occupies the site of the ancient city. "It is of as great antiquity as Babylon; for we find that Semiramis, the wife of Ninus, in a war made against the Medes who had then rebelled, taking an affection to the place, caused water-courses to the made to it from the further side of the mountain Orontes, digging a passage through the hills with great charge and labour. Destroyed by the injury of time, it was re-edified by Dejoces, the sixth king of the Medes; and afterwards much beautified and enlarged by Seleucus Nicanor, successor unto Alexander in his Asian conquests. For beauty and magnificence little inferior to Babylon or Nineveh. In compass 180 or 200 furlongs, which make about 24 Italian miles. The walls thereof affirmed, in the book of Judith, to

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be 70 cubits high, 50 cubits broad, and the towers upon the gates 100 cubits higher; all built of hewn and polished stone, each stone being six cubits in length and three in breadth. But this is to be understood only of the innermost wall, there being seven in all about it; each of them higher than the other, and each distinguished by the colour of the several pinnacles; which gave unto the eyes a most gallant prospect. From which variety of colours it is thought to have the name of *Agbatha*, or *Agbathana*. In former times the ordinary residence of the monarchs of the Medes and Persians in the heats of the summer; as Susa, the chief city of Susiana, in the cold of winter. The royal palace, being about a mile in compass, was built with all the cost and cunning that a stately mansion did require; some of the beams thereof of silver, and the rest of cedar; but those of cedar, strengthened with plates of gold. Said by Josephus to be built by the prophet Daniel; which must be understood no otherwise than that he oversaw the workmen or contrived the model; appointed to that office by Darius Medus, to whom the building of the same is ascribed by others. Neglected by the kings of the Parthian race, it became a ruin." *Heyl. Cosm.*—*Chaussard.*——II. A town of Syria, where Cambyses gave himself a mortal wound when mounting on horseback. *Herodot.* 3.—*Ptol.* 6, c. 2.—*Curt.* 5, c. 8.

Echīnădes, or Echinæ, islands near Acarnania, at the mouth of the river Achelous. They have been formed by the inundations of that river, and by the sand and mud which its waters carry down. "These rocks, as they should rather be termed, were known to Homer, who mentions them as being inhabited, and as having sent a force to Troy under the command of Meges, a distinguished warrior of the Iliad. Herodotus informs us, that in his time half of these islands had been already joined by the Achelous to the main land. Strabo reports that the Echinades were very numerous, being all rugged and barren; Scylax, indeed, says they were deserted; but this was not always the case according to Homer's account, and Stephanus names Apollonia as a town belonging to one of those islands, on the coast of Acarnania. Ovid reckons five; but Pliny enumerates nine. 'The Echinades,' says Mr. Dodwell, 'at present belong to the inhabitants of Ithaca, and produce corn, oil, and a scanty pasture for sheep and goats. The names of some of the largest are *Oxiai*, *Natoliko*, *Bromma*, &c. There are a great many other smaller rocks scattered about, which are entirely deserted.'" *Cram.*—*Plin.* 2, c. 85.—*Herodot.* 2, c. 10.—*Ovid. Met.* 8, v. 588.—*Strab.* 2.

Echinussa, an island near Eubœa, called afterwards *Cimolus*. *Plin.* 4, c. 12.

Edessa, I. a town in Osroene, a district of Mesopotamia, which received its name from the Macedonian conquerors of the country. "An abundant fountain which the city enclosed, called in Greek Calir-rhoe, communicated this name to the city itself. In posterior times it is called Roha, or, with the article of the Arabs, Orrhoa, and by abbreviation Orha. This name may be derived from the Greek term signifying a fountain; or, according to another opinion, it may refer to the founder of this city, whose name is said to have been Orrhoi; but, however this be, it is by corruption that it is commonly called Orfa. A little river, which, by its sudden inundations, annoys this town, was called Scirtus, or the Vaulter; and the Syrians preserve this signification in the name of *Daisar*." *D'Anville.*——II. A city of Macedonia. *Vid. Ædessa.*

Edon, a mountain of Thrace, called also Edonus. From this mountain that part of Thrace is often called *Edonis* which lies between the Strymon and the Nessus, and the epithet is generally applied not only to Thrace, but to a cold northern climate. *Virg. Æn.* 12, v. 325.—*Plin.* 4, c. 11.—*Lucan.* 1, v. 674.

Edoni, or Edones, a people of Thrace, on the left bank of the Strymon. "It appears from Thucydides, that this Thracian clan once held possession of the right bank of the Strymon as far as Mygdonia, but that they were ejected by the Macedonians." *Cram.*—*Thuc.* 2, 99.

Egeria Vallis, "a small valley, now called *la Caffarella*, and which, according to the popular opinion, answers to the valley of Egeria, while the source of the Almo is thought to correspond with the fountain sacred to that nymph, according to *Juv. Sat.* 3, v. 10.

Sed dum tota domus rheda componitur una,
Substitit ad veteres arcus madidamque Capenam;
Hic, ubi nocturnæ Numa constituebat amicæ."
Cram.

Egesta, a town of Sicily. *Vid. Ægesta.*

Egnātia, a town of Apulia, "which communicated its name to the consular way that followed the coast from Canusium to Brundusium. Its ruins are still apparent near the *Torre d'Agnazzo* and the town of *Monopoli*. Pliny states that a certain stone was shown at Egnatia which was said to possess the property of setting fire to wood that was placed upon it. It was this prodigy, seemingly, which afforded so much amusement to Horace." *Cram.*—*Horat. Sat.* 1, 5.——Via. *Vid. Via.*

Eion, a commercial place at the mouth of the Strymon, distant 25 stadia from Amphipolis, of which it was the port, according to Thucydides, who makes it more ancient than that city. "It was from hence that Xerxes sailed to Asia on his return from Greece, after the battle of Salamis. In the middle ages a Byzantine town was built on the site of Eion, which now bears the name of *Contessa*. *Cram.*—*Thuc.* 4, 102.—*Herod.* 8, 118.—*Paus.* 8, c. 8.

Elæa, a town of Æolia, in Asia Minor, at the mouth of the Caicus. It was the port of Pergamus, and is now *Iatea*. *D'Anville.*

Elæus, a town of the Thracian Chersonesus, a colony of Teos, in Ionia, according to Scymnus. *Liv.* 31, c. 16, l. 32, c. 9.

Elatēa, I. "the most considerable and important of the Phocian cities after Delphi, was situated, according to Pausanias, 180 stadia from Amphicæa, on a gently rising slope, above the plain watered by the Cephissus. It was captured and burnt by the army of Xerxes; but being afterwards restored, an attack made on it by Taxilus, general of Mithridates, was successfully repulsed by the inhabitants; in consequence of which exploit they were declared

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free by the Roman senate. Strabo remarks on its advantageous situation, which commanded the entrance into Phocis and Bœotia. Its ruins are to be seen on the site called *Elephta*, on the left bank of the Cephissus, and at the foot of some hills which unite with the chain of Cnemis and Œta."—*Cram.*—*Paus. Phoc.* 34.—*Herod.* 8, 33.—*Liv.* 32, 18.—*Strab.* 9.——II. A town of Thessaly, situated on the Peneus above Gonnus. It is, doubtless, the Iletia of Pliny and the Iletium of Ptolemy.

ELAVER, a river in Gaul falling into the Loire, now the *Allier*.

ELEA. *Vid. Velia.*

ELECTRIDES, islands in the Adriatic Sea, which received their name from the quantity of amber (electrum) which they produced. They were at the mouth of the Po, according to Apollonius of Rhodes, but some historians doubt of their existence. D'Anville places the Electrides Insulæ in the Baltic, near the Sarmatian coast, and identifies them with the long and narrow sands that separate the gulfs named *Frisch-haf* and *Curisch-haf*. Tacitus tells us that the amber was gathered here by the natives, who called it *Glass* or *Gles*, which in Latin is *Succinum* and in Greek *Electron*. *D'Anville.*—*Tacit. German.*—*Plin.* 2, c. 26, l. 37, c. 2.—*Mela*, 2, c. 7.

ELEI, a people of Elis in Peloponnesus. They were formerly called *Epei*. *Vid. Elis.*

ELEONTUM, a town of the Thracian Chersonesus.

ELEPHANTINE, an island of the Nile, with a town of the same name, distant but half a stadium from Syene and seven stadia below the lesser cataract. According to Russell, this island is much richer in architectural remains than Syene. "Romans and Saracens, it is true," observes that able writer, "have done all in their power to deface or to conceal them; but, as Denon remarks, the Egyptian monuments continue devoted to posterity, and have resisted equally the ravages of man and of time. In the midst of a vast field of bricks and other pieces of baked earth, a very ancient temple is still left standing, surrounded with a pilastered gallery and two columns in the portico. Nothing is wanting but two pilasters on the left angle of this ruin. Other edifices had been attached to it at a later period, but only some fragments were remaining which could give an idea of their form when perfect; proving only that these accessory parts were much larger than the original sanctuary. Could this be the temple of Cneph, the good genius, that one of all the Egyptian gods who approaches the nearest to our ideas of the Supreme Being? Or is it the temple of this deity which is placed 600 paces further to the north, having the same form and size, though more in ruins; all the ornaments of which are accompanied by the serpent, the emblem of wisdom and eternity, and peculiarly that of the god now named?" *Russell's Egypt.*

ELEUSINIUM, an Athenian temple of Ceres and Proserpine. *Vid. Athenæ.*

ELEUSIS, a town of Attica, on the way between Megara and Athens, about 13 miles distant from the former and 15 from the latter. "It derived its name from a hero, whom some affirmed to be the son of Mercury, but others, of Ogyges." Its origin is certainly of the highest antiquity, as we find it contending with Athens for the supremacy under Eumolpus, in the reign of Erechtheus. The war was amicably concluded, Athens and Eleusis being united as one government under Erechtheus and his descendants, whilst the priesthood was confined to the Eumolpidæ, and the worship of Ceres adopted by the Athenians. "The temple of Eleusis was burnt by the Persian army in the invasion of Attica, but was rebuilt under the administration of Pericles, by Ictinus, the architect of the Parthenon. Strabo states that the mystic cell of this celebrated edifice was capable of containing as many persons as a theatre. A portico was afterwards added by Demetrius Phalereus, who employed for that purpose the architect Philo. Within the temple was a colossal statue of Ceres, the bust of which was removed in 1802 by Dr. Clarke, and brought to England. This magnificent structure was entirely destroyed by Alaric, A. D. 396, and has ever since remained in ruins. Eleusis, though so considerable and important a place, was classed among the Attic demi. It belonged to the tribe Hippothoontis. Eleusis, now called *Lesina*, is an inconsiderable village, inhabited by a few Albanian Christians. The Thriasian plain formed part of the Eleusinian district; another portion was designated by the name of Rarius Campus. It was in this plain that Ceres was first said to have sown corn." *Cram.* Dr. Clarke describes as follows the most prominent objects that present themselves to the traveller on approaching Eleusis: "Arriving upon the site of the city of Eleusis, we found the plain to be covered with ruins. The first thing we noticed was an aqueduct, part of which is entire. Six complete arches are yet to be seen. It conducted toward the *Acropolis*, by the *temple of Ceres*. The remains of this temple are more conspicuous than those of any other structure except the aqueduct. The paved road which led to it is also visible, and the pavement of the temple yet remains. But, to heighten the interest with which we regarded the relics of the *Eleusinian fane*, and to fulfil the sanguine expectations we had formed, the fragment of a colossal statue, mentioned by many authors as that of the goddess herself, appeared in colossal majesty among the mouldering vestiges of her once splendid sanctuary." In relation to the name of this place, Faber, who discovers in the mysteries of Ceres the *arkite* worship, thus writes: "As for the city Eleusis, the principal seat of the mysteries of Ceres, it is said to have derived its name from the hero Eleusis. This fabulous personage was by some esteemed the offspring of Mercury and Daïra, daughter of Oceanus; while by others he was believed to have been the son of Ogyges. Both these genealogies manifestly refer to the diluvian idolatry, which was inseparably interwoven with the orgies of the Eleusinian Ceres." *Faber's Cabiri.*—*Cram.*—*Clarke's Travels.*—*Paus.*—*Strab.*

ELEUTHERÆ, a town situated "on the road from Eleusis to Platæa, which appears to have once belonged to Bœotia, but finally became included within the limits of Attica. Pausanias reports that the Eleutherians were not conquered by the Athenians, but voluntarily united themselves to that people, from their constant enmity to the Thebans. Bacchus is said to

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have been born in this town. Eleutheræ was already in ruins when Pausanias visited Attica. This ancient site probably corresponds with that now called *Gypto Castro*, where modern travellers have noticed the ruins of a considerable fortress, situated on a steep rock, and apparently designed to protect the pass of Cithæron." *Cram.—Strab.* 9.—*Paus. Att.* 38.—*Diod. Sic.* 3, 139.

Eleutherus, a river of Syria, falling into the Mediterranean on the northern confines of Phœnicia. *Plin.* 9, c. 10.

Elimea, or Elymiotis, a district of Macedonia, east of Stymphalia. This rugged country, important in a political view, notwithstanding its sterility, from its affording a passage either into Epirus or Thessaly, was divided from the latter by the Cambunii montes; while the chain of Pindus, extending north with the name of Canalovii, confined it on the west. The Haliacmon flowed through this obscure, and, perhaps, not yet well defined region. *Liv.* 42, c. 53, l. 45, c. 30.

Elis, a principal division of the Peloponnesus, consisting of the three smaller parts of Elis proper, Pisatis, and Triphylia. This important country of southern Greece, lying west of Arcadia, had on the north the Larissus, which separated it from Achaia; and on the south the Neda, on the boundary of Messenia; the whole of its western border lying upon the Ægean. In the earliest ages to which the historical accounts may be traced, and even to a period much later, the people of this district were separated into various little republics, of which, for a long time, it would not be easy to name one as the principal. The Caucones were, however, the most ancient; and there are authorities which would lead us to believe that at an early period the whole of Elis bore the name of Cauconia. The Epei were also an early race, regarded by Pausanias as indigenous. This part of the peninsula, including the city of Elis itself, was called the country of the Epii for a long time after the Trojan war and the establishment of the Dorians in the Peloponnesus. The Ætolian Oxylus, at the latter epoch, fixed himself with many of his countrymen in Elis, not yet known as a whole province by that name. In the time of Lycurgus, the Lacedæmonian Elis, properly so called, was governed by Iphitus, a descendant of Oxylus; and by this prince, after they had been neglected for many years, were revived the Olympic games. The right to Olympia, in which these games were celebrated, was long contested by the Eleans and the Pisatæ; but in the end, as the former gradually extended their authority over the whole country from the Neda to the Larissus, their right to all power and authority in this favoured city, and to the pre-eminence in these national games, remained undisputed and undisturbed. In the Persian and in the Peloponnesian wars, Elis was found in the same cause as Sparta, against the enemies of Greece and of the Peloponnesus, but it could not be induced to join in the Achæan league. It was not till the time of the Persian invasion that the city of Elis became the capital of the province which then bore the same name. About that time a great number of scattered but neighbouring villages uniting, formed the city, which thenceforth increased with astonishing rapidity. As the whole territory was deemed sacred, it was not thought necessary to defend the city by walls; and all who crossed this privileged territory were obliged to yield up their arms, which on the frontiers were restored to them. The city of Elis stood towards the northern part of the country, on the river Peneus; its ruins are now called *Palæopoli*. In the country comprised within the boundaries of Elis in its greatest extent, were, at very early periods, the kingdom of Pelops, including the territories of Pisa and Olympia, and the later, though still ancient dominions of Nestor, the district of Triphylia. The whole of Elis constituted one of the most fertile districts of the Peloponnesus; and the people were addicted to such pursuits and such a mode of life as the cultivation of such a soil would naturally superinduce; they were, perhaps, the most agricultural people of Greece. *Strab.—Paus. Eliac.—Polyb.—Strab.* 8.—*Plin.* 4, c. 5.—*Paus.* 5.—*Ovid. Met.* 5, v. 494.—*Cic. Fam.* 13, ep. 26, *de Div.* 2, c. 12.—*Liv.* 27, c. 32.—*Virg. G.* 1, v. 59, l. 3, v. 202.

Ellopia, a town of Eubœa.——An ancient name of that island.

Elymais, a district in the Persian empire, deriving its name from that of its inhabitants, the Elymæi. This name extended over a large part of Susiana, though belonging properly to the mountain region in the north on the confines of Media. On the formation of new empires, after the destruction of that which had existed as the united dominion of the Persian kings, Elymais appears to have erected itself into an independent state, subject to its own kings. It is comprehended in the modern *Kerdistan*. *Strabo.*

Emathia, an ancient name of a large portion of Macedonia, including at one time Peonia, though in Homer's age the name was confined to the region south of that district, about the Erigon and on the Thermaic gulf. In this part, however, was founded the empire of the Macedonian kings on the arrival of the Temenidæ, who established themselves on the Erygon and founded Ægæ or Edessa, their capital, and the first capital of Macedonia. The name Emathia was long used as a poetical designation of the whole country, not only after it had come to form a narrow portion of it alone, but even after the subversion of the Macedonian throne.—*Polyb.—Hom.—Lucan.*

Emerita. *Vid. Augusta.*

Emesa, and Emisa, a large town of Syria, now *Hems*, near the Orontes on the right, and towards the source. It was famous for a temple of the sun, worshipped in those regions under the name of Heliogabalus. An emperor of Rome assumed the name of Heliogabalus from having officiated as priest in this famous temple of that god. *Vid. Heliogabalus*, Part. II.

Emodi montes, the eastern extremity of the Paropamisus range, extending over the north of India, and between that country and Scythia. All these mountains belong to the Taurus in the greatest extent allowed to that comprehensive range. *Vid. Asmos.*

Emporia Punica, another name for Byzacium. Its capital at one period was Adrumetum, and near to its northern limits was fought the battle between Scipio and Hannibal, which put an end to the second Punic war, and, in fact,

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to the Carthaginian empire. *Vid. Byzacium.*

Emporiæ, a town of Spain in Catalonia, now *Ampurias*. *Liv.* 34, c. 9 and 16, l. 26, c. 19.

Enēti. *Vid. Heneti.*

Enipeus, I. a river of Thessaly, flowing from Pharsalia. *Lucan.* 6, v. 373.——II. A river of Elis, flowing near the ancient town of Salone. *Ovid. Am.* 3, el. 5.—*Strab.*

Enna, now *Castro Janni*, a town in the middle of Sicily, with a beautiful plain, where Proserpine was carried away by Pluto. *Mela*, 2, c. 7.—*Cic. Verr.* 3, c. 49, l. 4, c. 104.—*Ovid. Fast.* 4, v. 592.—*Liv.* 24, c. 37.

Entella, a town of Sicily, south of Panormus on the Hypsa river, near the source, and about midway between the northern and southern coasts of the island. *Ital.* 14, v. 205.—*Cic. Ver.* 3, c. 43.

Eordæa, a district of Macedonia, deriving its name from that of its inhabitants, the Eordi or Eordæi. These people were early dispossessed of their country, which, nevertheless, retained their name ever afterwards. The Lyncestæ bounded on the north the territory of the Eordæi, which had upon the opposite side Elymais or Elymiotis. Xerxes was reinforced by the people of this country, who resorted to his standard on his invasion of southern Greece. *Liv.* 31, c. 39, l. 33, c. 8, l. 42, c. 53.

Epēi, and Elēi, a people of Peloponnesus. *Plin.* 4, c. 5. *Vid. Elis.*

Ephesus, a city of Ionia, built, as Justin mentions, by the Amazons, or by Androchus, son of Codrus, according to Strabo; or by Ephesus, a son of the river Cayster. It is famous for a temple of Diana, which was reckoned one of the seven wonders of the world. This temple was 425 feet long, and 200 feet broad. The roof was supported by 127 columns, sixty feet high, which had been placed there by so many kings. Of these columns, 36 were carved in the most beautiful manner, one of which was the work of the famous Scopas. This celebrated building was not totally completed till 220 years after its foundation. Ctesiphon was the chief architect. It was burnt on the night that Alexander was born (*Vid. Erostratus*), and soon after it rose from its ruins with more splendour and magnificence. Alexander offered to rebuild it at his own expense, if the Ephesians would place upon it an inscription which denoted the name of the benefactor. This generous offer was refused by the Ephesians, who observed, in the language of adulation, that it was improper that one deity should raise temples to the other. Lysimachus ordered the town of Ephesus to be called Arsinoe, in honour of his wife; but after his death the new appellation was lost, and the town was again known by its ancient name. Though modern authors are not agreed about the ancient ruins of this once famed city, some have given the barbarous name of *Ajasaluc* to what they conjecture to be the remains of Ephesus. The words *literæ Ephesiæ* are applied to letters containing magical powers. *Plin.* 36, c. 14.—*Strab.* 12 and 14.—*Mela*, 1, c. 17.—*Paus.* 7, c. 2.—*Plut. in Alex.*—*Justin.* 2, c. 4.—*Callim. in Diam.*—*Ptol.* 5.—*Cic. de Nat. D.* 2

Ephȳre. It is not easy to ascertain in all cases the particular city referred to when ancient authors speak of Ephyre. In Epirus the town of Cichyrus was more anciently called by this name, being then, perhaps, the capital of the kings of Thesprotia. The place was famous in Homer's age for producing poisonous drugs. Its ruins are supposed to be still discernible about the Acherusian pool, and manifest an antiquity the most remote in the rudeness of their architectural remains. Indeed, Ephyre could not be other than one of the most ancient towns of Greece, as, according to mythological traditions, referring to the obscurest periods, in this city was made the bold attempt of Theseus and Pirithous to carry off Proserpina, the wife of Aidoneus; in other words, the wife of the king. *Hom.* 1, 259.——*Paus.* 1, 17.——Cranon, in Thessaly, is believed to have been intended by Homer in his account of the wars of the Ephyri and Phlegyæ. *Il.* N. 301. It was also a not uncommon name of Corinth.——A town in Elis, the later name of which is not with accuracy known, is also mentioned by Homer. According to Cramer, when this name is mentioned in connexion with that of the Selleis, on which it stood, the Elean town is referred to by Homer; at other times the Ephyre of Thesprotia is to be understood. There were many other places of this name, but all too inconsiderable to require particular notice.

Epidamnus. *Vid. Dyrrachium.*

Epidaphne, a town of Syria called also Antioch.

Epidaurus, I. a city of Argolis, on the Saronic gulf, the more ancient name of which was Epicarus. But though in the Argian division of the Peloponnesus, Epidaurus was by no means subject to the dominion of Argos, and was always found, on the contrary, in alliance with the Lacedæmonians, the government of this city, with its little state, extending in the environs perhaps about two miles, was decidedly aristocratical; and the administration was confided principally to the care of a select council, consisting of a limited number of persons denominated Artyni. Epidaurus was famous for its breed of horses and its vines, but most of all for its worship of Æsculapius, and the magnificent temple erected to that god in its vicinity. The modern name of the site, and of the few ruins that remain, is *Epithauro*.——II. Another town of the same name, and dedicated to the same deity, was in the country of Laconia. This place, which stood exposed to the naval power of Athens upon the coast of the Myrtoan sea, was much and frequently ravaged by the Athenians during the Peloponnesian war. It was surnamed Limera, and stood at no great distance north of Epidelium. *Thuc.*—*Strab.* 8.—*Virg. G.* 3, v. 44.—*Paus.* 3, c. 21.—*Mela*, 2, c. 3.

Epidium, one of the western isles of Scotland, or the Mull of Cantyre according to Cambden, who describes it as an extensive tract of land, intersected by marshes and swamps in every direction. The name he derives from the Epidii, who inhabited it. *Ptolem.*

Epiphaneia, I. a town of Cilicia, near Issus, now *Surpendkar*. *Plin.* 5, c. 27.—*Cic. ad Fam.* 15, ep. 4.——II. Another of Syria, on the Orontes, between Arethusa and Larissa on the same river. The endeavour to change the name of this town from Hamoth, derived, it was pretended, from Hamoth, the son of Canaan, into

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Epiphania, in honour of the king of Syria, Antiochus Epiphanes, was only partially successful; and though the Europeans, and perhaps the Asiatic subjects of that king, were willing to lose the former name in that of their conqueror, the natives and citizens continued to call it Amatha. Hence the modern appellation of *Hamal. Plin.* 5, c. 24.

Epipŏlæ, a district of Syracuse, on the north side, surrounded by a wall by Dionysius, who, to complete the work expeditiously, employed 60,000 men upon it, so that in 30 days he finished a wall four miles and a quarter long, and of great height and thickness.

Epirus, a large division of Greece, forming the north-western section of that country. The river Æas on the north divided it from Illyria, and the lofty Pindus range intervened to form its boundary on the Thessalian side, including Athamania, however, in the territory of Epirus, as well as Ambracia, which confined upon Acarnania on the south. Considered apart from these smaller districts, the western boundary of Epirus was formed by the river Arachthus. The origin of the Epirotic people is involved in an obscurity more profound than that which envelopes the accounts of southern Greece; and all that can be said of them, is, that, according to Strabo, their early manners, customs, and habits, indicated a common origin for them and their neighbours the Macedonians. The name of Epirus, which signified *Mainland*, and appears to have been given to this country in contradistinction to the many islands on its coast, included in the boundaries assigned to it above, a great number of others, each of which at the earliest dates represented a separate and independent nation or tribe. Very early, however, the Molossian princes extended their authority over all, and the history of Epirus is, therefore, almost restricted to that of the Molossi. The traditionary account of the rise and advancement of this people refers its origin to a period comparatively late, and assigns to the Molossi, as their first founder, Molossus, the son of Pyrrhus and Andromache. The people of this distant part of Greece make little show in her annals; and when, in the time of the Persian war, we are enabled to form some notion of its state and government, we find them both unequal to the danger of contending with even the smaller Grecian states for power or rank. The first who assumed the title of king of Epirus, having annexed the larger districts of Chaonia, Thesprotia, and perhaps also others, to the crown of Molossia, was Alexander, the brother-in-law of Philip of Macedon and the father-in-law of the still more renowned successor of that prince. Not content with enlarging his dominions at home, Alexander carried his arms into Italy, where, after giving signal proofs of conduct and valour, he was slain before the walls of Pandosia. In the reign of his successors Æacides and Alcetas, Cassander obtained possession of the throne of Epirus; but by the aid of the Illyrian king it was soon after restored to the heir of the last-mentioned sovereign, who proved the greatest of the Epirot princes, and, in the estimation of many, second to none of the most illustrious names of antiquity. This was Pyrrhus (*Vid. Pyrrhus*), the great enemy of the Romans. In his reign the name of Epirus and her arms became terrible to all the surrounding nations. Italy, Sicily, Macedon, and the Peloponnesus, were successively the objects of his ambition and the witnesses of his prowess and abilities. But though he inspired among the other princes, and among the people of Greece, a new and unusual respect for the name of Epirus, he added little to her territory; and when he was slain in his attempt to reduce the citadel of Argos with a handful of men, he had added almost nothing to the boundaries of his realm. After the reigns of three successors to this prince, the line of his family became extinct, and the Epirots adopted the republican form of government, which they enjoyed until the destruction of the Macedonian kingdom, in which was involved the subversion of their liberties. The Epirots had favoured, in some measure, the views of the Persians in the Macedonian war; and the barbarous policy of the Romans compelled them to exact the bitterest atonement for this ill-judged opposition to the hopes of the usurping republic. The whole of Epirus is included in the modern *Albania. Pind. Nem.* od. 7, 56.—*Thuc.*—*Liv.* 8, 24.—*Plut. Pyrrh.*—*Just.*—*Polyb.*

Equotuticum, now *Castel Franco*, a little town of Apulia, to which, we some suppose, Horace alludes in this verse, 1 *Sat.* 5, v. 87:

"*Mansuri oppidulo, versu quod dicere non est.*"

Erectheum. *Vid. Athenæ.*

Erĕsus, a town of Lesbos, in which Theophrastus was born.

Eretria, a principal town of Eubœa, north of Chalcis, on the Euripus. Various accounts are given of its origin; but as its inhabitants were certainly of Ionic blood, it seems most probable that the writers who deduce them from the Attic demus, which also bore the name of Eretria, were best informed on this particular subject. The Eretrians early became a flourishing people, engaged in many wars of ambition with their rival of Chalcis. They took part in the revolt of the Ionians, who, in the time of Darius, at the instigation of Aristagoras, attempted to throw off the yoke of the Persians. Their city was therefore, like Athens, a particular object of dislike to the eastern monarch; and his orders and preparations were directed with peculiar animosity against the inhabitants. After a six days' siege the city was betrayed into the hands of the enemy, and the citizens were carried away to populate the Asiatic colony of Cissia. On its recovery from this disaster, Eretria deserted or abandoned its alliance with Athens, and was found in league with Sparta against the Athenians. The people being governed by tyrants, according to the ancient use of that term, and consequently entertaining, as was natural, a very small portion of that love of their own institutions which generally distinguished the inhabitants of republican Greece, passed, with very little resistance or care, into the power of Antigonus, and with just as little afterwards into the hands of the Romans. This last event occurred during the Macedonian war. *Strab.*—*Herod.*—*Diod. Sic.*—*Liv.*—*Polyb.*

Ericūsa, one of the Lipari isles, now *Alicudi.*

Eridănus, the name of the Po among the Greeks. It is well known that in the historical ages of Italy and Greece, the Eridanus and the

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Padus were certainly the same; but it is almost equally certain that the fables of the early poets belonging to the latter country, either did not at all refer to the Po, or were founded upon very indefinite notions of its rise and course. Cluverius, indeed, expresses his opinion that the Po, beside which Phaëton was buried, so far from being the river of Italy, was a northern stream called Rhodaune, and emptying into the Vistula. This would give, perhaps, a northern origin to the fable of his death, and serve to mark the connexion of some at least among the classic fictions with those of the people called Barbarians. The name of the Italian Eridanus, among the early inhabitants of Gaul, was Bodencus. It rose in the mons Vesulus, and running nearly east, was the boundary line between Liguria and Cisalpine Gaul, as far as its confluence with the Ticinus. Here, continuing its course, it left Liguria on the south, and traversing Cisalpine Gaul, divided that part which now constitutes the duchies of Parma and Modena and the Bolognese upon the south, from Lombardy upon the north. On the east, however, as it approached the coast, this noble river, having run a navigable course of almost 250 miles, became again a boundary line, separating Cisalpine Gaul from Venetia. All the waters of the north of Italy, formed from the springs and snows and torrents of the Alps, unite to swell the current of this famous stream. The whole length of this river was computed to be 288 miles, and the number of rivers which paid tribute, through it to the Adriatic, were by Pliny computed at about thirty. The mouths of the Eridanus or *Po* are thus described by D'Anville; "The nearest to Ravenna derives the name of Spineticum Ostium from a very ancient city founded by the Greeks, called Spina. They applied to it specially the name of Eridanus. This channel was also named Padusa; and at the place where the city of Ferrara is situated, there separates from it a channel named Volena, which preserves this name and communicates it to its mouth. The principal arm of the Po only arrives at the sea by dividing itself into many channels, whose issue was called septim maria, the *seven seas.*" *Cic. in Orat.* 145.—*Claudian. de Cons. Hon.* 6, v. 175.—*Ovid, Met.* 2, fab. 3.—*Paus.* 4, c. 3.—*Strab.* 5.—*Lucan.* 2, v. 409.—*Virg. G.* 1, v. 482. *Æn.* 6, v. 659.

ERĬGŌNUS, a river of Thrace.

ERINDES, a river of Asia, near Parthia. *Tacit. Ann.* 11, c. 16.

ERŸMANTHUS, I. a ridge of mountains in Arcadia, now the *Olonos*, considered one of the most elevated in Greece. It was one of that range, which, under the name of Scollis, Erymanthus, Aroanii, Colossa, &c. stretched across the Peloponnesus, south of Achaia, Sicyonia, and Corinthia, from the Ionian to the Myrtoan sea. In poetry this mountain is famed for the ferocious boar which haunted its wilds; and whose death was one of the exploits of Hercules.——II. A river of the same name, now the *Dagana*, flowed from this mountain, passed near the town of Psophis at the confluence of the Arvanius, and emptied into the Alpheus below the mouth of the Ladon on the borders of Elis. *Hom. Od.* z, 102.—*Dionys. Perieg.* 115.—*Callim.*

ERYTHEA. Though this place, the scene of Hercules' victory over Geryon, is universally allowed to have been an island, it is by no means easy to ascertain precisely what one is intended when Erythea is named. According to Vossius it was a small island at the mouth of the Anas. Here he thinks the first Phœnician colony to have settled itself before the founding of Gades; and ancient vestiges remaining in the place make manifest that it was once inhabited, although so insignificant in modern times as not to be distinguished by a name. *Mela*, 3, 6.—*Voss. ad Pomp. Mel.*

ERŸTHRÆ, I. a town of Ionia, opposite Chios, once the residence of a Sybil. It was built by Neleus, the son of Codrus. *Paus.* 10, c. 12.—*Liv.* 44, c. 28, l. 38, c. 39.——II. A town of Bœotia. *Id.* 6, c. 21.——III. One in Libya.——IV. Another in Locris.

ERŸTHRÆUM MARE. The Red Sea of the ancients did not correspond to the sea which the moderns have designated by that name. In antiquity, from having entertained a very vague and indefinite notion of this sea, to which they ascribed a vast extent, the Greek and Latin geographers came to signify, at last, by Erythræum Mare, the Arabian sea, which washes the coasts of Arabia and of Persia, and into which the modern *Red* sea, with them the Sinus Arabicus, discharges itself. The Sinus Persicus, or Persian gulf, on the eastern side of Arabia, was also included by the ancients in the Mare Erythræum. The etymology of the word is so uncertain, that it cannot be yet established whether this sea received its name from the colour of its waters, or from the name of an individual or from that of a country. *Curt.* 8, c. 9.—*Plin.* 6, c. 23.—*Herodot.* 1, c. 180 and 189, l. 3, c. 93, l. 4, c. 37.—*Mela*, 3, c. 8.

ERYX, a mountain in the island of Sicily, on which was a city of the same name, and a temple dedicated to Venus Erycina. The mountain arose in the north-eastern corner of the island, over the promontory of Drepanum.

ESQUĪLIÆ, and ESQUĪLĪNUS MONS, one of the seven hills of Rome, which was joined to the city by king Tullus. Birds of prey generally came to devour the dead bodies of criminals who had been executed there, and thence they were called *Esquilinæ alites.* It was the largest of the seven hills of Rome. *Liv.* 2, c. 11.—*Horat.* 5, epod. v. 100.—*Tacit. Ann.* 2, c. 32.

ESTIÆOTIS, a district of Thessaly. *Vid. Hestiæotis.*

ETRŪRIA. *Vid. Hetruria.*

ETRUSCI, the inhabitants of Etruria. *Vid. Hetruria.*

EVARCHUS, a river of Asia Minor, flowing into the Euxine on the confines of Cappadocia. *Flac.* 6, v. 102.

EUBŒA, the largest island in the Ægean Sea, extending from the Malaic gulf on the south of Thessaly, as far as the latitude of Athens, along the coasts of Locris, Bœotia, and Attica. The following is a description of the island in outline from Pliny, according to the translation of Cramer. "Torn from the coast of Bœotia, it is separated by the Euripus, the breadth of which is so insignificant as to allow a bridge to be thrown across. Of its two southern promontories, Geræstus looks towards Attica, Capharæus to the Hellespont; Cenæum fronts the north.

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In breadth this island never exceeds twenty miles; but it is nowhere less than two. Reaching from Attica to Thessaly, it extends for 120 miles in length. Its circuit is 365 miles. On the side of Caphareus it is 225 miles from the Hellespont." The earliest name by which the Greeks designated this important tract of country was Macris, referring to its disproportionate length; and Oche, Ellopia, Æsopis, and Abantia, were also names by which it was frequently denominated. Its inhabitants are always called, in Homer, Abantes, though, from their early skill and boldness on the seas, they were considered by some to have been of Phœnician origin. The traditional account of the later name of Eubœa derives it from the passage of Io, who is said to have given birth to Epaphus in this island. The Abantes established colonies in Illyria, Sicily, Italy, and Asia Minor. As every city either of note or magnitude in Eubœa pretended to an entire independence it is impossible to sketch a general history of the changes which took place in the political geography of the island; the Chalcidians and Eretrians inhabiting the principal towns, however, by their jealousies and their wars gave a pretext to the people of the main land and the peninsula for interfering in the affairs of the island, and uniting all, if not in a common slavery, yet in a common subjection to a foreign influence. Accordingly, in the time that intervened between the Persian and the Peloponnesian wars, we find the Athenian authority and supremacy acknowledged over the whole of Eubœa, which only recovered its independence in the 21st year of the latter celebrated war. Its vicissitudes became from this moment frequent; and we find the Eubœans returning almost to the rule of the Athenians, attaching themselves to the Macedonian interest, or swallowed up in its empire, and finally restored by a decree of the senate and people of Rome to a nominal liberty. When Eubœa arose to great opulence and commercial prosperity, we may infer that she must have held no inconsiderable place among the trading nations of antiquity, from the value and universal currency of the Eubœan talent, known in every country as the Euboicum. The soil of this island has been compared for its fertility to that of the fruitful Cyprus; but, at least in ancient times, this enviable advantage was greatly diminished by the frequency of earthquakes, to which it was subject. The modern name of Negropont is supposed to be the result of many corruptions by gradual transition from the Euripus. *Hom.* B. 536.—*Paus.*—*Strab.* The lapse of ages and the oppression of the Turks have not been able to contend with the natural fertility and productiveness of the island. Corn and wine are still produced there in abundance, and numerous flocks are dispersed over its wide-spreading pastures. Its valleys, which centuries ago were covered by the trees of the forest, are still enclosed by their branches and shaded by their luxuriant foliage. The Euripus is now crossed by a bridge, that joins the island to the eastern shores of Greece.

Evēnus, a river of Ætolia, which, rising in the country of the Bomienses in the north-eastern part of Ætolia, flows through the country of the ancient Calydon, after which it takes a westerly course towards the plains of ancient Pleuron, and then turning to the south, falls into the Ionian Sea near the entrance to the Corinthiacus Sinus. The more ancient name of this river was Lycormas; its modern name is *Fidara*. On the banks of this stream Hercules is said to have slain the centaur Nessus, for attempting to offer violence to Dejanira. It receives its name from Evenus, son of Mars and Sterope, who, being unable to overcome Idas, who had promised him his daughter Marpessa in marriage if he surpassed him in running, grew so desperate that he threw himself into the river, which afterwards bore his name. *Strab.* 10, 451.—*Cram.*—*Ovid. Met.* 9. 104.—*Strab.* 7.

Euergētæ, a nation of Drangiana, called also Ariaspæ, from their chief city Ariaspe, situated at the foot of mount Becius. The name Euergetæ is a Greek translation of the Persian term applied to this nation by Cyrus for the assistance they rendered him in his Scythian expedition.

Eugānei, one of the most ancient nations of Italy, as their name denotes, inhabiting that district subsequently called Venetia, from the Veneti, who expelled the original possessors, the Euganei. After being driven from their ancient abodes, they settled on the borders of the lakes Benacus and Sebinus, and in the neighbouring valleys. *Cram.*—*Liv.* 1, 1.

Eumēnia, I. a city of Phrygia, built by Attalus in honour of his brother Eumenes, situated on the river Clurus.——II. A city of Thrace.——III. Of Caria. *Plin.* 5, 29.——IV. Of Hyrcania.

Eupatoria, a town of Pontus, on the Iris, "at its confluence with the Lycus; begun by Mithridates under the name of Eupatoria, it received from Pompey, who finished it, the name of Magnopolis. It appears to be that now called *Tchenikeh*." *D'Anville.*

Euphrates, a river of Asia, which rises in Armenia, and, forming in its course the western boundary of Mesopotamia, empties into the Persian gulf. "The Euphrates takes its rise from several sources; two branches in particular dispute the honour of being the principal; one, not far distant from the town of *Bayazid*," the ancient Ligua, "in the mountains named *Ala-Dag*, anciently the mountain Abus of which *Ararat* makes a part. This river, which bears the name of *Murad*, disappears under ground at a distance of four hours' travelling from *Bayazid*. It re-appears, and receives near *Melaskerd*," the ancient Mauro-Castrum, "another river of this name, and traverses all the district of *Turuberan*, the southern part of Armenia proper." In its passage through this country it receives the Telaboas, which the ten thousand met with between the sources of the Tigris and their passage of the Euphrates. Continuing its course towards the west, the Euphrates meets its other branch, which forms the eastern boundary of Armenia Minor, a little below Arabrace, *Arabkir*. The stream is formed by the junction of a small river, which rises near Arze, *Erzroom*, with the Lycus, whose sources are called in the country *Bing-gheul*, or the Thousand Fountains. These two rivers united do not equal the *Murad*, which Xenophon considers the real Euphrates. The *Frat* and *Murad* enclose the district Acilisene, whose

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apex is the point of junction. The river, now very considerable, descends towards the south, receiving the Arsanias, now *Arsen*, a stream which flows through the district of Sophene; although the name of Arsanias is not unfrequently applied to the *Murad*, which is doubtless the Euphrates crossed by the ten thousand, and "the same that Corbulo, charged with the conduct of the war in Armenia under Nero, makes issue from a district called Caranites, according to the report of Pliny. A little below" its junction with the *Arsen*, "and at a place of the same name, with the Elegia, or *Ilija*, near *Erzroom*, the Euphrates pierces the chain of mount Taurus; and this place is now called the *Pass of Nushar*." (*D'Anville.*) Having passed this, it winds along an elevated plain, but soon meeting with a fresh inequality of ground, forms a double cataract twenty-two miles above Samosata, or *Semisat*, the capital of Comagene, which is situated at the apex of a great parabola, by which this river, which hitherto appears to direct its course to the Mediterranean, turns suddenly towards the east and south. "In proportion as the Tigris and Euphrates approach one another, the intermediate land loses its elevation, and it is occupied by meadows and morasses. Several artificial communications, perhaps two or three that are natural, form a prelude to the approaching junction of the rivers, which finally takes place near *Korna*. The river formed by their junction is called *Shat-al-Arab*, or the river of Arabia. It has three principal mouths, besides a small outlet; these occupy a space of 36 miles. The southernmost is the deepest and freest in its current. Bars of sand formed by the river, and which change in their form and situation, render the approach dangerous to the mariner. The tide, which rises above *Bassora*, and even beyond *Korna*, meeting with violence the downward course of the stream, raises its waters in the form of frothy billows. Some of the ancients described the Euphrates as losing itself in the lakes and marshes to the south of Babylon; others consider the river formed by the union of the two as entitled to a continuation of the name of Euphrates. According to some, the Euphrates originally entered the sea as a separate river, the course of which the Arabs stopped up by a mound. This last opinion has been in some measure revived by a modern traveller (Niebuhr), who supposes that the canal of *Naar-Sares*, proceeding from the Euphrates on the north of Babylon, is continued without interruption to the sea. The bay called *Khore-Abdallah* would, according to this hypothesis, represent the ancient mouth of the river; but this bay existed in the time of Ptolemy under the name of the Sinus Mesanites. With regard to the canal *Nahr-Sares*, it appears for certain to rejoin the river near *Semawé*. The dry bed corresponding to the gulf of *Khore-Abdallah*, and on which we find the remains of the old city of *Bassora*, terminates in the Euphrates a little to the west of *Korna*. The Pallocopas, or the canal of *Koufa*, seems to extend no farther than the lakes on the south of Babylon. The continual changes to which this flat and movable ground is subject, the inundations of the rivers, and the works of human labour, concur to render the solution of these points impossible. There is also some uncertainty respecting the relative size of the Tigris and Euphrates. This last, certainly, has the largest course, but weakened by drains; it presents at *Hillah* a width not exceeding 420 feet; while the Tigris at Bagdat is more than 600. The inhabitants of the country, in order to irrigate their lands, dam up both the one and the other with dykes, which the historians of Alexander have, in their simplicity, mistaken for military bulwarks intended to check the progress of the Arabian pirates up the river. The Euphrates and the Tigris deposit no slime like the Nile; yet these natural irrigations are sufficient to make the fields of *Bagdat* the garden of Asia." (*Malte-Brun.*) The Euphrates is the Perah of the Old Testament. *Arrian.* 7, 7.—*Mela*, 3, 8.—*Plin.* 5, 26; 6, 27.—*Strab.* 2, 2, 130; 15, 1060.—*D'Anville.*

EUPHRATESIA, or EUPHRATENSIS, a name given to Comagene when a Roman province.

EURIPUS, a narrow strait which separates the island of Eubœa from the coast of Bœotia. Its flux and reflux, which continued regular during 18 or 19 days, and were uncommonly unsettled the rest of the month, was a matter of deep inquiry among the ancients; and it is said that Aristotle threw himself into it because he was unable to find out the causes of that phenomenon. *Liv.* 28, c. 6.—*Mela*, 2, c. 7.—*Plin.* 2, c. 95.—*Strab.* 9. The frequency of the currents, or rather of eddies, in this narrow channel, induced many among the ancients to believe that the tide ebbed and flowed through it more frequently than upon the open coast; and some of them maintained that this occurred no less than seven times during the day, and as many during the night. The effect of the wind upon this confined channel was sometimes such as to give it the appearance of a wild mountain torrent.

EURŌPA, one of the three grand divisions of the earth known among the ancients. It is bounded on the east by the Ægean Sea, Hellespont, Euxine, Palus Mæotis, and Tanais in a northern direction. The Mediterranean divides it from Africa on the south, and on the west and north it is washed by the Atlantic and Northern oceans. It is supposed to receive its name from Europa, who was carried there by Jupiter. *Mela*, 2, c. 1.—*Plin.* 3, c. 1, &c.—*Lucan.* 3, v. 275.—*Virg. Æn.* 7, v. 222. Malte-Brun gives the following table of distances from various points or extremities of this continent, containing an area of 500,000 square miles, and a population of 200,000,000. Length from *Cape St. Vincent* to the Ural mountains near *Ekaterineburg*, 1215 leagues; from *Brest* to *Astracan*, 860. Breadth across the Spanish peninsula, from *Cadiz* to *Cape Ortegal*, 210 leagues; from *Port Verdre* to *Bayonne*, (the narrowest part) along the line of the *Pyrenees*, 95 leagues; from the *Black Sea* to the *Baltic*, 268; from the *Caspian* to the *White Sea*, 485: and from *Cape Malapan*, the ancient Tænarum, in Greece, to *Cape North*, the greatest breadth of Europe, 870 leagues. Not all, nor even the greatest part, of the country lying within these several points was accurately known to the people of antiquity, though the boundaries given above demonstrate, that, except upon the north, they must have had a generally correct notion of its extent and limits.

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The strict and accurate acquaintance of the Greeks and Romans extended hardly beyond the limits of the *Dnieper* and *Dwina* on the east, and the southern borders of the *Baltic* on the north. The rest was vague conjecture and surmise, concerning vast islands extending in the northern ocean, and to which they gave the name of Scandinavia; and of impenetrable forests on the east and north-east, to which they gave the indefinite, and, as applied by them, unmeaning titles of Scythia and Sarmatia. Some intercourse they had, moreover, with the coasts of the Cimmerian Bosphorus, the *Straits of Caffa*, and the Palus Mæotis. The rivers, and even the mountains, of this continent, notwithstanding the Alpine chain and the elevation of mount Blanc, are on a diminutive scale in comparison with those of the other continents; and Malte-Brun observes that the whole peninsula would hardly be sufficient for the basin of one great river like the Nile. That very curious inquirer, the author of the Dissertation on the Cabiric Mysteries, observes, in regard to the derivation of the word, "the continent of Europe derived its name from the worship of Eur-op, the *Serpent of the Sun*; and not from the fabulous Europa. Herodotus justly explodes the notion of its being so called from the Persian princess, observing that she never saw the region which the Greeks denominated Europe; but that she was conveyed from Tyre into Crete, and from Crete into Africa." But, however we may choose to accept the derivation of this name, it is now very well understood that the whole country now known as Europe was not originally included in that designation. The Romans gave to that part of the coast which lay opposite to them, the name of Africa, which only, by gradual extension, came at last to signify the whole of the vast peninsula which now bears that appellation. The same was equally the case in regard to Asia; and from the parts contiguous to Europe, the name extended over the largest part of the world of the ancients. On the shores of the Propontis, a portion or region of Thrace was first denominated Europe, in the opinion of D'Anville, as being "the entrance of Europe, opposite the land of Asia;" but more probably, the first called by that name, which it communicated at an early period to one whole division of the earth. The capital of Europa, in the limited sense in which, according to this opinion, that title was first applied, was Heraclea, which continued among the Romans of the empire a place of some importance till the removal of the imperial seat to Byzantium, thenceforward *Constantinople*. "European languages may be divided into two great classes; the first consists of those which resemble one another, and have some affinity with the Sanscrit and Persic; the second comprises those in which such resemblance does not exist, or at all events is faint and indistinct. In the first class may be distinguished the Greek and partly the Latin, the Slavonic and its branches, the German and Scandinavian: in the second, the Finnic, the Celtic, and the Basque or Biscayan. It is impossible to determine whether such radical differences are to be attributed to two different Asiatic invasions or to two separate periods of civilization. Ten distinct RACES exist still in Europe, but the most ancient are, on the whole, the least numerous. The GREEKS, of whom the Pelasgi were a very ancient branch, after having peopled with their colonists the most of the coasts on the Mediterranean, now exist only in some provinces of Turkey, chiefly in the Archipelago and the Peloponnesus. The ALBANIANS are the descendants of the Illyrians, who mingled formerly with the Pelasgic Greeks, and at a later period with the modern; enough of their ancient language remains to enable us to discover its European character, and its connexion with the German and Slavonic. No trace is left of the ancient people that are supposed to have inhabited Thrace and the countries adjacent to the Danube; they were probably composed of different races, as the Phrygian, the Slavonic, the Celtic, and the Pelasgic; perhaps, too, what is strictly called the Thracian language, was the common source of the Phrygian, the Greek, the Illyrian, and even the Dacian or *Daki*. It is towards Thrace, mount Hemus, and the Lower Danube, that we can discover the earliest origin of European states; but these indications disappear if we traverse Asia Minor, or travel by the north round the Euxine Sea. The TURKS, the modern rulers of the Greeks, belong to the same family as the *Tartars*, and are scattered throughout *Russia* from the *Crimea* to *Kasan*; one of their colonies is established in Lithuania. That people, foreign to Europe, or who only occupied in ancient times the Uralian confines, are now domiciled in our peninsula, and probably fixed in it for ages; they are incorporated with the Greek races, and with the ancient nations of Asia Minor and Thrace. The *Turcomans*, of whom a branch is settled in Macedonia, have preserved incorrupted their Asiatic origin. Two great races have probably existed in the north-east of Europe for some thousand years. The vain Greeks and proud Romans despised the obscure names of SLAVONIANS and FINNS, (*Slavi* and *Finni*;) but these populous tribes have occupied, from the earliest dawn of history, all the countries comprehended under the vague and chimerical names of Scythia and Sarmatia. Almost all the topographical names of these countries are derived from the Slavonic and Finnic; a very small number owe their origin to the short empires of the Scythians, the Sarmatians, the Ostrogoths, and the Huns, the successive conquerors and rulers of these immense plains. It is probable that a Scythian nation, sprung from the Medes, ruled over the Finns and Slavonians, who formed the agricultural and pastoral tribes. The Sarmatians, who appear to have been of Tartar descent, mixed with the Scythians and their vassals; the Huns were another horde of the same people; both the one and the other came from the banks of the *Wolga* and the shores of the Caspian Sea. It is certain that, at the time in which they appeared in these countries, the banks of the Vistula and the Dnieper were peopled by Slavonic and Finnic tribes. The SLAVONIC nations are divided, according to their dialects, into three branches; first, the eastern Slavi, including the Russians, a people descended from the Roxelans or Roxolani, the Slavi and Scandinavians, the *Rousniacs*, in Galicia, the Servians or Slavi on the Danube, the Sclavonians, the Croatians, and others; secondly,

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the western Slavi, or the Poles, Bohemians, Hungarian Slavi, and the Sorabs or Serbs of Lusatia; thirdly, the northern Slavi or the Venedes of the Romans, the Wends of the ancient Scandinavians, a very numerous tribe, earlier civilized, but at the same time earlier incorporated in different states than the other two. The same tribe comprehends the remains of the German Wendes or Polabes, the Obotrites and Rugians, long since confounded with their conquerors the Germans; it also includes the Pomeranians, the Kassubs, subdued by the Poles; the ancient Prussians or Prutzi, exterminated or reduced to disgraceful slavery by their Teutonic conquerors; and lastly, the Lithuanians, the only branch which has retained some traces of its ancient language, although mixed with the Scandinavian and Finnic. The WALLACHIANS, in the ancient Dacia and the adjacent countries, are the descendants of the Getæ, the Slavi, and the Romans; their language resembles the Latin. The BULGARIANS are a Tartar tribe, that migrated from the neighbourhood of Kasan, and perhaps ruled over Finnic vassals; after having reached mount Hemus, they mingled with the Slavi on the Danube, and partly adopted their language. The FINNS, whom Tacitus designates under the name of Fenni, and Strabo under that of Zoumi, wandered probably from time immemorial in the plains of eastern Europe. Some of their tribes having mixed with other nations, were included by the Greeks among the European Scythians. Their descendants were subdued and driven to the north and the east by the numerous hordes of Slavonians. It is probable that the branches of the Finnic race are the Laplanders, who are also perhaps connected with the Huns, the *Esthes*, or ancient Esthonians and Livonians; the Permians incorporated with the Scandinavians, particularly the Norwegians, the last people founded a powerful state in the tenth century; lastly, the Hungarians or Magyars, who were composed of Finnic and Turkish tribes, and governed by Persians or Bucharians. Such are considered the ramifications of the Finnic race, or, as it is called in Russia, the *Tchoude*. There are, without doubt, many reasons that may induce some to regard the Hungarians as a separate branch, or at all events a mixed, though ancient people. The TEUTONIC nations, of which the most important are the Germans, the Scandinavians, and the English, are situated to the west of the Slavonians and Finns, in the western and central regions of Europe. The GERMANS, on account of their different dialects, may be divided into two classes; the inhabitants of the mountains on the south, and those of the plains on the north. The *high German*, and its harsh and guttural dialects, are spoken in Switzerland, Swabia, Alsace, Bavaria, the Austrian States, Silesia, and Transylvania. The softer dialects, or the low German, may be again divided into Dutch and Flemish, or into all that remains of the ancient Belgian, which extended from the Zuider-zee to Sleswick; and into *low* or *old Saxon*, which was spoken from Westphalia and Holstein to eastern Prussia. We ought, lastly, to mention the Saxon, as holding an intermediate place between these two German dialects, almost as different from each other as the Italian and the French. The Saxon is the language of Franconia, and of the higher orders in Livonia and Esthonia. The SCANDINAVIAN nations, or the Swedes, Goths, Norwegians, Danes, and Jutlanders, form a distinct race from the German nations, and were separated from them at a remote period. Still, however, there is some resemblance between them and the Dutch, the Frieslanders, and the low Saxons. All that remains of the ancient Scandinavian, as it was spoken in the ninth century, is retained in the Dalecarlian, the old Norwegian of the valleys of Dofre, in the dialect of the Feroe islands, and the Norse, the language of the Shetland islanders. Two others, or rather modern dialects, the Swedish and the Danish, are both of them branches of the ancient Scandinavian; but in the progress of civilization they have lost much of their strength, and even of their copiousness. A third dialect, that of Jutland, retains the marks of the old Anglo-Saxon, which has some affinity with the ancient Scandinavian. The ENGLISH and SCOTS in the lower part of Scotland, are sprung from Belgians, Saxons, Anglo-Saxons, Jutlanders, and Scandinavians. Their different dialects united and modified, formed the old English or the *Anglo-Dano-Saxon*, a language which was corrupted by the sudden introduction of barbarous Latin and barbarous French at the Norman invasion; but its ancient character was not thus destroyed; it was afterwards slowly but gradually improved. It must be confessed, however, that the dialects spoken in Suffolk, Yorkshire, and in the low counties of Scotland, bear a stronger resemblance than the English to the Teutonic tongues. The languages derived from the Latin are now spoken in the west and the south of Europe; but it is necessary to make, in connexion with the subject, some remarks on certain nations that were oppressed and subdued. No distinct trace remains of the Etruscans, the Ausonians, the Osci, and other indigenous states, or such at least as were anciently settled in Italy. The words Celts and Iberians are no longer used in France, Spain, and Britain; but under other denominations we may discover the descendants of these great and ancient nations. The BASQUES, confined to the western base of the Pyrenees, still retain one of the most original languages in our part of the world; it has been proved that it is a branch of the Iberian, which was spoken in eastern and southern Spain, and was common also in Aquitanian Gaul. The CELTS, one of the primitive European races, were most widely scattered in different countries. We may learn from the earliest histories of Europe, that they were settled at a remote epoch on the Alps and in the whole of Gaul, from which they migrated into the British islands and the central and western regions of Spain; at a later period they inundated Italy, Thrace, and Asia Minor. The Hibernians are an old branch of the same people; and according to some authors, the highlanders of Scotland are a colony of the native Irish. The *Erse* or Gaelic is the only authentic monument of the Celtic language; but it may be readily admitted that a nation so widely extended must have been incorporated with many states whose dialects are at present extinct. BELGIUM was at one period inhabited by Celts and Germans,

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but it may be proved that the earlier inhabitants were of Celtic origin; the Belgians, having conquered parts of England and Ireland, mingled with the native Celts, and were afterwards subdued by the Anglo-Saxons of Wales, Cumberland, and Cornwall; from these districts they returned to the continent, and peopled lower Brittany. The *Gaulois* or Gallic that is still spoken, is derived from the Belgian, which is very different from the Celtic, and the more modern dialect of lower Brittany is composed of several others; the Gauls called their language the Kumraigh or the Kymri, and the Latin authors of the middle ages den minated the people Cambrians; some geographical writers have incorrectly styled them Cimbres. Such are the three native and ancient races of western Europe. The language of the Romans, particularly the popular dialect or *Romana rustica*, came gradually into use in different countries it was thus mixed with native languages, and gave rise to provincial idioms; the purer Latin was spoken in the towns and churches. The irruption of the northern states, all of them, or almost all of them, of Teutonic origin, introduced new confusion and new idioms into the Latino-Gallic and Latino-Iberian dialects; the language of the Troubadours, of which the seeds had been sown in a very remote age, appeared about the same time in western Europe. From it emanated the Italian, the Lombard, Venetian, and Sicilian dialects, and also the *Provençal*, the *Oc* or Occitanian, the Limosin and Catalonian. The old French and some of its dialects, as the Walloon and that of Picardy, must have existed for many centuries before the French name was known; to the same source must be attributed the modern Spanish, or the Castilian and Gallician. We are entitled to conclude from this imperfect account of the ancient European languages, that the three most populous races were the Romano-Celtic in the south and west; the Teutonic in the centre, the north, and north-west; and the Slavonic in the east. The Greek, the Albanian, the Turkish, and the Finnic languages in the east; the Basque, the Celtic or *Erse*, and the Gaelic or Kymric, however interesting to the philologist, are considered secondary by the political arithmetician. These seven languages are not spoken by more than twenty-five or twenty-seven millions in Europe, whilst the three great races comprise a European population of more than a hundred and seventy-five millions. Europe reckons among its inhabitants the descendants of Arabians; they are distinguished in the island of Candia by the name of *Abadiotes*, and are confounded with the natives in the south of Spain. There are also two tribes of Kalmucs, who lead a wandering life between the Wolga and the Don. We may likewise mention the Jews that are dispersed throughout Europe, Zigeunes or gypsies, an ancient Indian caste, and other tribes of the same sort, that are treated with greater or less severity." *Malte-Brun.*

Eurotas, a river of Laconia, now the *Ere*, or *Vasilico Potamos*. Its source was in Arcadia, near Asea, and the springs of the famous Alpheus. For some distance this stream is lost beneath the surface of the ground, (*Vid. Alpheus,*) but rising again in the Laconian territory near Belmina, it takes a southerly course, and running almost midway between the Saronicus Sinus and the Myrtoan Sea upon the east, and Messenia on the west, it discharged itself into the Laconic gulf. All the streams of Laconia poured their waters into this largest of the Peloponnesian rivers, by means of which they paid their tribute to the sea. On the banks of the Eurotas stood Sparta, the great capital of Laconia and of the Peloponnesus, and, for a short time, of all Greece; besides which, innumerable towns and villages gave to its margin the appearance of a regular and continuous settlement.

Eurytanes, the greatest of the three principal tribes into which the Ætolian people were divided. They occupied the northern part of Ætolia, from the lake Trichonis to the borders of Thessaly. The Eurytanes are said by Thucydides to have been a barbarous people, speaking a language foreign to the Greeks, and uncivilized in their habits and lives.

Euxinus Pontus, one of the principal reservoirs of the great rivers which drain the continent of Europe. This celebrated sea is situated between Europe and Asia, forming a part of the line of separation, and encroaching upon the boundaries of both. In antiquity, the countries which bordered upon this remarkable basin were on the south, Mysia, Bithynia, Paphlagonia, and Pontus in Asia, and the Byzantine peninsula upon the side of Europe; the western shore was peopled by the Thracians, the Scythians, and the Cimmerians; upon the north, a great variety of tribes, chiefly Sarmatian, occupied the coast between the Tyras and the Tauric Chersonese; the eastern and north-eastern shores for the most part constituted the kingdom of Colchis between this coast and Taurica, the waters of the Palus Mæotis passing through the Cimmerian Bosphorus, emptied into the Euxine, which disgorged itself again on the opposite side, through another narrow strait into the Propontis; thence, again through the Hellespont into the Ægean and the Mediterranean, of which it constituted the principal basin and first depositary. It was frequently called by the ancients, Pontus, without any peculiar name or designation, as the only body of water in those regions which could be called a sea; but many distinguishing appellations were afterwards given to it, derived either from some peculiar property or appearance in its waters or its coast, from tradition; or lastly, from the character of the tribes which were settled on its shores. It was anciently called *ἄξεινος*, *inhospitable*, on account of the savage manners of the inhabitants on its coasts. Commerce with foreign nations, and the plantation of colonies in their neighbourhood, gradually softened their roughness, and the sea was no longer called Axenus, but Euxenus, *hospitable*. The Euxine is supposed by Herodotus to be 1387 miles long and 420 broad. Strabo calls it 1100 miles long, and in circumference 3125. It abounds in all varieties of fish, and receives the tribute of above 40 rivers. It is not of great depth, except in the eastern parts; whence some have imagined that it had a subterraneous communication with the Caspian. It is called the *Black* sea from the thick dark fogs which cover it. *Ovid. Trist.* 3, el. 13, l. 4, el. 4, v. 54.—*Strab.* 2, &c.—*Mela*, 1, c 1.—

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Plin. 3.—*Herodot.* 4, c. 85. The principal rivers that empty into the Euxine or *Black Sea*, are the *Don*, formerly the Tanais, through the Palus Mæotis, the *Dnieper*, Danapis, and Borysthenes; the *Bog*, which joins the Dnieper at its embouchure, and the *Dniester*, Danaster or Tyras, which emptied north of the mouths of the Danube. All these rivers drain the Russian empire, formerly Sarmatia, between the Volga and the Danube, east of a line drawn from Moscow to Warsaw. The Danube itself, the principal tributary of this body of water, supplies it from the streams collected in its course of 1500 miles from Germany, the Alps, and the greater part of Turkey north of the *Balkans*, the Hæmus of antiquity.

F.

Farabis, now *Farfa*, a river of Italy in the territories of the Sabines, called also *Farfarus*. *Ovid. Met.* 14, v. 334.—*Virg. Æn.* 7, v. 715.

Fabraterĭa, now *Falvaterra*, a town of Latium, situated on the Latin Way. It belonged first to the Volsci, but as early as 424 U. C. placed itself under the protection of Rome. It was colonized 628 U. C. *Cram.*

Fabricius pons, "the bridge which connects the island in the Tiber with the left bank of that river. Dio Cassius speaks of it as having been built of stone soon after the conspiracy of Catiline; whence it might be inferred that a wooden one existed previously on the same spot. Its modern name is *Ponte di quattro Capi*." *Cram.*

Fæsulæ, a considerable town of Etruria, 25 miles to the south-east of Pistoria, and a short distance to the north-east of *Florence*; "its ruins and name are preserved in the well-known hill and village of *Fiesole*. It is noticed for the first time in history by Polybius, in his account of the early wars between the Gauls and the Romans. We find Fæsulæ subsequently mentioned as one of those colonies which Sylla established to reward his adherents; and we know that Catiline made it the chief hold of his party in Etruria. It was still a flourishing city in the time of Pliny and Ptolemy." *Cram.* The author of a "Tour through part of France, Switzerland, and Italy," gives this account of the modern *Fiesole*. "A walk of about 4 miles brought us to Fæsulæ, one of the 12 ancient cities of Etruria, and famed in those days for its skill in divination and interpretation of omens. Parts of the ancient walls, being stones of immense size, piled without cement one upon the other, still remain. Within the last 12 years an amphitheatre has been discovered by digging. A portion of the rising seats and steps; a reservoir for water under an arch; together with several vaulted caves, supposed for the wild beasts; and entrances for the people, remain in excellent preservation. A church dedicated to, and containing the corpse of St. Alexander, was built in the 6th century on the site of a temple supposed sacred to Bacchus. Its 14 ancient Ionic columns support the roof, while outside the door stands the very altar where Pagan incense formerly smoked in honour of the jolly god. *Fiesole* is placed on the summit of a high hill, and the delighted eye ranges on every side, over one unbounded prospect of the riches of nature perfected by cultivation, and embellished with innumerable villas which seem to extend even to the distant Appenines." At *Fiesole* are the church of St. Lawrence, adorned by the skill of Michael Angelo: the splendid mausoleum of the first six Grand Dukes of Tuscany; and the Laurentian library, which owes its origin to Cosmo de Medici. Here are several curiosities; among them the famed Pandects of Justinian, found at Amalfi in 1137; also the oldest manuscript Virgil extant, with the notes of a Roman consul of the 5th century; likewise a Horace, with Petrarch's own hand-writing in it, and notes; and a complete copy of Terence's six plays, written throughout by Boccaccio, in a beautiful hand. *Polyb.* 2, 25; 3, 82.—*Cic. Cat. Orat.* 2, 9.—*Bell. Cat.* 31.—*Plin.* 3, 5.

Falerii, or Falerium, a town of Etruria, to the south-west of Fescennium, "the capital of the ancient Falisci, so well known from their connexion with the early history of Rome. Much uncertainty existed respecting the site of this city; but it seems now well ascertained that it occupied the position of the present *Civita Castellana*. Falerii, according to *Dion. Hal.* (1, 21.) belonged at first to the Siculi; but these were succeeded by the Pelasgi, to whom the Greek form of its name is doubtless to be ascribed, as well as the temple and rites of the Argive Juno, and other indications of a Greek origin which were observed by that historian, and with which Ovid, who had married a lady of that city, seems also to have been struck, though he has followed the less authentic tradition, which ascribed the foundation of Falerii to Halesus, son of Agamemnon. We find the epithet of Æqui commonly attached to the Falisci by the poets, as they are said to have paid particular attention to the laws of equity; and it is supposed the Romans derived from them their feciales and other ceremonies for making war or peace; but Strabo seems to have considered this word as part of their name, rather than an adjunct. The same writer states, that many conceived the Falisci to be a peculiar people, distinct from the Tuscans, and having a language of their own. They formed part, however, of the Etruscan confederacy, and constituted one of its principal states. The early wars of the Falisci with Rome are chiefly detailed in the fifth book of Livy, where the celebrated story of Camillus and the school-master of Falerii occurs. It was not, however, till the third year after the first Punic war that this people was finally reduced. The waters of the Faliscan territory were supposed, like those of the Clitumnus, to have the peculiar property of communicating a white colour to cattle." *Cram.*—*Strab.* 5, 226.—*Plin.* 3, 5.—*Ovid. Am.* 3, *Eleg.* 13, *Fast.* 4, 73.—*Æn.* 7, 695.—*Liv.* 4, 23.—*Plut. Vit. Camill.*—*Polyb.* 1, 65.

Falernus ager, a district in Campania, contiguous to the Ager Calenus, celebrated "as producing the best wine in Italy, or indeed in the world. Without pretending to fix the limits of this favoured portion of Campania with scrupulous accuracy, it seems evident, from the testimony of Livy and Pliny, that we must regard it as extending from the Massic hills to the Vulturnus. That part of the district which grew the choicest wine was distinguished by the name of Faustianus, being that of a village about

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six miles from Sinuessa." *Cram.* Eustace considers the cause of the decline of Italian wines in the estimation of the connoisseur, and is inclined to attribute it to a change in the taste of the Italians, and not to any alteration in the climate or want of skill in the cultivation of the vine. "The modern Italians are extremely sober; they drink wine as Englishmen drink small beer, not to flatter the palate but to quench the thirst. In the cultivation of the vine, very little attention is therefore paid to the quantity or perfection, but merely to the quality of the produce. Not so the ancients; they were fond of convivial enjoyments; they loved wine, and considered it not only as a gratification to the palate, but as a means of intellectual enjoyment and a vehicle of conversation. To heighten its flavour, therefore, to bring it to full maturity by age, in short, to improve it by every method imaginable, was with them an object of primary importance; nor can it heighten surprise that in circumstances so favourable the vine should flourish. Yet with all this encouragement, the two most celebrated wines in Italy, the Cæcuban and the Falernian, had lost much of their excellency and reputation in Pliny's time; the former, in consequence of a canal drawn across the vale of Amyclæ by the emperor Nero; and the latter, from its very celebrity, which occasioned so great a demand, that the cultivators, unable to resist the temptation, turned their attention from the quality to the quantity." *Classical Tour*, vol. 2, p. 322.—*Sil. Ital.* 7, 159.—*Hor.* 1, od. 20.—*Propert.* 4, *El.* 6.—*Liv.* 22, 13.—*Plin.* 14, 6.

FĂLISCI. *Vid. Falerii.*

FANUM FORTUNÆ, now *Fano*, a town of Umbria, on the Flaminian Way, between Pisaurum and Sena Gallica, and near the river Metaurus. "About seven miles further, (from *Pesaro*), is *Fano* (Fanum Fortunæ), a well-built and very handsome town. One of the gates of *Fano* is a triumphal arch of Augustus; a gallery or portico of five arcades was built over it at a late period, that is, under Constantine; the whole is, or was, Corinthian. The theatre was a noble and commodious edifice, but has been so long neglected, that it has at present much the appearance of a ruin." *Eustace's Classical Tour.*

FARFĂRUS. *Vid. Fabaris.*

FAVENTIA, now *Faenza*, a town of Gallia Cisalpina, situated on the Via Æmilia, between Ariminum and Bononia, and nearer the latter than the former. "It is noted in the history of the civil wars of Rome for the defeat of Carbo's party by that of Sylla." *Cram.*—*Liv. Epit.* 88.—*Vell. Paterc.* 2, 28.—*Strab.* 5, 216.

FAUSTIANUS AGER *et* VICUS. *Vid. Falernus Ager.*

FELSINA. *Vid. Bononia.*

FELTRIA, now *Feltre*, a town of Venetia, on a branch of the Flavis, and on a road, which, leaving the Via Æmilia at Concordia, joins at Tridentum "the great road which leads now, as formerly, from Italy into Germany by the pass of the *Brenner*, a mountain to which, with the adjacent Alps, the Tridentini communicated their name. It was a town of some consequence, as would appear from inscriptions." *Cram.*—*Plin.* 3, 19.

FENNI, or FINNI. *Vid. Europa.*

FERENTĪNUM, I. a town of Etruria, now *Ferenti*, situated on the right of the Via Cassia to one going from Rome. Horace probably alludes to this town (1 *Epist.* 17.) "From Vitruvius, who speaks of some valuable stone quarries in its neighbourhood, we collect that it was a municipium: Strabo ranks it with the lesser towns of Etruria; but it is remarked that Frontinus names it among the colonies of that province. The emperor Otho's family was of that city." *Cram.*—*Strab.* 5, 225.—*Suet. Oth.*—*Tacit. Hist.* 2, 50. *Ann.* 15, 53.——II. A town of Latium, "now *Ferentino*, about eight miles beyond Anagnia, on the Via Latina. It appears to have belonged originally to the Volsci, but was taken from them by the Romans, and given to the Hernici. It is afterwards mentioned as being in the possession of that people (*Liv.* 9, 43); but subsequently it appears to have fallen into the hands of the Samnites, unless the name of Ferentinum be corrupt in the passage of Livy referred to (10, 34). It should be observed also, that Stephanus Byz., who is not, however, much to be depended upon with respect to Italian cities, assigns Ferentinum to this people. According to Livy, Ferentinum, though subject to Rome, was governed by its own laws, but in the time of Gracchus it had become a municipal town; for Aulus Gellius quotes part of an oration, in which that celebrated character inveighed against the conduct of a Roman prætor who had most tyrannically ill-treated two quæstors of Ferentinum. Cluverius is mistaken in supposing Ferentinum to have been a colony; in the passage he quotes from Livy (35, 9), we should read Thurinum, and not Ferentinum." *Cram.*—*Liv.* 4, 51; 9, 43.—*Aul. Gell.* 10, 3.

FERENTUM, or FORENTUM, a town of Apulia, now *Forenza*, about 8 miles south of *Venosa*, and on the other side of mount Vultur. *Cram.*—*Horat.* 3, od. 4, v. 15.—*Liv.* 9, c. 16 and 20.

FERŌNIÆ LUCUS, a grove with a temple and fountain, situated in Latium, and sacred to the goddess Feronia. It is thus described by *Eustace:* "Between two and three miles from Terracina, a few paces from the road, a little ancient bridge crosses a streamlet issuing from the fountain of Feronia.

Viridi gaudens Feronia luco. *Virg.* 7, 800.

The grove in which this goddess was supposed to delight has long since fallen; one only solitary ilex hangs over the fountain. The temple has sunk in dust, not even a stone remains! Yet she had a better title to the veneration of the benevolent than all the other goddesses united. She delighted in freedom, and took deserving slaves under her protection. They received their liberty by being seated on a chair in her temple, inscribed with these words, *Bene meriti servi sedeant; surgant liberi.*" (*Vid. Servius, quoted by Cluverius.*) *Classical Tour.*

FESCENNIUM, or FESCENNIA, a town of Etruria, near the Tiber. It is now *Galese*. Here that species of poetry was first cultivated, which was sung or declaimed during the pomp of sacrifices or celebration of marriages; whence the ancient nuptial hymns of the Romans were called Fescennine. "It is evident, however,

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that these Etruscan songs, or hymns, were of the very rudest description, and probably never were reduced to writing. They were a kind of *impromptus*, composed of scurrilous jests, originally recited by the Italian peasants at those feasts of Ceres which celebrated the conclusion of their harvests; and they resembled the verses described by Horace, *Epist. Lib.* 2, *Ep.* 1." *Dunlop's Roman Literature.*

FIBRĒNUS, a small river of Latium, which empties into the Liris, and now bears the name of *Fiume della Posta*. Above its junction with the Liris, it forms a small island, now *S. Domenico Abate*, which belonged to Cicero, and where was laid "the scene of his dialogues with Atticus, and his brother Quintus, on legislation. He describes it in the opening of the book as the property and residence of his ancestors, who had lived there for many generations: he himself was born there, A. U. C. 646. The island afterwards came into the possession of Silius Italicus." *Cramer.—Martial.* 11. ep. 49.—*Silius*, 8, 401.

FICULEA, or FICULNEA, a town of Latium, beyond mount Sacer, at the north of Rome. Cicero had a villa there, and the road that led to the town was called *Ficulnensis*, afterwards *Nomentana Via. Cic.* 12.—*Att.* 34.—*Liv.* 1, c. 38, l. 8, c. 52.

FIDĒNÆ, or FIDĒNA, a town of the Sabines, near the Tiber, at a distance of between four and five miles from Rome, originally an Alban colony, "but fell subsequently into the hands of the Etruscans. According to Dionysius, it was conquered by Romulus soon after the death of Tatius; he represents it as being at that period a large and populous town. It would be tedious to enumerate the different attempts made by this city to emancipate itself from the Roman yoke; sometimes with the aid of the Etruscans, at others in conjunction with the Sabines. Its last revolt occurred A. U. C. 329, when the dictator Æmilius Mamercus, after having vanquished the Fidenates in the field, stormed their city, which was abandoned to the licentiousness of his soldiery. From this time we hear only of Fidenæ as a deserted place, with a few country-seats in its vicinity. In the reign of Tiberius, a terrible disaster occurred here by the fall of a wooden amphitheatre during a show of gladiators, by which accident 50,000 persons, as Tacitus reports, or 20,000 according to Suetonius, were killed and wounded. (*Ann.* 4, 62.) From the passage of Tacitus here cited, it appears that Fidenæ had risen again to the rank of a municipal town." The site of the ancient city is probably near *Castel Giubileo. Cram.—Dion. Hal.* 2, 23, and 54.—*Liv.* 1, 6; 4, 9.—*Strab.* 5, 226.

FIDENTIA, a town of Gallia Cisalpina, to the south of the Padus, on the Via Æmilia between Placentia and Parma. Here "Sylla's party gained a victory over Carbo. From the martyrdom of Saint Donninus, Fidentia has obtained the name of *Borgo San Donnino*." *Cram.—Vell. Paterc.* 2, 28.—*Liv. Epit.* 88.—*Plin.* 3, 15.

FIRMUM PICENUM, a town of Picenum, situated about five miles from the sea, on which stood the Castellum Firmanorum, now *Porto di Fermo*. It was colonized towards the beginning of the first Punic war, and is accordingly styled in ancient inscriptions as Col. Augusta Firma. The modern town of *Fermo* is yet a place of some note in the *Marca d'Ancona. Cram.—Plin.* 3, 13.—*Strab.* 5, 241.

FISCELLUS MONS, that part of the Appenines which separated the Sabines from Picenum. At its foot the Nar rises. It was, according to VARRO, the only spot in Italy in which wild goats were to be found. *Cram.—Plin.* 3, 12. —*R. Rust.* 2, 1.

FLAMINIA VIA. *Vid. Via.*——PORTA, one of the gates of Rome, added by Aurelian.

FLANATICUS SINUS, a bay of the Flanates, in Liburnia, on the Adriatic, now the *gulf of Quarnaro. Plin.* 3, c. 19 and 21.

FLANO, a commercial town on the Illyrian side of the Flanaticus Sinus, to which it is supposed by many to have imparted its name.

FLEVO, a canal which was excavated by order of Drusus, to convey the waters of that branch of the Rhine, which, among the many mouths of that river, retained its proper name, with the northern ocean, and to drain the country of the Frisii through which it passed. In the centre of this country or thereabouts, was a lake of considerable magnitude, called also Flevo, and through this lake passed the Isala or *Yssel* to the sea. The lake appears to have owed its origin to this canal. "This canal," says D'Anville, "by a derivation of the waters of the Rhine into the *Yssel*, had expanded to such a degree as to form a considerable lagune or lake, whose issue to the sea was fortified by a castle bearing the same name. This lagune, having been in the progress of time much increased by the sea, assumed the name *Zuyder-zee*, or the *Southern Sea*; and of several channels which afford entrance to the ocean, that named *Vlie* indicates the genuine egress of the Flevo." *D'Anville.—Tacit. Ann.* 2, c. 6, l. 4, v. 72.—*Plin.* 4, c. 15.—*Mela*, 3, c. 2.

FLORENTIA, the chief town of Tuscany, is comparatively a modern city. It extends on both sides of the Arno at the present day, though, when first founded, and for a long time afterwards, it served for little else than as a port and market of the older town of Fæsulæ. In the time of Cæsar a colony was first established there, and by the period at which the barbarians first began their incursions into Italy it had become a respectable city. It suffered, however, very much in the wars which those savage conquerors brought upon Italy, and no indications of its future splendour are to be found in any era of its early history. During the reigns of the dukes of Tuscany, Florence was not a capital city; and Lucca, till about the epoch of the accession of the catholic countess Matilda, enjoyed the rank and character of principal among the cities of Tuscany. From that time, however, Florence took its place among the first cities, not merely of Tuscany but of all Italy; and by the year 1300 it had assumed a rank for power and learning that placed it far before any other city of Europe. Neither the literature nor the arts, nor yet the proud and independent spirit of the early Greeks, gave them any boast over the Florentines of the period that succeeded; and Florence remained, till the commencement of the era of modern history, the first city of Europe for her arts, her letters, and the independent character of her citizens. *Tacit*

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Ann. 1, c. 79.—*Flor.* 3, c. 21.—*Plin.* 3, c. 5.

Fons Solis, a fountain, cool at mid-day and warm at the rising and setting of the sun. *Herodot.* 4, c. 181. *Vid. Hammon.*

Formiæ, now *Mola di Gaeta*, one of the most ancient towns of Italy. It was near the borders of Campania in Latium, upon the Caietanus Sinus, and all antiquity concurred in fixing there the seat of the fabled Læstrigones. Formiæ was a favourite residence of Cicero, who was also treacherously murdered there on being proscribed by the second triumvirate. *Liv.* 8, c. 14, l. 38, c. 36.—*Horat.* 1, od. 20, v. 11, l. 3, od. 17. *Sat.* 1, 5, v. 37.—*Plin.* 36, c. 6.

Formianum, a villa of Cicero near Formiæ, near which the orator was assassinated. *Cic. Fam.* 11, ep. 27, l. 16, ep. 10.—*Tacit. Ann.* 16, c. 10.

Formio, a river emptying into the Flanaticus Sinus, and forming, till the reign of Augustus, the eastern boundary of Italy. The modern name is *Risano*. *Plin.* 3, c. 18 and 19.

Fortunatæ Insulæ, islands at the west of Mauretania in the Atlantic Sea. They are supposed to be the *Canary Isles* of the moderns, though only two in number, at a little distance one from the other, and 10,000 stadia from the shores of Libya. They were represented as the seats of the blessed, where the souls of the virtuous were placed after death. The air was wholesome and emperate, the earth produced an immense number of various fruits without the labours of men. When they had been described to Sertorius in the most enchanting colours, that celebrated general expressed a wish to retire thither, and to remove himself from the noise of the world and the dangers of war. *Strab.* 1.—*Plut. in Sertor.*—*Horat.* 4. od. 8, v. 27.—*Epod.* 16.—*Plin.* 6, c. 31. "Those of them that lie nearest the continent were called Purpurariæ, as Juba, king of Mauretania, intended to establish there a manufactory for purple dye. The more remote being specially denominated the *Fortunate Isles*, we must recognise in them *Lançarota* and *Forteventura*. Canaria has given the name of *Canaries* to these islands in general." These islands were the most western of all the lands with which the ancients were acquainted; and from the fables in which their poets indulged in regard to them, we may suppose that their knowledge of these distant places was not improved by frequent communication. The Peak of Teneriffe rises in one of these islands, in the form of a pyramid, to an enormous height, and being covered with snow upon the summit, is supposed to have given the name of Nivaria to the island on which it stood. All knowledge of the Insulæ Fortunæ was lost to the ignorant ages that saw and succeeded the fall of the empire. They were again discovered about the year 1330, by the crew of a vessel driven thither by the impetuosity of a storm.

Forum Romanum. "It is collected from Livy and Dionysius, that the Forum was situated between the Capitoline and Palatine hills; and from Vitruvius we learn that its shape was that of a rectangle, the length of which exceeded the breadth by one third. From these data, which agree with other incidental circumstances, it is generally thought that the four angles of the Roman Forum were formed by the arch of Severus at the foot of the Capitol; the arch of Fabian, which was placed at the termination of the Via Sacra; the church of *St. Theodore*, at the foot of the Palatine; and that of the *Consolazione*, below the Capitol. The ground which it occupied is now commonly known by the name of *Campo Vaccino*. The Forum was first adorned with porticoes and shops by Tarquinius Priscus. We hear of its being surrounded also with temples, basilicks, and innumerable statues; among which were those of the twelve deities, named Consentes Urbani, whereof six were males and six females. The first object to be considered in a detailed examination of the Forum is the position of the Rostra. It is well known that this name was given to the elevated seat from whence the Roman orators and men in office addressed the assembled people; from the circumstance of its having been adorned with the beaks of some galleys taken from the city of Antium. When Livy applies the word *templum* to this structure, we are to understand him as alluding rather to the reverence with which it was regarded by the Romans, as being a consecrated place, than to its size or shape. It appears that the Rostra were first placed opposite the middle of the south side of the Forum, near the Comitium, and that part where the senate usually met. Julius Cæsar removed the Rostra from the position they first occupied, and placed them close under the Palatine hill, near the south-western angle of the Forum. From this circumstance the new Rostra were commonly known by the name of Julian. Amongst the illustrious characters who enjoyed the distinction of having their statues placed near the Rostra, we may notice Sylla, Pompey, and Augustus. Likewise the ambassadors who might perish in the discharge of their public functions: as in the instance of those who were put to death by order of Lars Tolumnius, king of Veii, and of Teuta, queen of the Illyrians. Above the Rostra was the Curia, or senate-house, sometimes called Hostilia from having been originally built by Tullus Hostilius. The ascent to it from the Forum was by a flight of steps. It was repaired, and probably embellished, by Sylla; soon after which it was set on fire, on the occasion of the corpse of P. Clodius being burnt in it by the populace, when it was totally destroyed. Somewhat behind the Curia was the Comitium, a space of ground, as it appears, elevated above the rest of the Forum, which was appropriated to the meetings of the Curiæ in the early days of Rome, and subsequently to the trials of civil causes. Here also delinquents were publicly scourged. This area was at first uncovered, but a roof was added nine years after the entrance of Hannibal into Italy, that is, 542 A. U. C. The celebrated Capitoline marbles, so called from the circumstance of their being preserved in the modern *Campidoglio*, were discovered in the sixteenth century, and lately other fragments of the same records have been found on the supposed site of the Comitium; hence it is conceived that these monuments were commonly affixed to some part of that building. The following buildings appear to have been connected with this edifice. The Græcostasis, a hall in which the envoys of foreign nations awaited the answer of the senate on the subject of their mis-

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sica. It was burnt, together with the Curia Hostilia, by the partisans of Clodius after his death, but was afterwards rebuilt by Antoninus Pius. A Senaculum, or building in which the senate met on extraordinary occasions. The Basilica of Opimius, and a small temple of Concord. This temple was of bronze, and was built and consecrated by C. Flavius, a Curule Ædile. The famous fig-tree, called Ruminalis, under which Romulus and Remus were said to have been suckled by the she-wolf, grew in the area of the Comitium. An image of the animal and her nurslings was cast in bronze, and placed under this tree. To the right of the Curia stood the Basilica Porcia, built by Porcius Cato when consul, A. U. C. 564, and is thought to have been the first edifice of that kind which was erected in Rome. Plutarch informs us that it was the hall in which the tribunes of the people sat to administer justice. That part of the Forum which lay at the foot of the Palatine is known to have been called Velia, and perhaps there was a street of this name leading up to the hill just mentioned, one summit of which might be thence called Veliensis. In the Velia stood the temple of the Penates, supposed to have been brought by Æneas from Troy. In the court of this temple was a palm-tree planted by Augustus. This edifice was burnt in the great fire which occurred under Nero. Under the Palatine was a celebrated temple of Castor and Pollux, said to have been erected to those deities for the aid which they were supposed to have afforded to the Romans in the battle fought near the lake Regillus. It was situated near a fountain commonly called the lake of Juturna.

At quæ venturas præcedit sexta Calendas;
Hæc sunt Ledæis templa dicata Deis,
Fratribus illa Deis fratres de gente Deorum
Circa Juturnæ composuere lacus.

According to Nardini, the Forum had four outlets on the side that we are now considering, which looks to the west and to the Tiber. These were the Vicus Jugarius, Vicus Tuscus, Via Nova, and a branch of the Via Sacra. The first of these streets is supposed to have derived its name from an altar of Juno, surnamed Juga, because she presided over marriages. It passed at the foot of the Capitol, and terminated opposite the Porta Carmentalis. In this street we must place the house of the seditious Spurius Mælius, which being razed to the ground, the space which it occupied was afterwards called Æquimælium. Livy mentions a great fire which broke out in this part of the city, and lasted two nights and a day. The Vicus Tuscus was a little to the south of the street above mentioned, and consequently nearer the Palatine; it appears to have led from the Forum to that part of the city which was called the Velabrum, and from thence to the Circus Maximus. The fourth street which issued from the western angle of the Forum seems to have been a continuation or branch of the Via Sacra. Between the Via Nova, and that part of the Via Sacra above described, was the celebrated temple of Vesta, in which the eternal flame was preserved, and where the Palladium, saved from the ruins of Troy, was also deposited. This temple was erected by Numa, together with the neighbouring building called the hall of Vesta which was afterwards added, having been originally the dwelling of that king.

Hic focus est Vestæ, qui Pallada servat et ignem.
Hic fuit antiqui regia parva Numæ.

If we now turn to the north side of the Forum, being that which is under the Capitol, we shall have to notice the following buildings. The arch of Severus, which is yet entire, and is known to have been erected in honour of the victories of that emperor, and his two sons Geta and Caracalla, over the Parthians. The name of Geta has been erased, and supplied by other letters. The temple of Concord, stood, as we are informed by Festus, between the Capitol and the Forum; while we learn from Plutarch that it fronted the Comitium, and was built by order of the senate in consequence of a vow made by Camillus. It was for a long time supposed that the architrave, supported by eight pillars of the Ionic order, which is yet standing at the foot of the Capitol, originally formed part of this temple; but it seems now agreed that this opinion is erroneous, and some late discoveries have brought to light, as it is thought, the area of the temple of Concord, near the ruins supposed to belong to the temple of Jupiter Tonans, and somewhat lower than the architrave and pillars above mentioned. Close to the temple of Concord was the Senaculum, or occasional senate-house, in which, by the advice of Cicero, decisive measures were determined upon against Catiline and his associates. Contiguous to this last building was the temple of Saturn, situated at the foot of the ascent called Clivus Capitolinus. The date of its construction is not known, but it was considered as one of the most ancient edifices of Rome. We learn from Plutarch, that Valerius Publicola selected this building for a public treasury, to which use it appears to have been appropriated ever after. Still lower, and in the vacant space of the Forum, was the celebrated Milliarium Aureum, from which it has been supposed by some antiquaries, and more particularly by D'Anville, that all the roads which lead to the different parts of the empire were measured; but though this idea seems to derive some support from a passage in Plutarch's life of Galba, it is evident from Pliny, that the Milliarium Aureum was that point in the Forum from which the distances to the several gates of the city were alone reckoned. All the Roman ways had already been measured in the time of C. Gracchus, as Plutarch informs us. Milliarium Aureum was erected by Augustus. In the open space of the Forum stood also the tribunal of Aurelius Cotta, the prætor, which appears to have been a court of justice surrounded by steps like an amphitheatre, in order that the people might sit and hear the trials decided there. In the centre of the Forum was the celebrated Lacus Curtius, so called, according to some accounts, from Metius Curtius, a Sabine officer, who, in the engagement between Tatius and Romulus, was nearly immersed in its muddy hollow. According to others, from Curtius, a Roman knight, who from a spirit of devotion to his country leaped into it on horseback, after the oracle had declared that

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this dangerous gulf could not otherwise be closed. This bog having in process of time become dry, an altar was erected on the spot. It was the custom also to erect pillars in the Forum commemorative of great victories and achievements; of this kind were the Pila Horatia; the column of C. Menius, who conquered the Latins and placed the Rostra in the Forum; the rostral column of Duilius, who gained the first naval victory against the Carthaginians. The Puteal Libonis, mentioned by ancient authors as being in the Forum, was either an altar or a tribunal, and certainly the haunt of usurers and money lenders. There was a statue of Marsyas near the above-mentioned spot, which seems likewise to have been frequented by the same description of persons, who came probably to have their causes tried.

Deinde ego dormitum, non sollicitus, mihi quod cras
Surgendum sit mane; obeundus Marsya, qui se
Vultum ferre negat Noviorum posse minoris.

The celebrated temple of Janus is known to have stood in the Forum, though it is not easy to determine the precise situation which it occupied. Procopius says it was a small square edifice of bronze, containing a statue of Janus, placed in front of the Curia, and a little above the chapel of the three Fates. It is probable, however, that he does not mean the ancient Curia Hostilia; as the temple of the three Fates or Parcæ is known to have stood near the church of *S. Adriano*, distinguished in old ecclesiastical writings by the title of "in tribus Fatis." Ovid seems to imply, that this edifice, consecrated to Janus, stood close to two Fora, which are supposed to be those of Cæsar and Augustus. Great confusion has arisen on the subject of the building in question, from the number of temples and arches erected to Janus in different parts of the city. The one of which we are now speaking was built by Romulus and Tatius, and was distinguished by the title of Quirinus. According to Suetonius, this was the temple which Augustus closed for the third time from its foundation after the battle of Actium, which statement is confirmed by Horace,

. . . . . *et vacuum duellis*
Janum Quirini clausit, et ordinem
Rectum, et vagantí frænа licentiæ
Injecit——

Livy speaks, however, of a temple of Janus built by Numa in the Argiletum, to which he applies the fact above stated. This seems to have been called Janus Geminus; or perhaps the two buildings were designated by that name, as it appears that they were always closed together. Besides the temple of Janus, there were three arches dedicated to this god in different parts of the Forum, as we learn from Horace. The central one was the usual rendezvous of brokers and money-lenders. On the eastern side of the Forum were the Tabernæ Argentariæ, or bankers' shops, called also Novæ, to distinguish them from the Tabernæ Veteres; which stood, as we have seen, in another part of the Forum. It was near this spot, as we learn from Livy, that Virginius shed the blood of his daughter to save her honour. On the same side was the statue of Venus, surnamed Cloacina. We hear also of the Stationes Municipiorum as being in this part of the Forum. These were probably rooms where the municipal deputations from different parts of the empire met previous to their appearing in court, whenever they had any cause to plead. The Basilica of L. Æmilius Paulus is supposed to have occupied the site of the church of *St. Adrian*, if that modern structure be not in a great measure formed from the materials of the ancient building. This Basilica was erected by L. Æmilius Paulus, who was consul A. U. C. 702, out of the sum of 1500 talents sent him by Cæsar from Gaul, in order to gain him over to his side. Appian, who relates the same fact, says it was one of the most splendid edifices of Rome; and Pliny speaks of its columns of Phrygian marble as most worthy of admiration. This building was repaired successively by different individuals of the Æmilian family under Augustus and Tiberius. In this vicinity we hear also of a temple of Hadrian, erected to the memory of that emperor by Antoninus Pius. Connected with the great Forum of Rome, the whole of which has now been described, were two on a smaller scale, built by Julius Cæsar and Augustus. That which Cæsar erected, as Appian states, was not for the purposes of trade, but was used for pleadings, and meetings on public business. Its principal ornament was a magnificent temple of Venus Genetrix, with a highly prized statue of that goddess, and one of Cleopatra by her side. Several other statues, and some pictures belonging to this temple, are noticed by Pliny. In front of this edifice was an equestrian statue of Cæsar. The horse of bronze gilt was said to be the celebrated figure of Bucephalus, the work of Lysippus. Dio. Cassius asserts that the great Forum was inferior in beauty to that of Cæsar, upon the area of which alone, according to Suetonius, 4000 sestertia, or upwards of 800,000*l.* of our money, had been expended. Contiguous to it, but nearer the Capitol, was the Forum of Augustus, which seems to have been entirely appropriated to law business. Suetonius informs us that it was of no great extent, that emperor being unwilling to inconvenience persons whose houses stood in the way of his improvement. It boasted, however, of a double portico, adorned with several statues and pictures, and a temple consecrated to Mars the avenger, which Augustus had vowed to that deity during the civil war. It was ordered by Augustus that the senate should always hold their consultations on the affairs of war in this temple. The Forum of Trajan, which occupied the extreme portion of the eighth region, between the Capitol and Quirinal, was yet more extensive and magnificent than any of the structures which have been hitherto described. It is stated by Ammianus Marcellinus, that no part of Rome excited so much wonder and admiration in the emperor Constans and the Persian prince Hormisdas, when viewing the city, as this superb Forum and its stupendous assemblage of buildings. It was surrounded with a portico, the top of which was crowded with equestrian statues and military ornaments, principally in bronze. Its chief buildings consisted of a basilica, a triumphal arch, a temple, and a library. The

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famous column which yet remains entire, points out more particularly the situation of the Forum now under consideration, to the splendour of which it doubtless added considerably. It was erected by order of the senate in commemoration of Trajan's victories over the Daci, which are described in the bas reliefs with which the shaft of the pillar is ornamented. The ashes of Trajan, it is said, were contained in an urn placed on the summit, an honour, as Eutropius observes, which never had been paid to any before that emperor. At the angle formed by the Via Nova and Valabrum, was the tomb and statue of Acca Laurentia, the wife of Faustulus and nurse of Romulus and Remus, to whom an annual sacrifice was offered on this spot. Here were also the chapel and grove of the Lares, and likewise a temple of Fortune built by Lucullus. Nearer the Circus Maximus was the Forum Boarium, so called from a brazen bull which stood in the centre.

Pontibus et magno juncta est celeberrima Circo
Area, quæ posito de bove nomen habet.

According to Pliny, this figure was brought to Rome from Ægina. It probably served to denote the business carried on in this Forum, which was, in fact, the sale of oxen, according to Livy. We learn from the same author, and from Pliny, that this part of Rome was the scene of a barbarous sacrifice, which was not entirely abolished even in the latter's time. It consisted in burying alive two persons of each sex belonging to some hostile nation. We must now turn to the Capitoline hill, which contained the citadel and fortress of Rome. Three ascents led to its summit from the Forum. 1st, By the 100 steps of the Tarpeian rock, which was probably on the steepest side, where it overhangs the Tiber. 2d, The Clivus Capitolinus, which began from the arch of Tiberius and the temple of Saturn, near the present hospital of the *Consolazione*, and led to the citadel by a winding path. 3d, The Clivus Asyli, which, being less steep than the other two, was on that account the road by which the triumphant generals were borne in their cars to the Capitol. This ascent began at the arch of Septimius Severus, and from thence, winding to the left, passed near the ruined pillars of the temple of Concord as it is commonly but improperly called, and from thence led to the Intermontium. The Capitoline hill is said to have been previously called Saturnius, from the ancient city of Saturnia, of which it was the citadal. Afterwards it was known by the name of Mons Tarpeius; and finally it obtained the appellation first mentioned, from the circumstance of a human head being discovered on its summit in making the foundations of the temple of Jupiter. It was considered as forming two summits, which, though considerably depressed, are yet sufficiently apparent. That which looked to the south and to the Tiber, was the Tarpeian rock or citadel; the other, which was properly the Capitol, faced the north and the Quirinal. The space which was left between these two elevations was known by the name of Intermontium. It was on this part of the Capitoline mount that Romulus established his Asylum, which appears to have been an enclosure formed by a thick plantation of trees and underwood, having a small temple within, consecrated to some unknown divinity." *Cram. Anc. It.*

Forum Appii, I. a town of Latium, on the Appia Via. *Cic.* 1, *Att.* 10.—*Horat.* 1, *Sat.* 3, v. 3.——II. Augustum, a place at Rome. *Ovid. Fast.* 5, v. 552.——III. Allieni, a town of Italy, now *Ferrara*. *Tacit. Hist.* 3, c. 6.——IV. Aurelia, a town of Etruria, now *Montalto*. *Cic. Cat.* 1, c. 9.——V. Claudii, another in Etruria, now *Oriolo*.——VI. Cornelii, another, now *Imola*, in the Pope's dominions. *Plin.* 3, c. 16.—*Cic. Fam.* 12, ep. 5.——VII. Domitii, a town of Gaul, now *Frontignan* in Languedoc. ——VIII. Voconii, a town of Gaul, now *Gonsaron*, between Antibes and Marseilles. *Cic. Fam.* 10, ep. 17.——IX. Flaminii, a town of Umbria, now *San Giovans*. *Plin.* 3, c. 14. ——X. Gallorum, a town of Gaul Togata, now *Castel Franco* in the Bolognese. *Cic. Fam.* 10, ep. 30.——XI. Also a town of Venice, called *Forajuliensis urbs*, now *Friuli*. *Cic. Fam.* 12, ep. 26.——XII. Julii, a town of Gallia Narbonensis, now *Frejus* in Provence. *Cic. Fam.* 10, ep. 17.—*Strab.* 4.——Many other places bore the name of *Forum* wherever there was a public market, or rather where the prætor held his court of justice, (*forum vel conventus*,) and thence they were called sometimes *conventus* as well as *fora*, into which provinces were generally divided under the administration of a separate governor. *Cic. Ver.* 2, c. 20, l. 4, c. 46, l. 5, c. 11.—*Vatin.* 5, *Fam.* 3, ep. 6 and 8.—*Attic.* 5, ep. 21.

Fosi, a people of Germany contiguous to the Cherusci, in whose ruin they were involved when the victories of Germanicus extended the Roman empire beyond the Rhine.

Fossæ, I. the straits of *Bonifacio*, between Corsica and Sardinia, called also Tephros. *Plin.* 3, c. 6.——II. Drusi, or Drusiani, a canal, eight miles in length, opened by Drusus from the Rhine to the Issel, below the separation of the Waal. [*Vid. Flevo.*] *Suet. Claud.* 1.—*Tacit. Hist.* 5, c. 23.——III. Mariana, a canal cut by Marius from the Rhone to Marseilles during the Cimbrian war, and now called *Galejon*. Sometimes the word is used in the plural, *Cassæ*, as if more than one canal had been formed by Marius. *Plin.* 3, c. 4.—*Strab.* 4.—*Mela*, 2, c. 5,

Franci, a German people, or rather a generic term for a confederation of certain Germanic tribes. Much labour has been spent in the attempt to ascertain the original seats of these warlike people, but they have all been more or less unsuccessful, except where directed to the examination of particular divisions of the league. There can be little doubt, however, that they all were branches of the greater Suevic nation, detached, perhaps, at different periods from the parent stock. They formed, moreover, the most important body of the German nation at the time that they first became known to the Romans. At this time they dwelt between the Albis, *Elbe*, the Mœnus, *Mayne*, the *Rhine*, and the *Northern Ocean*, in the modern countries of Franconia, Thuringia, Hesse Frisia, and Westphalia; or, according to the present political division of Germany, the kingdoms of Hanover and Holland, a part of Prussia, Saxony, the smaller German states, a part of the kingdom of Bavaria, and the Grand Duchy of

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the Rhine. This famous league appears to have been formed about the year two hundred and forty. The principal people of the Francic association were the Cherusci, by whom the Roman legions of Augustus were destroyed, to the disgrace of the name of Varus and the imperial arms; the Chauci, the Catti, and the Sicambri. These resistless barbarians, in the reign of Gallienus, having forced the passage of the Rhine, the limits and bulwark of the empire, and crossing the last defences of the distant province of Hispania, the vainly trusted ramparts of the Pyrenees, brought devastation and slaughter into the defenceless region of Tarraconensus. From thence they crossed over into Africa, where they renewed the barbarities to which they seemed to have been invariably excited in those ages by the Roman name, the appearance of Roman manners, and the recollection of the long Roman usurpations. But through all these manifestations of an unyielding character, and an uncompromising and savage independence, the Roman discipline still reached its end in subduing, to a partial and temporary allegiance, such of these fierce people as remained in their seats in Germany. The emperor Probus removed them in great numbers to colonize the most distant regions of his dominions; and a body established in conformity with this policy, near the Phasis on the Euxine Sea, attested the power which the Roman arms had acquired over the refractory Germans. From this settlement, however, resulted consequences unexpected, and involving the fate of a great part of Europe for centuries afterwards. These barbarians, discontented with their situation in an unknown, distant, and inhospitable country, resolved to abandon it, and seizing on some vessels which they found in one of the ports on the Euxine, they ventured themselves upon the unknown seas. Through the Euxine, the Propontis, the Hellespont, the Ægean, and the Mediterranean, this bold colony, till then untried upon the waters, carrying the same irresistible fury in their way, arrived at the *Straits of Gibraltar*, the renowned Pillars of Hercules, and launching into the open ocean, returned in their frail barks, the first circumnavigators of Europe, to the lands of their countrymen, the coasts of Batavia and Frisia, by the *Rhine*, the *Ems*, and the *Elbe*. After this memorable exploit, the northern barbarians became no less formidable by sea than by land to the countries of Europe; and the reduction of a part of Gaul, the conquest of Britain, and all the long series of the Danish and Norwegian piracies and victories, were the fruits of this bold and successful adventure. The leader under whom the Francs thus returned to their homes is one of those, who, in the obscurity of history, lay claim to the introduction of a new religion, and to the title of a supreme divinity, under the name of Odin among his countrymen. It is more probable, however, that admiration of his achievement first conferred upon him the title of a deity, long before worshipped in Germany, and that succeeding generations confounded the deity and the deified through ignorance and error. An uneasy and precarious authority still marked the power of the Empire over the people of the north; but when the emperor Constantius invited them to cross the Rhine, and allowed them, on condition of aiding against his enemies, to establish themselves within that barrier of the empire, the Francs and Allemani, regardful as little of the rights of his subjects as of those of his enemies, established themselves on the ruin of whole provinces and people in those regions, from which they extended themselves indefinitely over the empire, but from which they were never again to be removed. The Franci first settled themselves in a part of *Brabant*, then called Toxandria, and originated there the empire of the French. Established in their new abodes, the Franks began to assume, in some degree, the manners and feelings of those among whom they had taken up their homes, and a gentler influence than that of conquest began to effect what attempted conquest had failed to do, in producing a gradual assimilation to the Roman character and a regard for the Roman name. Hence, on the invasion of Gaul by the Suevi, Vandali, Alani, and Burgundiones, the Franci were found on the side of Stilicho and the Empire, resisting, though unsuccessfully, the incursion which constituted, according to the opinion of Gibbon, "the fall of the western empire beyond the Alps." In the reign of the third Valentinian, the king of the Franks, who held his royal court at Dispargum, a village between the modern *Brussels* and *Louvain*, and who still retained the characteristics of his German ancestry, courage and a fierce spirit of enterprise and gain, resolved upon the conquest of the Belgic province of Gaul; and under his conduct his subjects effected their first settlement in the country to which they were subsequently to transmit their name. The son of Clodion, Meroveus, began the dynasty and line of the Frank kings, which was confirmed a few years afterwards, about 486 A.D. by Clovis, "who in 30 years," says Gibbon, "accomplished the establishment of the French monarchy in Gaul. Twenty-five years afterwards," continues the same historian, "Justinian, yielding to the Franks the sovereignty of the countries beyond the Alps which they already possessed, absolved the provincials from their allegiance, and established on a more lawful, though not more solid foundation, the throne of the Merovingians." The name of Franci is of doubtful origin; but the ferocious courage of the people to whom it belonged, their unquenchable fondness for liberty, and their success in maintaining it, have caused the general belief that this name was intended to designate its possessors as more peculiarly endued with these attributes than any of the people by whom they were environed. While the Franks continued a German people, though we hear of their chiefs, who exercised a kind of royal power, it was by no means of that nature which became afterwards the attribute of sovereignty and the inherent right of the sovereign. Their laws were few and simple; and those which formed the Salic and the Ripuarian customary or prescriptive law, being, in the reign of Dagobert, collected and revised, were formed into a code, the basis and the constitution of those institutions by which France was afterwards to be governed for almost a thousand years, and which still exclude the daughters of its monarchs from the throne. The Franks were converted to christianity in the reign of Clovis, about the period of the establish-

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ment of their rule in the ancient province of Gaul.

Frĕgellæ, a famous town of the Volsci in Italy, on the Liris, destroyed for revolting from the Romans. *Bal.* 5, v. 452.—*Liv.* 8, c. 22, l. 37, c. 10, &c.—*Cic. Fam.* 13, ep. 76.

Frentāni, a people of Samnite origin, but at an early period separated from the Samnites, and constituting a separate and independent state. The little country of the Frentani, though it may at one time have been more widely extended, was, in the time of Augustus, confined within the river Aternus, *Pescara*, and the Tifernus, *Biferno*; the former of which separated them from the Marrucini, while the latter flowed between their territory and Campania. Its greatest length was on the Adriatic, from the shores of which it extended in the interior to the borders of Samnium. *Strab.*—*Liv.* 9, 45.—*App. Civ. Bell.* 1, 39.

Fretum, (*the sea*), is sometimes applied by way of eminence to the Sicilian Sea, or the straits of Messina. *Cæs. C.* 1, c. 29.—*Flor.* 1, c. 26.—*Cic.* 3, *Att.* 1.

Frisii, a German people, north of the mouth of the Rhine, and extending thence upon the coast across the *Yssel* and the canal of Drusus, to the mouth of the Amisea, *Ems*. The spreading of this canal and the lake which it formed (*Vid. Flevo*), submerged a great portion of the country of the *Frisons* or Frisii, which now lies under the Zuyder Zee, or appears at its mouth in the form of the islands *Texel*, *Vlieland*, *Schelling*, *Ameland*, *Schiermonickoog*, &c. What remains now constitutes the districts of *Friesland*, *Overyssel*, and *Groningen*.

Frusino, now *Frosinone*, a small town of the Volsci, on one of the branches of the Liris. *Juv.* 3, v. 223.—*Liv.* 10, c. 1.—*Sil.* 8, v. 399.—*Cic. Att.* 11, ep. 4 and 13.

Fucinus lacus, a celebrated Italian lake in the territory of the Marsi, now *Lago Fucino* and *Lago di Celano*. The circumference of this lake was not less than 40 miles, and as it had no visible outlet, the surrounding country was frequently inundated by its extensive sheet of water. It was believed, according to a vulgar tradition of the Romans, that the waters of the Pitonius did not mingle with those proper to the lake, but that, preserving a much greater degree of coolness, they passed under the bed of the lake, and emerging again, assumed the name of Aqua Marcia. Suetonius relates that Julius Cæsar and his successor had both intended to secure the neighbouring people from the effects of the inundations of this body of water, by effecting an artificial drain, but that they were deterred by the difficulty and the expense of the undertaking. "The emperor Claudius," proceeds that writer, "entered upon the task of draining the superfluous waters of the Fucine lake, not less from the expectation of gain than from the hope of glory, when several individuals proposed to furnish the means, on condition that they should receive the lands to be thus recovered. After eleven years of labour, although he had kept at the work no less than 30,000 men incessantly employed, he succeeded with the greatest difficulty in excavating a canal of three miles in length through a mountain which he was obliged in part to dig through, and in part absolutely to level." *Suet. Claud.* 20. The lake, surrounded by a ridge of high mountains, is not more than 12 feet deep on an average. *Plin.* 36, c. 15.—*Tacit. Ann.* 12, c. 56.—*Virg. Æn.* 7, v. 759.

Fulginates, a people of Umbria, whose chief town was Fulginum, now *Foligno*. *Sil. It.* 8, v. 462.—*Plin.* 1, c. 4, l. 3, c. 14.

Fundanus, a lake near Fundi in Italy, which discharges itself into the Mediterranean. *Tacit. Hist.* 3, c. 69.

Fundi, a town of Italy near Caieta, on the Appian road, at the bottom of a small deep bay called *Lacus Fundanus*. This town was very early admitted to the privileges of Rome, except that the inhabitants were not admitted to the exercise of the right of suffrage, to which the Romans attached so much importance, and which they accorded with such reluctance to the neighbouring districts. This privilege was granted to them A. U. C. 564. The veterans of Augustus afterwards formed a colony in this place. *Horat.* 1, *Sat.* 5, v. 34.—*Liv.* 8, c. 14 and 19, l. 38, c. 36.—*Plin.* 3, c. 5.—*Cic. Rull.* 2, c. 25.—*Tacit. Ann.* 4, c. 59.—*Strab.* 5.

G.

Gabæ, a city on the northern borders of Sogdiana, supposed by D'Anville to be the same as the present *Kauos*, and among the first places in which Alexander signalized himself in the countries of the east, beyond the well known regions of the Asiatic peninsula.

Gabali, and Gabales, a people of Aquitania, near the borders of Narbonensis. They were subordinate to the Arverni, and dwelt in the country lying between the possessions of the Cadurci and the Velauni. Their chief town was Anderitum, now *Anterieux*, in *Auvergne*. *Plin.* 4, c. 19.

Gabaza, the same as Gabæ. *Curt.* 8, 4.

Gabellus, now *La Secchia*, a river falling in a northern direction into the Po, opposite the Mincius. *Plin.* 3, c. 16.

Gabii, a city of the Volsci, built by the kings of Alba, but now no longer in existence. It was taken by the artifice of Sextus, the son of Tarquin, who gained the confidence of the inhabitants by deserting to them, and pretending that his father had ill-treated him. Romulus and Remus were educated there, as it was the custom at that time to send there the young nobility, and Juno was the chief deity of the place. The ruins of her famous temple are said to be still visible near a spot called *L'Osteria del Pantano*. Before this place the banished Camillus retrieved the character of the Romans, who had seen their capital in the hands of the Barbarians, by the final and total defeat of the Gauls. The Cinctus Gabinus was a peculiar mode of folding the toga, which the Gabini are said to have adopted for the sake of giving more ease to their motions when suddenly summoned from a sacrifice to the field. *Virg. Æn.* 6, v. 773, l. 7, v. 612 and 682.—*Liv.* 5, c. 46, l. 6, c. 29, l. 8, c. 9, l. 10, c. 7.—*Ovid. Fast.* 2, v. 709.—*Plut. in Romul.*

Gades, a town of Bætica in Spain, on the Atlantic, now *Cadiz*, equally important and celebrated in antiquity and among the moderns. It was early founded by the Tyrians, in compliance, according to Strabo, with the command

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of an oracle. The ancients place it on an island connected by a causeway with the coast of Spain; but the probability is that alluvial changes have transformed the aspect of the coast in that region, and incorporated the former island with the great peninsula. The inhabitants retained to the last the characteristics of the people from whom they sprung, and their vessels were continually seen on every sea which the navigation of their times had been able to compass. "This island," says Strabo, "arrived at such a pitch of fortune, that though it is situated in the farther regions of the earth, it yet surpasses all in fame, and only yields to Rome." Five hundred Roman knights were a part of the stable population of this place; a greater number than any of the towns of Italy could boast with the exception of Padua alone. The Greek name for this place was Gadira, but it was also called Cotynusa. The first was but the Greek form of the Phœnician name, which signified *a hedge*. After the accession of Octavius to the imperial sceptre, with the title of Augustus, a colony was established at Gades, which took the name of Augusta Julia. On the same island the ancients placed the town of Erythea, sacred to Juno. *Vid. Erythea. Horat.* 2, od. 2, v. 11.—*Stat.* 3, *Sylv.* 1, v. 183.—*Liv.* 21, c. 21, l. 24, c. 49, l. 26, c. 43.—*Plin.* 4, c. 23.—*Strab.* 3.—*Cic. pro Gab.*—*Justin.* 44, c. 4.—*Paus.* 1, c. 35.—*Ptol.* 2, c. 4.—*Paterc.* 1, c. 2.

GADĪTĀNUS SINUS, an arm of the ocean setting into the coast of that part of Spain which is now *Andalusia*, and was called by the Romans Bætica. It was between the *Straits of Gibraltar*, Fretum Herculeum, and the mouth of the Bætis, (the *Guadalquiver*,) and is now called the *Gulf of Cadiz*.

GADITANUM FRETUM, the same as Herculeum Fretum, or *Straits of Gibraltar*.

GÆTŪLIA, a country of Libya, near the Garamantes, which formed part of king Masinissa's kingdom. The country was the favourite retreat of wild beasts, and is now called *Bildulgerid*. The people are called *Berbers*, and reside in the lofty regions of Atlas. *Sallust. in Jug.*—*Sil.* 3, v. 287.—*Plin.* 5, c. 4.

GALATA, I. a town of Syria.——II. An island near Sicily.——III. A town of Sicily.——IV. A mountain of Phocis.

GĂLĂTÆ, the inhabitants of Galatia. *Vid. Galatia.*

GĂLĂTĬA, or GALLOGRÆCIA, a large country of Asia Minor, originally belonging to Phrygia, having Bithynia and Paphlagonia on the north; Pontus and Cappadocia on the east; on the south, Cappadocia and Phrygia; and Phrygia alone upon the west. This name was given to the country when the Gauls, about 270 B. C., after the defeat of their leader Brennus in his designs against Rome, passing over into Bithynia, extorted from the king a territory for themselves and their posterity. The compound, Gallogræcia, was also derived from this Gallic settlement, and from the Greeks, who, in the time of Alexander, established themselves in the same district of country. The two races must have kept themselves distinct for many generations; since, in the time of St. Paul, when the common dialect was Celtic, we find that apostle addressing the Galatians in the language of Greece, or rather, perhaps, as we should say, in Syro-Greek. The preaching of St. Paul was as much almost as three centuries after the Gallic invasion; and their language, whatever it was, we find to have been still preserved for at least 200 years longer. The principal Gallic tribes which emigrated to these distant seats were the Tolistoboii, who fixed themselves on the borders of Phrygia; the Trocmi, towards Cappadocia; and the Tectosages, who occupied the country in the direction of Bithynia and Paphlagonia. Their chiefs or kings were called by the Greeks, Tetrarchs; and the sovereign power was divided in each district among a number of individuals, of whom no one was absolute or independent of the rest or of the council of nobles. These tetrarchs were long, in fact, dependants upon Rome; under the favour, however, and protection of Pompey, Dejotarus, one of these tetrarchs, obtained the supremacy, and ruled as king alone. To him succeeded Amyntas, the creature of Antony, in whose reign, Galatia, his kingdom, was extended beyond its natural limits, within those of Lycaonia and Pisidia. This extensive region before the death of Amyntas was reduced by Augustus to a province of the empire. At a later period Galatia was divided into two provinces by Theodosius, the second Galatia being called Salutaris. This was a permanent subdivision, confining Galatia within the ancient boundaries, beyond which they had been extended for a time over a part of Pontus and Paphlagonia. On the other hand, the Galatians had lost a portion of the territory that seemed naturally to belong to them, between the mountains and the mouth of the Halys. The principal town of Galatia was Ancyra, the capital of the Tectosages, the modern *Angoura*; Pessinus, famous for the worship of Cybele, belonging to the same; Gordium, the ancient capital of the country before the arrival of the Gauls, on the Sangarius, and called, on its rebuilding in the time of Augustus, Juliopolis; Tavium, belonging to the Trocmi, on the borders of Pontus, and Eccobriga, a Celtic name, on the Halys. The northern parts of Galatia towards Bithynia rose into mountains, which, with the name of Olympus, divided those countries. The principal rivers, the Sangarius and Halys, arose, the former on the borders of Phrygia, and traversed the western corner of Galatia, passing into Bithynia; and the latter in Cappadocia and the mountains of Cilicia, watering the eastern section of Galatia, and passing from that country between Pontus and Paphlagonia to the sea. The part towards the source of the Sangarius belongs only to Galatia, which claimed the middle course of the Halys, the boundary of the dominions of Crœsus. The name of Gallogræcia, which seems to indicate the origin of the people by whom this part of the peninsula was inhabited, has not been sufficient to allay the doubts which etymologists and others have entertained and excited in regard to the true derivation of the inhabitants of Galatia. It is observed, that the Treveri, whose language was said by St. Jerome to have been the same as that of the Galatians, were a German people, and that Treves was also a city of Germany.

GĂLĒSUS, now *Galeso*, a river of Calabria, flowing into the bay of Tarentum. The poets

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have celebrated it for the shady groves in its neighbourhood, and the fine sheep which feed on its fertile banks, and whose fleeces were said to be rendered soft when they bathed in the stream. *Martial.* 2, ep. 43, l. 4, ep. 28.—*Virg. G.* 4, v. 126.—*Horat.* 2, od. 6, v. 10.

GALILÆA, a part of Palestine, between the coast upon the west, Samaria upon the south, Batanea upon the east, and the mountains of Antilibanus upon the north. It was extremely fertile and populous; and while inhabited by a Jewish population, was the dwelling-place of the tribes of Aser, Naphtali, part, of Dan, together with Zebulon and Issachar. The later Galilæans are known to have been a mingled race of Assyrians and Hebrews, the former established in the country on its subjugation by the Babylonish kings, and the latter, descendants of such of the Jewish tribes as were enabled to conceal themselves in those regions, the property of which was thus transferred to stranger hands. After the extension of the first sect of Christians, and before that name was assumed by them, they were generally designated by the epithet of Galilæan, bestowed on them in derision or contempt. The division of Galilee was into Galilee Superior, towards Phœnicia and the mountains; and Galilee Inferior (*the Lower*), on the boundaries of Samaria. The former of these was called also Galilæa Gentium, or *Galilee* of the Gentiles, both on account of its greater remoteness from the limits of Judæa, and from the intermixture of the Tyrian people and manners, which from the time of king Solomon had begun to distinguish the people in the northern parts of his realm. *Vid. Decapolis.*

GALLIA, properly so called, was bounded on the east by the Rhine, Rhætia, and the Alps, which separate it from Gallia Cisalpina; on the south by the Mediterranean and the Pyrenees; on the west by the ocean; and on the north by the ocean and the Rhine. Thus enclosed on every side by the natural barriers of the mountains, the ocean, the sea, and the Rhine, with a surface happily divided into mountains, and plains, and valleys, watered by fertilizing rivers; Gaul was prepared by nature for the abode of a numerous and enterprising people. Few countries are so advantageously intersected with rivers. The Rhine receives the Mosella, *Moselle;* the Vahalis, or *Waal*, joins the Mosa, *Meuse*, or *Maes*, which also receives the Scaldis, *Scheldt*, some distance from its mouth. On the western side of Gaul are the Sequana, *Seine*, with its tributaries, of which the chief one is the Matrona, *Marne;* the Ligeris, *Loire*, which receives the Elaver, *Allier;* the Garumna, *Garonne*, with which the Duranius, *Dordogne*, unites near its mouth; and the Aturus, *Adour*, near the base of the Pyrenees. On the southern or Mediterranean side is the Rhodanus, whose tributaries are the Arar, *Saone*, Isara, *Isere*, and Druentia, *Durance*. The principal mountains of Gaul are Jura, Vogesus, *Vosges*, and Cebenna, *Cevennes*. Gallia took its name from that of its inhabitants, whom the Romans called Galli, converting into a Latin word the term Celtæ, by which the nation styled themselves; or, perhaps, more properly the word *Gaël*, whence the Latin Galli and the Greek Γάλατα. Some etymologists have traced the name Celtæ to Κέλης, "a horseman;" and Galatæ, to γάλα, "milk," in reference to the complexion of the Gauls, thus referring both those appellations to the Greek. Properly the Celtæ were the occupants of a third part of Gaul, according to the account of Cæsar; but Diodorus (*lib.* 5.) informs us, that all the nations from the Pyrenees to Scythia were called Gauls; and we may gather from Strabo that a fourth part of the known world was possessed by the Celtæ; and, in fact, the Germans, Gauls, and even the Hispani, were called Celtæ by the Greeks. The Gauls, who had migrated from eastern regions towards the west, till they had arrived in the country called from them Gallia, having at length attained in this favoured region a degree of prosperity which justified a diminution of the population by migration to other lands, at length determined on sending expeditions in the direction of the land whence their race originally sprung. In the reign of Tarquinius Priscus, the Bituriges enjoyed an ascendency over the rest of the Gallic nations, and their king exercised regal authority over all Gaul. It was at this time that the disposition to migrate manifested itself. Accordingly, Ambigatus king of the Bituriges, gave his nephews Bellovesus and Sigovesus each command over a powerful body of adventurers. The Gauls, under Sigovesus, took the direction of the Hercynian forest, which they passed through; they then penetrated Illyria, and established themselves in Pannonia. This branch of the Gauls, retaining the restless spirit which characterized the nation at large, at length formed a plan of further conquest, B. C. 281. They divided their army into three parts. One directed its efforts against Macedonia, and returned to their homes after having defeated and slain Ptolemy Ceraunus, the Macedonian king. Another division laid waste Ætolia, and advanced to plunder Delphi, under the conduct of Brennus (younger than the conqueror of Rome.) The Gauls were repulsed and almost exterminated, and that by the miraculous interposition of the deity in defence of his favoured shrine, according to the fictions of Grecian superstition. The third branch, commanded by Leonorius and Lutarius, advanced to Thrace, took Byzantium and Lysimachia, *Hexamili;* and having crossed the Hellespont, successfully aided Nicomedes, king of Bithynia, against Zybœa. They then subdued Ionia and Æolis, and at length established themselves near the Halys, giving name to Galatia or Gallogræcia. Bellovesus took the route by the Alps to Italy, where he defeated, and expelled from their possessions, the Tuscans, who then occupied the country between the Alps and the Padus. Here he founded the city of Mediolanum, *Milan*. The Cenomani, who had accompanied him, settled in the vicinity of Brixia and Verona; the Salluvii, in the neighbourhood of the Ticinus. The Boii and Lingones, who, upon crossing the Alps, found all the country north of the *Po* already seized upon, crossed the river, and driving before them not only the Etruscans, but also the Umbrians, established themselves between the *Po* and the Appenines. The Senones pushed their conquest still farther, and occupied the region bordering on the Hadriatic, and extending from the Ufens, *Montone*, near Ravenna, to the Æsis, *Etino* near

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Ancona. The northern part of Italy being now in the possession of Gallic tribes, was called Gallia; and, for distinction's sake, the two Gauls were named, in reference to their situation this side or the other side of the Alps as regarded Rome, respectively, GALLIA CISALPINA and GALLIA TRANSALPINA. In the year of Rome 364, A. C. 390, the Gauls under Brennus waged against the Romans the war in which the city was sacked by the Barbarians. After the lapse of nearly three centuries, the Romans seized on a favourable pretext for gaining a footing in Transalpine Gaul, and sent Fulvius Flaccus to aid the Massilians against their troublesome neighbours, the Salii. A few years later, A. U. C. 633, Fabius Maximus and Cn. Domitius Ænobarbus, having been sent to support the Ædui against the Allobroges and Arverni, subdued that part of Gaul which was at first styled Provincia, and afterwards Narbonensis, from Narbo, now *Narbonne*. It was surnamed Braccata, from a garment worn by the natives, as Celtic Gaul was called Comata, because the people wore long hair. The Roman possessions in Gaul were confined to the province, until the invasion of Cæsar, more than sixty years after the victories of Fabius. At the time that Gaul was conquered by Cæsar, "three great nations, Celtæ, Belgæ, and Aquitani, distinguished by language as by customs, divided among them the whole extent of Gaul." *Vid. Celtica, Belgica,* and *Aquitania.* "When Augustus gave laws to the conquests of his father, he introduced a division of Gaul, equally adapted to the progress of the legions, to the course of the rivers, and to the principal national distinctions, which had comprehended a hundred independent states. For one hundred and fifteen cities (*civitates*) appear in the Notitia of Gaul, and it is well known that this appellation was applied not only to the capital towns, but to the whole territory of each state. The sea-coast of the Mediterranean, *Languedoc, Provence, Dauphiné,* received their provincial appellation from the colony of *Narbonne.* The government of Aquitania was extended from the Pyrenees to the Ligeris. The country between the Loire and the Seine was styled the Celtic Gaul, and soon borrowed a new denomination from the celebrated colony of Lugdunum, or *Lyons.* The Belgic lay beyond the Seine; and in more ancient times had been bounded only by the Rhine; but a little before the age of Cæsar, the Germans, abusing their superiority of valour, had occupied a considerable portion of the Belgic territory. The Roman conqueror very eagerly embraced so flattering a circumstance; and the Gallic frontier of the Rhine, from *Basle* to *Leyden,* received the pompous names of Upper and Lower Germany. Such, under the reign of the Antonines, were the six provinces of Gaul; the Narbonnese, Aquitaine, the Celtic or Lyonnese, the Belgic, and the two Germanys." (*Gibbon.*) In the new modelling of the empire by Constantine the Great, Gaul was appointed for the seat of one of the four Præfecti Prætorio. His title, Præfectus Prætorio Galliarum; his government extending over the diocesses of Gaul, Spain, and Britain: this diocess being cast into seventeen provinces, that is to say: 1. Lugdunensis Prima; 2.—Secunda; 3. — Tertia; 4. — Quarta; 5. Belgica Prima; 6.—Secunda; 7.—Germanis Prima; 8.—Secunda; 9.—Narbonensis Prima; 10.—Secunda; 11.—Aquitania Prima; 12.—Secunda; 13. Novem-Populana; 14. Viennensis; 15. Maxima Sequanorum; 16. Alpes Graiæ and Pennine; 17. Alpes Maritimæ. "But long it stood not in this state. For within sixty years after the death of Constantine, during the reigns of Honorius and Theodosius, the Burgundians, a great and populous nation, were called in by Stilico, lieutenant to Honorius the western emperor, to keep the borders of the empire against the French, then ready, with some other of the barbarous nations, to invade the same. The Goths, not long after, by agreement with the same Honorius, leaving their hold in Italy, were vested in Gaul Narbonois, by the gift of that emperor, with a good part of Tarraconensis, one of the provinces of Spain; Aquitania being soon after added, in regard of the service they had done the empire in driving the Alani out of Spain, then likely to have made a great impression on that country. And in the reign of Valentinian the third, the French, who had long hovered on the banks of the Rhone, taking advantage of the distractions of the empire, ventured over the river; first made themselves masters of Belgic Gaul, and afterwards spread themselves over the rest of the provinces which had not been subdued by the Goths and Burgundians, excepting a small corner of Armorica, then possessed by the Britons."—(*Heylin.*) A. D. 582, the Burgundians yielded to the overwhelming force of the Franks, who followed up this success by an attack on the dominions of the Goths. Under the pretence of exterminating the Arian heresy, Clovis, the christian hero of the Franks declared war against the Goths, and slew with his own hand their king Alaric, at the decisive battle of Poictiers, which transferred the ample province of Aquitania to the dominion of the Franks, A. D. 508. At length, 25 years after the death of Clovis, in a treaty between Justinian and the sons of Clovis, the sovereignty of the countries beyond the Alps was yielded to the Franks, and thus was lawfully established the throne of the Merovingians, A. D. 536. The population of Gaul in the time of Cæsar, as well as the degree of civilization existing there, has given rise to much discussion. On the former point, if we take as the basis of a calculation the catalogue given by Cæsar of the confederate Belgæ, and make allowance for the women, children, slaves, and such as were incapable of bearing arms, we shall find the probable amount to be more than 30,000,000. D. Hume makes the number as low as 12,000,000; and Wallace, in his dissertation on the population of ancient nations, extends it to 49,000,000. A French critic, Cl. Dulaure, has attempted to overthrow the received opinions in regard to the condition of ancient Gaul, by perverting the meaning of the terms *civitas, urbs,* and *oppidum,* as used by Cæsar. He argues, that because *civitas* is used in reference to Tolosa, Carcasso, and Narbo, cities of the Gallic province, the same term would have been applied to Bibracta, Genabum, and Gergovia, if they had been entitled to rank as towns. But the cases are not parallel. Tolosa, &c., were colonies, and, as such, formed with their respective territories independent states; enjoying, in a greater or less degree, the privileges of Roman *civitas* and therefore called

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civitates, in reference to their citizens and the immunities they enjoyed. Had he spoken of those same places without reference to their inhabitants or their privileges, he would have styled them *urbes* or *oppida*. When we go beyond the province, we find him still using the appellation *civitas*, where the people are intended, and not the place merely which they occupied. Thus we read *civitas* Æduorum, *civitas* Arvernorum; but not *civitas* Bibracta, *civitas* Gergovia, because here the places are intended and not the people. In the latter case, *urbs* or *oppidum* are the proper terms. Nor are we to consider, with Dulaure, the Gauls of that period too rude to possess towns. In truth, their early migrations, which indicate an excess of population, lead us to conclude that they must have assembled in towns; and we are justified in this inference, by the fact, that before the Phocæans had set the example of building cities to the Gauls, Bellovesus founded in Cisalpine Gaul the city of Mediolanum. (See this question fully and ably discussed in the reply of *de Golbéry to Dulaure*, entitled "Dissertatio de antiquis urbibus Galliarum.") Under the Lower empire, "when the government of the church in Gaul had conformed itself to that of the state, the ecclesiastical provinces, if we except those formed by the elevation of a few cities to the dignity of metropolitan sees, correspond with the division of civil provinces. This conformity extends even to the particular cantons of which each province was composed, the ancient *civitates*, or communities, corresponding for the most part with the ancient dioceses. *D'Anville.—Lemaire.—Brotier, ad Tac.* 1, p. 367, ed. in 12.—*Cæs. Bell. Gall.—Strab.* 4.—*Senec.* 3, *Nat. Quæst.—Cic. pro M. Font.—Liv.* 5, 34, 35, *et seqq.* 38, 16.—*Plin.* 32, 1, 5.—*Pausan.* 10.—*Polyb.* 4.—*Justin.* 25, 2.——CISALPINA. "It is well ascertained, that in times beyond which the annals of Italy do not reach, the whole of that rich country, which now bears the name of Lombardy, was possessed by the ancient and powerful nation of the Tuscans; but that subsequently the numerous hordes which Gaul poured successively over the Alps into Italy, drove by degree the Tuscans from these fertile plains, and at last confined them within the narrow limits of Etruria. The Gauls, having securely established themselves in their new possessions, proceeded to make further inroads into various parts of Italy, and thus came into contact with the forces of Rome. More than two hundred years had elapsed from the time of their first invasion, when they totally defeated the Roman army on the banks of the Allia, and became masters of Rome itself. The defence of the Capitol, and the exploits of Camillus, or rather, if Polybius be correct, the gold of the vanquished, and dangers which threatened the Gauls at home, preserved the state. From that time, the Gauls, though they continued by frequent incursions to threaten and even to ravage the territory of Rome, could make no impression on that power. Though leagued with the Samnites and Etruscans, they were almost always unsuccessful. Defeated at Sentinum in Umbria; near the lake Vadimon in Etruria; and in a still more decisive action near the port of Telamo in the same province, they soon found themselves forced to contend not for conquest, but for existence. The same ill success, however, attended their efforts in their own territory. The progress of the Roman arms was irresistible; the Gauls were beaten back from the Adriatic to the Po, from the Po to the Alps, and soon beheld Roman colonies established and flourishing in many of the towns which had so lately been theirs. Notwithstanding these successive disasters, their spirit, though curbed, was still unsubdued; and when the enterprise of Hannibal afforded them an opportunity of retrieving their losses, and wreaking their vengeance on the foe, they eagerly embraced it. It is to their zealous co-operation that Polybius ascribes in a great degree the primary success of that expedition. By the efficient aid which they afforded Hannibal, he was enabled to commence operations immediately after he had set foot in Italy, and to follow up his early success with promptitude and vigour. As long as that great commander maintained his ground, and gave employment to all the forces of the enemy, the Gauls remained unmolested, and enjoyed their former freedom, without being much burdened by a war which was waged at a considerable distance from their borders. But when the tide of success had again changed in favour of Rome, and the defeat of Asdrubal, together with other disasters, had paralysed the efforts of Carthage, they once more saw their frontiers menaced; Gaul still offered some resistance even after that humbled power had been obliged to sue for peace; but it was weak and unavailing; and about twelve years after the termination of the second Punic war, it was brought under entire subjection, and became a Roman province. Under this denomination it continued to receive various accessions of territory, as the Romans extended their dominion towards the Alps, till it comprised the whole of that portion of Italy which lies between those mountains and the rivers Macra and Rubicon. It was sometimes known by the name of Gallia Togata, to distinguish it from Transalpine Gaul, to which the name of Gallia Comata was applied. Another frequent distinction is that of Ulterior and Citerior. According to Polybius, the whole of the country which the Gauls held was included in the figure of a triangle, which had the Alps and Appenines for two of its sides, and the Adriatic, as far as the city of Sena Gallica, *Sinigaglia*, for the base. This is, however, but a rough sketch, which requires a more accurate delineation. The following limits will be found sufficiently correct to answer every purpose. The river Orgus, *Orca*, will define the frontier of Cisalpine Gaul to the north-west as far as its junction with the *Po*, which river will then serve as a boundary on the side of Liguria, till it receives the *Tidone* on its right bank. Along this small stream we may trace the western limit, up to its source in the Appenines, and the southern along that chain to the river Rubico, *Fiumesino*, which falls into the Adriatic near *Rimini*. To the north, a line drawn nearly parallel with the Alps across the great Italian lakes will serve to separate Gaul from Rhætia and other Alpine districts. The Athesis, *Adige*, from the point where it meets that line, and subsequently the *Po*, will distinguish it on the east and south from Venetia; and the

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Adriatic will close the last side of this irregular figure. The character which is given us of this portion of Italy by the writers of antiquity is that of the most fertile and productive country imaginable. Polybius describes it as abounding in wine, corn, and every kind of grain. Innumerable herds of swine, both for public and private supply, were bred in its forests; and such was the abundance of provisions of every kind, that travellers when at an inn did not find it necessary to agree on the price of every article which they required, but paid so much for the whole amount of what was furnished them; and this charge at the highest did not exceed half a Roman *as*. As a proof of the richness of the country, Strabo remarks, that it surpassed all the rest of Italy in the number of large and opulent towns which it contained. The wool grown there was of the finest and softest quality; and so abundant was the supply of wine, that the wooden vessels in which it was commonly stowed were of the size of houses. Lastly, Cicero styles it the flower of Italy, the support of the empire of the Roman people, the ornament of its dignity. The division of Cisalpine Gaul into Transpadana and Cispadana is one which naturally suggests itself, and which it will be found convenient to adopt in the description of that extensive province." The whole of this country was distributed among Gallic tribes, the principal of which, with their chief cities, are as follows: *Salassi;* city, Augusta. Prætoria (*Auoste*); *Orobii*, Comum, Bergamum (*Como* and *Bergamo*); *Cenomani*, Cremona, Brixia, Mantua (*Cremona Brescia, Mantoua*); *Lingones*, Forum Allieni, Ravenna (*Ferrara* and *Ravenna*); *Boii*, Bononia, Faventia (*Bologna*, and *Faenza*); *Anamani*, Parma (*Parma*); *Insubres*, Mediolanum (*Milan*); *Taurini*, Augusta Taurinorum (*Turin.*) Chief rivers; Padus, with its tributaries, Ticinus, Addua, Mincius, Tanarus, and Trebia. *Cramer.*

Gallĭcus Ager, was applied to the country between Picenum and Ariminum, whence the Galli Senones were banished, and which was divided among the Roman citizens. *Liv.* 23, c. 14, l. 39, c. 44.—*Cic. Cat.* 2.—*Cæs. Civ.* 1, c. 29.——Sinus, a part of the Mediterranean on the coast of Gaul, now called the gulf of *Lyons.*

Gallinaria sylva, a wood near Cumæ in Italy, famous as being the retreat of robbers. It furnished the fleet with which Sextus Pompey afterwards infested the Mediterranean. It is now called *Pineta di Castel Vulturno. Cram.* —*Juv.* 3, v. 307.

Gallipŏlis, a fortified town of the Salentines, on the Ionian Sea.

Gallogræcia. *Vid. Galatia.*

Gangăridæ, a people near the mouths of the Ganges. They were so powerful that Alexander did not dare to attack them. Some attributed this to the weariness and indolence of his troops. They were placed by Valer. Flaccus among the deserts of Scythia. *Justin.* 12, c. 8. —*Curt.* 9, c. 2.—*Virg. Æn.* 3, v. 37.—*Flacc.* 6, v. 67.

Ganges, a large river of India, which empties into the Gangeticus Sinus, *Bay of Bengal*, and which was but little known to antiquity. "The upper part of its course, to the point where it changes from Scythian to Indian, by opening a passage through a chain of mountains, was not known in geography till our days." (*D'Anville.*) "The Ganges is called by the Hindoos, *Padde*, and *Boora Ganga*, or "the river," by way of eminence. This mighty river was long supposed to have its origin on the north side of the *Himalah* mountains, till the fact came to be doubted by Mr. Colebrook; in consequence of which Lieut. Webb being sent in 1808 by the Bengal government to explore its sources, ascertained that all the different streams above *Hurdwar*, which form the Ganges, rise on the south side of the snowy mountains. At some places above the confluence with the Jumna, the Ganges is fordable; but its navigation is never interrupted. At a distance of 500 miles from the sea, the channel is thirty feet deep when the river is at its lowest. This depth it retains all the way to the sea, where, however, the settling of sand, by the neutralization of the current, from the meeting of the tide with the stream of the river, produces bars and shallows which prevent the entrance of large vessels. The accessions which the Ganges receives in the spring by the melting of the mountain snow are not considerable. At any great distance from the sources, as at Patna, any cause affecting these sources produces little comparative effect. About 200 miles from the sea, the Delta of the Ganges commences by the dividing of the river. Two branches, the *Cossimbazar* and the *Jellinghy*, are given off to the west. These unite to form the *Hoogly*, or *Bhagirathy*, on which the port of *Calcutta* is situated. It is the only branch commonly navigated by ships, and in some years it is not navigable for two or three months. The only secondary branch which is at all times navigable for boats, is the *Chandah* river. That part of the Delta which borders on the sea is composed of a labyrinth of creeks and rivers called the *Sunderbunds*, with numerous islands, covered with the profuse and rank vegetation called jungle, affording haunts to numerous tigers. These branches occupy an extent of 200 miles along the shore. The Ganges is calculated to discharge in the dry season 80,000 cubic feet of water in a second; and, as its water has double the volume when at its height, and moves with a greater velocity in the proportion of five to three, it must at that time discharge 405,000 cubic feet. The average for the whole year is reckoned 180,000. That line of the Ganges which lies between *Gangootre*, or the source of the leading stream, and *Sagor* island, below Calcutta, is held particularly sacred. The main body, which goes east to join the *Brahmapootra*, is not regarded with equal veneration. Certain parts of the line now mentioned are esteemed more sacred than the rest, and are the resort of numerous pilgrims from great distances to perform their ablutions, and take up the water to be employed in their ceremonies. Wherever the river happens to run from north to south, contrary to its general direction, it is considered as peculiarly holy. The places most superstitiously revered are the junctions of rivers, called *Prayags*, the principal of which is that of the *Jumna* with the Ganges at *Allahabad*. The others are situated among the mountains. *Hurdwar*, where the river escapes from the mountains, and *Sagor* island, at the mouth of the *Hoogly*, are also sacred. The water of the Ganges is esteemed

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for its medicinal virtues, and on that account drunk by Mahometans as well as Hindoos. In the British courts of justice, the water of the Ganges is used for swearing Hindoos, as the Koran is for Mahometans and the gospels for Christians. The waters of the Ganges are augmented by many successive tributaries, some of which are very large rivers. On its right bank it receives the *Jumna*, which has a previous course of 780 miles from the lower range of *Himalah* between the *Sutledge* and the *Ganges*, and falls into the latter at the fortress of *Allahabad*. It is said to receive at the same point a rivulet under ground, on which account the junction is called, according to Tiefenthaler, *Trebeni*, or the confluence of three rivers. The *Gogra*, after forming the eastern boundary of the British district of *Kemaoon*, which it separates from the *Goorkha* territory, passes near *Fizabad*, and joins the Ganges in *Berar*, where it is called *Dewa*, being one of the longest tributaries which the Ganges receives. *Malte-Brun.*

Gărāmantes, (sing. *Garamas*,) a people in the interior parts of Africa. "Major Rennel and the learned Larcher consider *Fezzan* as the ancient country of the *Garamantes*; a point still, however, very doubtful." The name of the modern town *Germah* resembles that of the ancient Garama. *Malte-Brun.*—*Virg. Æn.* 4, v. 198, l. 6, v. 795.—*Lucan.* 4, v. 334.—*Strab.* 2.—*Plin.* 5, c. 8.—*Sil. It.* 1, v. 142, l. 11, v. 181.

Gargānus mons, now *St. Angelo*, a lofty mountain of Apulia, which advances in the form of a promontory into the Adriatic Sea. The promontory is now called *Punta di Viesti*, and extends between the bays of Rodi and Manfredonia. One of the summits of this hill was called Drium, from which there issued a stream whose waters were of peculiar virtue in healing the disorders of cattle. Horace, Lucan, and Silius Italicus, have celebrated this spot in their verses. *Virg. Æn.* 11, v. 257.—*Lucan.* 5, v. 380.

Gargăphia, a valley near Platæa, with a fountain of the same name, where Actæon was torn to pieces by his dogs. *Ovid. Met.* 3, v. 156.

Gargărus, (plur. *a, orum*,) a town and mountain of Troas, near mount Ida, famous for its fertility. *Virg. G.* 1, v. 103.—*Macrob.* 5, c. 20.—*Strab.* 13.—*Plin.* 5, c. 30.

Garumna, a river of Gaul, now called *Garonne*, rising in the Pyrenean mountains, and separating Gallia Celtica from Aquitania. It falls into the Bay of Biscay, and has, by the persevering labours of Lewis 14th, a communication with the Mediterranean by the canal of *Languedoc*, carried upwards of 100 miles through hills and over valleys. *Mela*, 3, c. 2. According to the early division of the Gallic provinces, when Aquitania was extended to the Liger, this river formed the northern boundary of Novem Populana. In its course it watered the regions of the Garumni, who dwelt near its source, the Nitisbriges, the Bituriges, the Vibisci, and the Santones who occupied the lands from its mouth. This river, the third of the purely Gallic streams in magnitude and importance that empty into the ocean, received the tributary waters of almost all the many rivers and rivulets that drain the provinces of *Guienne*, *Gascony*, and *Languedoc*. Below the mouth of the *Dordogne*, which discharges itself into the *Garonne*, a little to the north-west of *Bourdeaux*, this river expands itself, and assumes the appearance of a bay. Here the name of *Garonne* is exchanged for that of *Gironde*, which is used to designate the present department on its southern bank. The *canal royal* connects the waters of the *Garonne* with the Mediterranean, uniting with that river above its junction with the *Tarn*, near the city of *Toulouse*, and passing through the departments of *Upper Garonne*, *Aude*, and *Herault*, the former *Languedoc*.

Gaugamēla, a village near Arbela, beyond the Tigris, and between that river, the Bumadus, and the Zabus, where Alexander obtained his second victory over Darius. *Curt.* 4, c. 9.—*Strab.* 2 and 16.

Gaulus and Gaulēon, I. an island in the Mediterranean Sea. It was contiguous and belonged to Melita (*Malta*), and is now called *Goso*.——II. Another, on the coast of Crete towards Libya, called also *Goso* in modern geography.

Gaurus, a mountain of Campania, famous for its wines. *Lucan.* 2, v. 667.—*Sil.* 12, v. 160.—*Stat.* 3, *Sylv.* 5, v. 99.

Gaza, a town of Palestine upon the south, and towards the borders of Egypt. It was near the coast between Ascalon and Raphia, and, though destroyed by Alexander, it still occupies its former site, and holds its former name, having been rebuilt after its demolition. This was a principal town of the Philistines, the gigantic offspring of Anak, and was never subdued by the Jews, who waged such unrelenting wars with that people, till the time of the Maccabees. According to Mela, the origin of this name, which was a Persian word signifying *treasures*, was derived from the circumstance of its being made the depository of a part of his treasures by Cambyses, the Persian king. Vossius, in his commentary upon the Latin geographer, sufficiently establishes, on the contrary, the Hebrew origin of that name. "The port," according to D'Anville, "formed a town at some distance, and a small stream runs a little beyond it." *Mela*, 1, 11.—*Voss. ad Pomp. Mel.*

Gēdrōsia, a province of Persia, on the Erythrean or Arabian Sea. Its northern boundary was formed by the Bœtius mons, which separated it from Arachosia; the Arbiti montes lay between it and the nearer India; while on the west, its deserts were prolonged in those of Carmania. A few rivers on the coast discharged their feeble waters into the ocean; but towards the mountains, the desert and the desert sands disputed the empire of man. The armies of Semiramis and Cyrus were unable to contend with the inhospitality of these barren and burning regions; and that of Alexander, on its return from India through the same steril tract, lost more than all its battles or its victories had cost or gained. The inhabitants who dwelt by the sea-side, were Ichthyophagi; and the produce of the waves afforded them at once clothing and food. The modern name of the country is *Mekran*, and Pura, the ancient capital towards the borders of Carmania, is the modern *Fureg* or *Purg*. *Am.*—*Strab.*

Gĕla, a town on the southern parts of Sicily, about 10 miles from the sea, which received its name from the *Gelas*. It was built by a

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Rhodian and Cretan colony, 713 years before the Christian era. After it had continued in existence 404 years, Phintias, tyrant of Agrigentum, carried the inhabitants to *Phintias*, a town in the neighbourhood, which he had founded, and he employed the stones of Gela to beautify his own city. Phintias was also called Gela. The inhabitants were called *Gelensis*, *Geloi*, and *Gelani*. *Virg. Æn.* 3, v. 702.—*Paus.* 3, c. 46.

GĔLŌNES, and GĔLŌNI, a people of Scythia, inured from their youth to labour and fatigue. They painted themselves to appear more terrible in battle. They were descended from Gelonus, a son of Hercules. *Virg. G.* 2, v. 15.—*Æn.* 8, v. 725.—*Mela*, 1, c. 1.—*Claudian in Ruf.* 1, v. 315.

GEMONIÆ, a place at Rome where the carcases of criminals were thrown. *Suet. Tib.* 53 and 61.—*Tacit. Hist.* 3, c. 74.

GENĂBUM, a town of Celtic Gaul, upon the Liger, belonging to the Carnutes. Its modern name of *Orleans* it derived from the name of an ancient people the Aureliani. *Cæs. B. C.* 7, 3.—*Lucan.* 1, 440.

GĔNĔVA, an ancient, populous, and well-fortified city, in the country of the Allobroges on the Rhone, as it passes from the Lacus Lemanus, now *Lake of Geneva*, to form the boundary between France and Savoy. This town, of some repute and importance in the days of Cæsar, was held by the Allobroges, on the borders of the Helvetii, the progenitors of the *Swiss*. It now belongs to the latter people, giving name to a very large canton.

GENUA, now *Genoa*, a celebrated town of Liguria. The earliest accounts of this city, which does not appear to have been a very important place in the early ages of Roman history, represent it as taking part with the Romans in the first Punic war, and as suffering the penalty of its adherence, being burnt to the ground by Mago, the Carthaginian general. It was rebuilt by the Romans, and continued, as the capital of Liguria, one of the 11 regions into which Augustus portioned Italy, to belong to them till the overthrow of their empire. About the year 600 of our era, Genua was again laid waste, the Lombards, under their king Alboinus, having taken and pillaged it. The present town was built by Charlemagne, and rapidly increased in ambition and power. As an independent commonwealth, it was at one time mistress of the greater part of the surrounding country of Liguria, and of the islands of Sardinia and Corsica, the Baleares, a part of Tuscany, and even the distant Constantinopolitan suburb of Pera. Its wars with Pisa and Venice, and the facilities which these and other internal dissentions of the Italians gave to foreign powers, deprived Genoa, first of her liberty, then of her independence, and lastly of her political existence. *Liv.* 21, c. 32, l. 28, c. 46, l. 30, c. 1.

GENŪSUS, now *Semno*, a river of Macedonia, falling into the Adriatic above Apollonia. *Lucan.* 5, v. 462.

GERANEIA. The loftiest summit of the Onæi montes, which extended south from the Cithæron mons across the territory of Megaris, was called Geraneia, and was said to afford the only passage through its defiles from the north of Greece to the Peloponnesus. It was fortified in such a manner as to render it almost impracticable. The modern name of this pass is *Derbeni-oomi*, and it continues to be the avenue for travellers into the Morea. *Thucyd.*

GERMANIA. The geographical description of Germany for any given era or age, will suffice for that age or that era alone; and the Germany of Tacitus is not the Germany of any other Roman geographer. In order, therefore, that the student may not be rather misled than instructed in our account of this country, it will be necessary to consider it in various sections, as represented in one age by Cæsar, in another by Strabo, in a third by Pliny; and lastly, to compare all these with the relations of the most approved among modern geographers. A second division, applicable more particularly to the moral and ethnographical description of Germany, will require that the period anterior to the Roman occupation, that, during which the conquering legions of the emperors established their name and precarious authority beyond the *Rhine*, and that which is generally designated as the dark or middle ages, be carefully separated and distinguished. Before attempting the complicated relation of the various divisions, both in regard to time and place, the various people and the infinite geographical changes, we may observe, that the greatest extent of Germany was from the *Rhine* to the Vistula, and from the *Danube* to the Northern seas. This was *Germany* Proper, or the Greater Germany, called also Transrhenana, to distinguish it from the province of Belgic Gaul west of the *Rhine*, which, from the access of German tribes, and the prevalence of German manners, &c., was called also *Germany*. This smaller province of that name was considered as altogether distinct from the country called from one of its tribes *Germany*, and included in the above-defined boundaries; and all that region which is now called *Germany*, south of the *Danube*, is to be omitted in the account of Germania Antiqua, of which it was not considered a part. Of the natural divisions of *Germany* formed by her mountains and rivers, the ancients have transmitted but confused accounts, demonstrating nothing more fully than the ignorance of their authors. Concerning the earliest inhabitants of *Germany*, it is easy to form plausible theories; and not a doubt remains that the first people of this vast region were Celts, who migrated long before the dawn of history from the regions of the Palus Mæotis towards the farthest west. (*Vid. Celtæ.*) So far the Gauls and Germans had one origin, and so far they were one people; but the Germans of this race had long been superseded by the Teutonic tribes that in the ages of the Roman dominion occupied the country north of the *Danube*, and who were justly considered to be a separate people. In order to produce something like a regular succession in the account of the various settlements which we shall have to detail, we shall follow the progress of the early tribes that successively established themselves in *Germany*. The first branch from the Tanais and the Palus Mæotis appear to have followed the shores of the Baltic and the German seas; a second population, crossing the *Vistula* and the *Oder*, fixed themselves for a period between the latter river and the Elbe, in the country now forming a large part of the kingdom of

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Prussia. These were the Suevic family, which afterwards became and long continued the chief hive of the German migratory tribes. An early detachment that first crossed the *Elbe* and journeyed towards the borders of the *Rhine*, were the Semnones, supposed in antiquity the noblest of the Suevic race. To these succeeded the Casti, and the other people living towards the Rhine, from whence the Batavi and all the greater part of the inhabitants of Lower *Germany*. At the same time the Danish peninsula, then the Cimbric Chersonese from the name of its inhabitants, was peopled by races of men called Cimbri and Teutones; while the still more northern regions, by the gulfs of *Finland* and *Bothnia*, were held by the last of the Germanic people called Fenni or Finni, by some authors considered of Sarmatian, and not of Scythian or Germanic origin. Among innumerable tribes of these people, all the country of ancient *Germany* was distributed in such a manner as to make it almost impossible to define their settlements, more particularly as these were subject to continual change. Without attempting this, we shall pass to the different accounts and descriptions of *Germany* according to the most authentic writers of antiquity. The first among these, in point of time and authority, is Cæsar in his Commentaries, in which we are only to understand the territory of the Suevi. Of these people the principal were the Semnones, between the *Warta* and the *Oder*; the Longobardi, bordering upon the Semnones in the district of *Brandenburg*; the Angli and Varini, who, with five other tribes, formed one confederacy, and dwelt between the *Elbe* and the Suevic ocean. The Germania of Strabo, referring to the time of Augustus or Tiberius, included only the country between the *Rhine*, the *Danube*, and the *Elbe*; which last river, according to that geographer, divided Germany into two parts, the known and the unknown. The Germany of Pomponius Mela extended but little beyond that of Strabo. In the works of Pliny we find, however, all Sarmatia, nearly, included in the limits of Germany; but this was at no time, politically considered, a recognised description. He divides all *Germany* between the Istevones, from the *Rhine* to the *Elbe*, and from the ocean to the springs of the Danube; the Erminones, between the Danube and Vindilia; the Vindili along the Baltic and the Cimbric Chersonese; the Ingerones in Scania and Finningia; and the Peucini to the east of all these people as far as the Tanais and the Palus Mæotis. The various emigrations of the Suevic tribes, with particular names which they imparted to the countries in which they took up their abodes, soon reduced the name of Suevia to signify merely the country between the *Elbe* and the *Vistula*. It might be possible to give a catalogue of all the subdivisions of the two races of Cimbri and Suevi, the great division of the Teutonic or German family, but such a list would occupy too large a space; and, though of great value in tracing the origin of nations, would not be required to illustrate the writings of antiquity. For that purpose we must examine particularly the Germania Romana. The first conflict of the Romans with the people from beyond the Rhine, when Marius is reported to have made a tremendous slaughter of the united Cimbri and Teutones, was B. C. 114. The seats abandoned by these people were immediately occupied by the Suevi, who already began to extend themselves towards the west. For a long time no interference of the Germans with the Roman provinces gave them a place in Roman history, and we know little of their state. The conquests of Cæsar, and the defeat of Ariovistus, in no respect altered the common limits of Germany and the empire, though they repressed the advances of the Suevi, who had been urging forward towards the borders of the Rhine. The regions of Augustus and Tiberius saw the reduction of Germany to the form of a province; divided, for the most part, among different people, as follows: the country between the *Danube* and the *Rhine*, as far as the *Mayne*, comprising the circle of Suabia, or the Grand Duchy, of Baden and the kingdom of Wirtemburg, was occupied by the Allemani and Marcomanni, of Suevic origin, but early separated and distinguished by their proper name. North of these, along the margin of the Rhine, were the Teucteri, the Usipii, and the Marsaci; extending east towards the *Ems*, were found the Frisii, the Bructeri, the Batavi, the Chamavi, the Marsii, and the Sicambri, all included in the nation of the Istævones, occupying the modern kingdom of *Holland* and the Grand Duchies of the *Lower Rhine* and *Hesse Darmstadt*. Still farther east the Chauci occupied the region lying between the *Ems* and the *Elbe*, towards the mouths of those rivers or the kingdom of *Hanover*. Between the same rivers, but nearer to their rise, the Cherusci and Catti, possessed the country now divided among the petty states of central Germany. From the *Elbe* to the *Oder*, the Suevi, divided into many tribes, of which the Longobardi were the principal, held that which afterwards received the name of *Saxony*, being themselves no longer the great parent stock of all the German races. "The entrance of the Cimbrian Chersonese, or that which corresponds with modern *Holstein*, contained two nations highly illustrious in their progress; on one side the Angli, on the other the Saxones. These last were bounded in their primitive state by the issue of the *Elbe*." The Burgundiones, Guthones, Semnones, and Longobardi, were fixed in those parts which is now formed into *Brandenburg*. The people of that part of Germania which is now called *Pomerania*, were Goths, Rugii, and Herules. *Bohemia* was occupied by the Boii, and the Quadi were settled in *Moravia*. During the vicissitudes of the Roman empire which preceded and led to its fall, such was, for the most part, the distribution of the countries of Germany. In the latter days of this exhausted power, new names, if not new people, began to figure in Germany, which loses the name for so long a time distinguishing it. The Franks, a league of all the principal German tribes known as the Chauci, Catti, Bructeri, &c. united with the Saxons of the Chersonese, and, pushing across the barriers of the Rhine, began to seek for settlements among the more civilized people of the Roman provinces. Gaul, Hispania, and even the shores of Africa, became the prey of these barbarians. Yet these were not the most formidable enemies that Germany sent forth in the weakness of the Roman power to revenge the wrongs and injuries that it

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had sustained from it in the days of its prosperity and strength. The Lombards, expelled from their seats by yet more savage tribes, advanced towards the empire; and while a Lombard nation was established in Italy, so much of Germany as had been held by them before now took the name of the Vandili. The same people spread themselves over *Pomerania*, when the more ancient inhabitants, the Goths and Heruli, passed also to the invasion of the empire. From the northern regions (now *Mecklenburg*,) the Vandals, in formidable numbers, threatened the defenceless provinces that had vainly trusted to the name and protection of the Roman arms; and their country, thus abandoned, was soon occupied by the Vendili or Wends, who were preparing a powerful empire in the north. Such were the changes that were altering the political geography of Germany while the Franks were engaged in the subjugation of Gaul and the establishment of a German empire upon the Roman side of the Rhine, now no longer a protection against the inroads of the barbarians. (*Vid. Franci.*) The manners of the Germans were various, according to the tribe and the times; they were, however, all a warlike people, and distinguished alike for the virtues and the blemishes of uncivilized life. Their religion the Romans endeavoured to interpret according to the notions of their own mythology; but very little resemblance existed, in fact, between the rude worship of Germany and the refined religion of Rome. In the middle ages the worship of Odin prevailed, and of this religion were those barbarians who established the Saxon dominion in Britain. In the cosmography of Heylin we find the following remarks upon the origin of the name: "Germany was thus called first by the Romans, (as some conceive,) who, seeing the people both in customs, speech, and course of life, so like those of Gallia, called them brothers to the Gauls. And of this mind is Strabo, who, speaking of the great resemblance which was between those nations, concludes that the Romans did, with very good reason, call them Germans; intending to signify that they were brethren of the Gauls. But this is to be understood of those people only which dwelt next to Gaul, it being very well observed by Tacitus, that Germany was at first *nationis non gentis nomen*, the name of some nations only and not of all the country. Others will have the name to be merely Dutch, deriving it from Ger, which signified *all*; and the word *man* signifying in that language as in ours." Bochart refers the name also to Ger, which he derives from the ancient Gallic, signifying *guerre*, or war, and supposes that this name of warrior was given to them by the Gauls. The principal rivers of ancient Germany, between its three great boundaries, the Danubius, the Rhenus, and the Vistula, were the Amisia, *Ems*, which passed through the country of the Francic league; the Visurgis, (or *Weser*,) which arose in the country of the Cherusci, and, towards its mouth, divided the Chauci into the *Greater* and the *Less*; and the Albis, *Elbe*, dividing the Suevi from the people of Cimbric or Cimbro-Saxon origin, and emptying on the western side of the Cimbric Chersonese. All these rivers flowed into the northern ocean. East of the Albis, the Viadrus, *Oder*, after draining in several branches the Suevic countries, poured its waters into the Sinus Codanus, now *Baltic Sea*. Of all these rivers, the chief tributaries were the Menus, *Mayne*, belonging to the *Rhine*, into which it flows near *Mentz*; the Lupia, *Lippe*, which discharges itself into the same river farther north; and the Sala, which belongs to Thuringia, and empties into the *Elbe*. A striking feature in the geography of Germany is the mountains, which, in antiquity, under the name of Hercynian, and, in modern times, with the appellation of the *Hartz*, extend with the woods of the same name over the greater part of the south-west of Germany. *Vid. Hercynii Montes.*

Gerra, a town of Arabia, "on a little gulf, making a creek of the Sinus Persicus. A city enriched by the commerce of the perfumes brought from the Sabæan country, sent up the Euphrates to Thapsacus and across the desert to Petra. The city, for the construction of whose houses and ramparts stones of salt were used, appears to be represented by that now named *el Katif*." *D'Anville.*

Gerræ, a people of Scythia, in whose country the Borysthenes rises. The kings of Scythia were generally buried in their territories. *Herodot.* 4, c. 71.

Gerus, and Gerrhus, a river of Scythia. *Id.* 4, c. 56.

Gerontheæ, a town of Laconia, where a yearly festival, called *Gerontkræa*, was observed in honour of Mars. *Paus. Lacon.* This town belonged to the Eleutherolacones, and was of great antiquity.

Gerunium, a fortified place in Apulia, on the borders of the Frentani, a few miles from Luceria upon the north. It suffered greatly in the wars of Hannibal, being laid waste by that general after his campaign against the temporizing Fabius. The Carthaginians wintered within its walls, and converted its public buildings into store-houses for provisions, &c. *Polyb.*—*Liv.* 22, 18.

Gessoriacum, the name of *Boulogne* before it assumed that of Bononia, from which its modern appellation is derived.

Getæ, a people of European Scythia, near the Daci. Ovid, who was banished in their country, describes them as a savage and warlike nation. The word *Geticus* is frequently used for Thracian. *Ovid. de Pont. Trist.* 5, el. 7, v. 111.—*Strab.* 7.—*Stat. Sylv.* 2, v. 61, l. 3, s. 1, v. 17.—*Lucan.* 2, v. 54, l. 3, v. 95. Though the Getæ were unquestionably Goths, and though the whole extensive people who, as Gothi, or under analogous names, invaded the Empire, were also designated sometimes by the term Getæ, yet, in the more limited application of the name, the latter were only the inhabitants of the more eastern parts of Dacia between the Danubius and the Danaster.

Getulia. *Vid. Gætulia.*

Glaucus sinus, "a gulf which confines Lycia on the side of Caria," now the Gulf of *Macri*. At the head of this bay stood the ancient town of Telmissus, the modern *Macri*, whence the name Telmissus, often applied to the Sinus. *D'Anville.*

Glissas, a town of Bœotia, mentioned by Homer. It was situated on the borders of the Aonius Campus, on mount Hypatus.

Glota, the ancient name of the *Clyde.*

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GLYPPIA. "This is apparently the fortress called by Polybius Glympes, and which he describes as being in the northern part of Laconia, on the Argive frontier. It has been succeeded by the little town of *Cosmopolis*, which is also the name of a district of modern Laconia." *Cram.—Polyb.* 4.

GNATIA. *Vid. Egnatia.*

GNOSSUS, a famous city of Crete, the residence of king Minos. This city was situated on the small river Cæratus, now *Cartero*, which is said to have been the first name of this town. It derived its early importance and splendour from king Minos, who made it the capital of his kingdom; and it is celebrated in the legends of fable for the famous labyrinth of Dædalus, which contained the Minotaur said to have been in its neighbourhood. *Long Candia* is the modern name applied to the site of the ancient Gnossus. *Strab*, 10, 476.—*Il.* Σ. 490.—*Cram.*

GOMPHI, a town in Thessaly, situated on the Peneus, was a place of great strength and importance, as commanding the passes from Epirus into Thessaly. Its modern name is *Stagous*, according to Meletius; but Pouqueville makes it *Cleisoura*. *Cram.*

GONNI, and GONOCONDYLOS, a town of Thessaly at the entrance into Tempe. *Liv.* 36, c. 10, l. 42, c. 54.—*Strab.* 4.

GORDIÆI, mountains in Armenia, where the Tigris rises, supposed to be the Ararat of scripture.

GORDIUM, a town of Phrygia, in that part which was afterwards called Galatia, on the Sangarius. Quintus Curtius places it at equal distance from the Euxine and Cilician seas; but his account is not to be followed. D'Anville accords with Ptolemy, and assigns as the site of this city a spot removed from the southern coast about eighty leagues, and from the northern only twenty-five. In the reigns of Gordius, from whom it took its name, and of his successor Midas, Gordium was the capital of Phrygia; and the events which signalized the era of those princes, according to the poets, and to those historians who followed their inventions, have made the city among the most noted of antiquity. (*Vid. Gordius* and *Midas.*) In more historical years this city had lost all its splendour and magnificence; but, being rebuilt by order of Augustus, it assumed the name of Juliopolis, and for some time it was comparatively flourishing. In the time, however, of Justinian, it again required the imperial patronage. It is not possible now to define with accuracy its site. *Justin.* 11, c. 7.—*Liv.* 38, c. 18.—*Curt.* 3, c. 1.

GORGO, the capital of the Euthalites, a tribe of the Chorasmii. Its present name of *Urgheuz* is the same, says D'Anville, as the *Corcany* of the eastern geographers.

GORTYN, GORTYS, and GORTŸNA, a principal town in the island of Crete. As second in importance and power to Cnossus, the chief town on the island, Gortyna, ambitious of the highest place, was continually engaged in contests with her rival. It was situated off the coast of the Libyan Sea, on the river Lethe, about nine miles, having at that distance Lebena and Metallum, its ports. In antiquity Gortyna might vie with any of the cities of Greece, its traditionary founder having been Gortys, the son of Tegeates, or, as the Cretans themselves asserted, of Rhadamanthus. It was, however, most probably, like the other cities of Greece and Italy which bore the name of Gortyna, of Pelasgic origin. Modern travellers have been induced, from an examination of Gortyna's very few remains, to fix there the celebrated Labyrinth; but the proof is not sufficiently strong against the concurrent evidence of all antiquity. In the Peloponnesian war this city took part against the Lacedæmonians. The site and ruins of this ancient town are now denominated *Metropoli.*

GORTŸNIA, a town of Arcadia in Peloponnesus. *Paus.* 8, c. 28.

GOTTHI. The most ancient records and traditions relating to the Goths, refer their first settlement in Europe to Scandinavia, where their name is extant still in that of the extensive tract of country between *Sweden Proper* and the kingdom of *Norway*. This region, separated by a narrow strait from the islands of *Denmark*, and opposite to *Rugen* and the coast of *Pomerania* on the narrowest part of the Baltic, is called *Gothland*, and was most probably the first established seats of the Gothi in Europe. Originally one extensive nation, the Gothi and the Vandali, in the progress of years, became divided, as a consequence of numbers and of frequent migration. Each people, however upon this separation, appeared in subsequent history sufficient for the conduct of the most adventurous enterprises and the subversion of the best established empires. The Goths themselves were subdivided into Ostro Goths and Visi Goths, referring to their relative geographical situation most probably, after the passage of the Baltic Sea; besides which were the Gepidæ, who also belonged, as may be gathered from a comparison of manners and a collation of records, to this division of the Scandinavian horde. The Lombards, Burgundians, and Herulians, are merely to be mentioned as of Gothic blood; in Europe they made themselves known as a distinct people, or connected at most with the Vandalic stem. From the shores of the Baltic the first migration of the Goths conducted them through the savage region that intervened, to the countries lying on the Euxine Sea. From this sea they next opened themselves a passage to the southern branch of the Borysthenes, supposed to be the *Prypec* of the present day, their numbers increasing at each march by the Venedi and Bastarnæ, who united with them in their devastations, allured by their success or terrified by their irresistible power. The province of Dacia, reduced but not subdued by the arms of Trajan, offered little resistance to the entrance of the Goths, now fixed on its confines; and through this unresisting country, abandoning the *Ukraine*, they passed, in the reign of the Roman emperor Decius, into the second Mœsia, a civilized province and colony of the Empire. The events of this war exalted the character of the Barbarians, and struck a fatal blow to the vanity of Rome; the Goths advanced as far as Thrace, defeated the emperor in person on their way, and secured an introduction within the now defenceless limits of the Empire at any future time. Their removal, on this occasion, was only effected by the payment of tribute, which Rome, still boasting

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her empire over the world, was content to pay to an undisciplined and half-armed tribe of barbarians. Such was the result of the first descent of the Goths upon the outposts of the Roman dominion, A. D. 252. Diverted from the western territory of the Empire, the Goths next turned to the no less inviting regions of the east. They seized on the Bosphorus, and, passing over into Asia, they acquired an incalculable booty, effecting the subjugation of all the country through which they passed, and which offered scarcely a show of resistance to their dreaded arms. This is recorded as the first naval expedition of the Goths. A second succeeded, and a third, which brought these northern barbarians before the Long Walls of Athens, the once famous Piræus. The whole of Greece on the main land was ravaged in this descent of the Goths, who pursued their way to the borders of the sea, beyond which they could behold the coasts of Italy, which had not yet been violated by the foot of a barbarian. Here they paused in their career of devastation and victory; numbers were induced to submit to the authority of the Roman empire, and incorporated with the soldiers of the emperor. The rest returned, with various fortune and adventures, to their seats in the *Ukraine* and on the borders of the Euxine Sea. Innumerable wars succeeded the period of this great expedition of the Goths, in which the Romans were not always sufferers; yet the Gothic power steadily increased till the appearance of an enemy as formidable as they themselves had been when they first broke the bounds of their native wilderness, who threatened war and ruin no less to the half civilized people who had preceded them in their march towards the rich capital of the world, than to that capital itself. The kingdom of the Ostro Goths then extended from the Baltic to the Euxine Sea, and its throne was occupied by Hermanric, one of their greatest princes, who ruled over an immense number of tribes. The Visi Goths, at the same time, occupied the banks of the Niester and the German side of the Danubius. Before the valour and ferocity of the Huns and Alani, these once dreaded conquerors were either prostrated or put to flight; and the barbarians, who had so often sent terror to the gates of Rome, now begged its clemency, and sued to be taken under its protection and received into the Empire. The emperor Valens was then upon the throne; and in his reign the Visi Goths were transported as tributaries and subjects within the ancient limits, which had not yet receded from the Danube and the Rhine. Established in Mœsia, and for a time beyond the fear of the Sarmatians, the Goths soon began to forget their allegiance, and to desire, if not to enjoy, their old independence. The next Gothic war was conducted, therefore, within the boundaries over which the Roman emperor pretended to rule; and the conflict was no longer for the integrity of the empire, but for its existence. Huns, Alani, Ostro Goths, and Visi Goths, united in this war; but the death of the Gothic leader, and the accession of Theodosius in the east, preserved yet a little longer the Empire and its name. For some time after this, the principal seats of the Gothic tribes were in Thrace and on the coast of Asia Minor, in which, in some measure, they resided as the stipendiaries of the emperor. The reigns of the successors of Theodosius were coeval with the elevation of Alaric to the throne of the Visi Goths; and the wars of that people were renewed with a spirit which proved that they had not yet accustomed themselves to look upon the Romans as other than their enemies, and that they considered them still as legitimate a prey as when they first broke into their empire from the regions of the north. In the year 410 the city of Rome fell into the hands of these long-aspiring warriors; and all Italy, that had so long been the privileged destroyer of nations, experienced the retributive justice which had for ages been invoked against her ambition. But no permanent empire succeeded the occupation of the Goths, and the death of Alaric terminated their sovereignty in Italy. Very soon afterwards, however, they obtained a less illustrious dominion in Gaul, in which they occupied the whole of the 2d Aquitaine on the sea-coast from the *Garonne* to the *Loire*. From this comparatively narrow territory, and which, moreover, they enjoyed but as subjects of Rome, the Goths extended themselves over all the other southern parts of Gaul, and crossing the Pyrenees, established a new monarchy in Spain. We have thus traced the progress of the Visi Goths to their final settlement in that part of the Empire which they were to hold as a permanent possession; they here become the progenitors of the modern Spaniards, and require no longer notice from the historian of antiquity. The fortunes and fate of the other races were not yet decided; but a branch of one of them, the Heruli, was destined very soon afterwards to put an end to the still remaining name and office of imperial power, and to fix a Barbarian throne in the seat of universal empire. The reign of Odoacer, however, and his Heruli, can hardly be placed to the account of the Goths, so long had that branch been severed from the original stem. When the Visi Goths became satisfied with the possession of Hispania, another numerous horde, the Ostro Goths, still roamed without dominion equal to their courage and their wants. The last years of the reign of Odoacer embroiled him with the leader of those still craving marauders; and the overthrow of the Heruli, and of the first Barbarian empire in Italy, was succeeded by the reign of Theodoric and the dominion of the Ostro Goths, A. D. 493. About 60 years afterwards the eunuch Narses, at the head of the forces of Justin emperor of the east, put an end to the Gothic usurpation in Italy. The above account is furnished by the accredited authority of history; but another inquiry concerning the origin of the Goths proceeds upon other data, and innumerable theories supply the place of authenticated fact. Two only seem deserving here of particular notice; the first involving the question, "were the Goths Scythians?" and the second, that of their affinity with the Germans. It seems, the better arguments are brought to prove that, in the early settlement of Europe, when a second migration from the east impelled the Celtæ beyond the Danube and the Rhine, a division of the great Teutonic horde occurred; that a large portion directed itself beyond the Sinus Codanus towards the wild countries of the present *Sweden* and *Norway*, while the rest proceeded towards

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the centre of Europe. These latter people were the Germans; the former were the Scandinavians, who, at a later period recrossed the gulf or sea, and, with the name of Goths, &c. possessed themselves of the abodes which the Germans, pressing on towards the limits of the empire, were abandoning almost from day to day.

GRÆCIA. "It is universally acknowledged that the name of Hellas, which afterwards served to designate the whole of what we now call Greece, was originally applied only to a particular district of Thessaly. At that early period, as we are assured by Thucydides, the common denomination of Hellenes had not yet been received in that wide acceptation which was afterwards attached to it, but each separate district enjoyed its distinctive appellation, derived mostly from the clan by which it was held, or from the chieftain who was regarded as the parent of the race. In proof of this assertion the historian appeals to Homer, who, though much posterior to the siege of Troy, never applies a common term to the Greeks in general, but calls them Danai, Argivi, and Achæi. The opinion thus advanced by Thucydides finds support in Apollodorus, who states, that when Homer mentions the Hellenes, we must understand him as referring to a people who occupied a particular district in Thessaly. The same writer observes, that it is only from the time of Hesiod and Archilochus that we hear of the Panhellenes. Scylax, whose age is disputed, but of whom we may safely affirm that he wrote about the time of the Peloponnesian war, includes under Hellas all the country situated south of the Ambracian gulf and the Peneus. Herodotus extends its limits still further north, by taking in Threspotia, or at least that part of it which is south of the river Acheron. But it is more usual to exclude Epirus from Græcia Propria, and to place its north-western extremity at Ambracia, on the Ionian Sea, while mount Homole, near the mouth of the Peneus, was looked upon as forming its boundary on the opposite side. In Græcia Propria were the following divisions: Thessalia, Acarnania and its islands; Ætolia and Athamania, Doris, Locris, and Eubœa, Phocis, Bœotia, Attica, and Megaris. The Peloponnesus and its provinces, together with the adjacent islands, form the third and last portion of the whole. The northern boundary of the Grecian continent is formed by the great mountain-chain, which, branching off from the Julian Alps near the head of the Adriatic, traverses those extensive regions known to the ancients under the names of Illyria, Dardania, Pæonia, and Thrace, and terminates at the Black Sea. The principal summits of this central ridge are celebrated as the Scardus, Orbelus, Rhodope, and Hæmus of antiquity, and constitute some of the highest land of the European continent. Of the seas which encompass Greece, that on the western side was called Ionium Mare; the portion of it which at present bears the name of Adriatic, or gulf of Venice, being termed by the Greeks Ionius Sinus. This was reckoned to commence from the Acroceraunian promontory on the coast of Epirus, and the Iapygian promontory on that of Italy. On the south-east the Peloponnesus was bounded by the Cretan Sea, which divided it from the celebrated island whence its name was derived. Strabo, in his view of Greece, which is peculiar to himself, divides it into five peninsulas, the first of which is Peloponnesus, separated from the Grecian continent by an isthmus of forty stadia. The second is reckoned from the town of Pagæ, on the Corinthian gulf, to Nisæa, the haven of Megara; the distance of this isthmus is one hundred and twenty stadia. The third is enclosed within a line drawn from the extremity of the Crissæan bay to Thermopylæ, across Bœotia, Phocis, and the territory of the Locri Epicnemidii, a space of five hundred and eight stadia. The fourth is defined by the gulf of Ambracia and the Melian bay, separated from each other by an isthmus of eight hundred stadia. The fifth is terminated by a line traced also from the Ambracian gulf across Thessaly, and part of Macedonia, to the Thermaicus Sinus. No part of Europe, if we except Switzerland, is so mountainous throughout the whole of its extent as Greece, being traversed in almost every direction by numerous ridges, the summits of which, though not so lofty as the central range of the Alps, attain, in many instances, to the elevation of perpetual snow. The most considerable chain is that which has been described as forming the northern belt of Greece, and which divides the waters that mix with the Danube from those that fall into the Adriatic and Ægean. It extends its ramifications in various directions throughout the ancient countries of the Dalmatians, Illyrians, Pæonians, Macedonians, and Thracians, under different names, which will hereafter be more particularly specified. Of these the Scardus and Candavii montes are the most important and extensive. Striking off nearly at right angles from the central chain on the borders of ancient Dalmatia and Dardania, they served to mark the boundaries of Illyria and Macedonia; thence continuing in the same direction, under the still more celebrated name of Pindus, they nearly divided the Grecian continent from north to south, thus separating Epirus from Thessaly, and the waters of the Ionian Sea from those of the Ægean. and uniting at length with the mountains of Ætolia, Dolopia, and Trachinia. From Pindus the elevated ridges of Lingon, Polyanus, and Tomarus, spread to the west over every part of Epirus, and finally terminate in the Acroceraunian mountains on the Chaonian coast. The Cambunii montes branch off in the opposite or eastern direction, and form the natural separation between Macedonia and Thessaly, blending afterwards, near the mouth of the Haliacmon, on the Thermaic gulf, with the lofty summits of Olympus. The latter runs parallel to the sea, as far as the course of the Peneus, and is succeeded by the chain of mount Ossa, and this again by mount Pelion, along the Magnesian coast. At a lower point in the great Pindian range, where it assumes the appellation of Tymphrestus, mount Othrys stretches eastward, thus forming the southern enclosure of the great basin of Thessaly, and terminating on the shores of the Pagasæan bay. Mount Œta is situated still further to the south. After forming near the mouth of the Sperchius the narrow defiles of Thermopylæ, it encloses the course of that river in conjunction with the parallel ridge of Othrys, and after traversing the whole of the Grecian continent from east to west,

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unites, on the shores of the Ambracian gulf, with the mountains of the Athamanes and Amphilochians. Connected with mount Œta, in a south-westerly direction, are Corax and Aracynthus, mountains of Ætolia and Acarnania; while more immediately to the south are the celebrated peaks of Parnassus, Helicon, and Cithæron, which belong to Phocis and Bœotia. A continuation of the latter mountain, under the names of Œnean and Geranean, forms the connecting link between the great chains of northern Greece with those of the Peloponnesus. The principal rivers of Greece are furnished, as might naturally be expected, by the extensive provinces of Thrace, Macedonia, and Illyria. In Thrace we find the Hebrus, *Maritza*, and Strymon, *Stroumona*; in Macedonia, the Axius, *Vardar*, the Erigonus, *Kutchuk*, the Lydias, *Caraismak*, and the Haliacmon, *Indje Mauro*. In Illyria, the Drilo, *Drino*, the Genusus, *Scombi*, and the Apsus, *Ergent*. Some considerable streams flow also into the Ionian Sea from the mountains of Epirus; such as the Aous, now *Voioussa*, the Aracthus, or river of *Arta*; and still further south, the rapid but troubled Achelous, now *Aspropotamo*. In Thessaly, the Peneus, named by the modern Greeks *Salembria*, takes its rise from Pindus, and, after collecting numberless tributary streams, traverses the famous gorge of Tempe, and falls into the gulf of Therme. The Sperchius, now *Hellada*, a river of southern Thessaly, coming from mount Tymphrestus, is received into the Maliac gulf a little to the north of Thermopylæ. The Cephissus, now *Mauro*, rises in the Phocian mountains, and, after flowing through part of that province and of Bœotia, empties itself into the Copaic lake. The Asopus, *Asopo*, passes through the southern plains of Bœotia, and is lost in the narrow sea which separates the continent from Eubœa. Lastly, we may mention the Evenus, now *Fidari*, a river of ancient Ætolia, which falls into the Corinthian gulf a few miles to the east of the Achelous. The most considerable lakes of Greece are those of *Scutari* and *Ochrida* in Illyria, the Labeatis Palus and Lychnitis Palus of ancient geography. In Macedonia, those of *Takinos* and *Betchik*, near the Strymon, answer to the Cercinitis and Bolbe. In Epirus, the lake of *Ioannina* is perhaps the Pambotis Palus of Eustathius. Frequent mention is made by classical writers of the Lacus Bœbias, now *Carlas*, of Thessaly. Ancient historians have also noticed some lakes in Acarnania and Ætolia, the most considerable of which was that of Trichonium, now *Vrachori*, in the latter province. In Bœotia, the lake of Copæ has exchanged its name for that of *Topolias*. An inquiry into the origin of the earliest settlers in ancient Greece seems to be one of those questions from which no satisfactory result is to be expected, all that has hitherto been written on the subject having only served to furnish additional proof of the doubt and obscurity in which it is enveloped. Strabo represents Greece, on the authority of Hecatæus the Milesian, as inhabited, in remote ages, by several barbarian tribes, such as the Leleges, Dryopes, Caucones, and Pelasgi, with the Aones, Temmices, and Hyantes. These apparently overspread the whole continent of Greece, as well as the Peloponnesus, and were in possession of that country when the migrations of Pelops and Danaus, of Cadmus and the Phœnicians, and of the Thracians headed by Eumolpus, produced important changes in the population, and probably in the language, of every portion of the territory which they occupied. The tribes here enumerated by Strabo must therefore be considered as the most ancient inhabitants of the Hellenic continent which are known to us; but to attempt to discriminate between their respective eras with the scanty materials which have reached us, would probably be a task surpassing the abilities of the most indefatigable antiquary. If it be necessary, however, to adopt some decided opinion on the subject (and in such obscure and complicated questions, it seems difficult to avoid falling into some system,) we should be inclined to follow the notions of the learned Mannert. With respect to the Leleges, and the other tribes above enumerated, he regards them as the original inhabitants of the Grecian continent, and prior to the Pelasgi, though, on account of their wandering habits, they were not unfrequently classed with that more celebrated race. He grounds his opinion on a passage of Hesiod, which speaks of the Leleges as coeval with Deucalion, together with other citations adduced from Strabo, in the place already referred to. Aristotle assigns to them Acarnania, Locris, and Bœotia. Pausanias leads us to suppose they were established at a very early period in Laconia, for he speaks of Lelex as the oldest indigenous prince of that country. It appears that they were not confined to the continent of Greece, since we find them occupying the islands of the *Archipelago* in conjunction with the Carians, an ancient race, with whom they were so much intermixed as to become identified with them. We know also from Homer, that a portion of this widely diffused tribe had found its way to the shores of Asia Minor. Belonging to the same stock were the ancient Curetes of Ætolia and the Teleboæ and Taphii, pirates of Acarnania and the islands situated near its shores. We may also consider the Acarnanians and the Ætolians themselves as descended from this primitive race though the latter were associated with a colony from Peloponnesus, of which the leader's name prevailed over that of the indigenous Curetes. Little seems to be known of the Caucones, who, together with the Leleges, are ranked by the historian Hecatæus among the earliest nations of Greece. We collect from Homer that they inhabited the western part of Peloponnesus, which account is confirmed by Herodotus. Homer, however, in another place enumerates them among the allies of Priam, which leads to the conclusion that they had formed settlements in Asia Minor, as well as the Leleges. In support of this supposition, Strabo affirms that many writers assigned to the Caucones a portion of Asia Minor near the river Parthenius; and he adds, that some believed them to be Scythians, or Macedonians, while others classed them generally with other tribes, under the name of Pelasgi. In his own time, all trace of the existence of this ancient race had disappeared. The Dryopes seem to have first settled in the mountainous regions of Œta, where they transmitted their name to a small tract of country on the borders of Doris and Phocis. Dicæarchus, however, extends their territory as far

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as the Ambracian gulf. We know from Herodotus that they afterwards passed into Eubœa, and from thence into Peloponnesus and Asia Minor. It is worthy of remark, that Strabo ranks the Dryopes among those tribes chiefly of Thracian origin, who had from the earliest period established themselves in the latter country towards the southern shores of the Euxine. To the same primeval times must be referred the Aones, who are said to have occupied Bœotia before the invasion of Cadmus, and the reign of Cecrops in Attica; we hear also of the Ectenes, Hyantes, and Temmices, which probably belonged to the same family, from the circumstance of their having all held possessions of that fertile portion of Greece. We are now to speak of the Pelasgi, a numerous and important people, and, as such, entitled to a greater share of our notice than any of the primitive Grecian tribes hitherto enumerated. To examine, however, all the ancient traditions which have been preserved relative to this remarkable race, and still further to discuss the various opinions which have been upheld respecting its origin in modern times, would of itself occupy a volume, and consequently far exceed the limits of a work designed for more general purposes. We shall therefore endeavour to present the reader with a summary account of what has been transmitted to us by the ancients, as well as of the conclusions to which modern critics have arrived, on this subject. We may observe that almost all the historians, poets, and mythologists of antiquity, derive their appellation from a hero named Pelasgus, though they differ in their account of his origin. Some supposing him to have sprung from the earth, others representing him to be the son of Jupiter and Niobe. They concur also in attributing to the Pelasgi the first improvements in civilization and in the arts and comforts of life. They were not confined to one particular portion of Greece, for we find them spread over the whole country; but they are stated to have occupied, more especially, Epirus and Thessaly, parts of Macedonia and Thrace, the shores of the Hellespont and the Troad, together with the Cyclades and Crete, Bœotia and Attica; in the Peloponnesus, Achaia, Arcadia, and Argolis. We have already had occasion to notice their numerous and extensive settlements in Italy; such were, in fact, the migratory habits of this people, that they obtained in consequence the nickname of πελαργοι or storks, from the Athenians; and we have reasons for believing that the term of Pelasgi was afterwards applied to tribes which resembled them in regard to the frequency of their migrations, although of a different origin. We cannot doubt, however, the existence of a nation specifically so designated, since we find it mentioned by Homer in his account of the allies of Priam. Great and universal, however, as was the ascendency usurped by the Pelasgic body in the earliest ages of Greece, its decline is allowed to have been equally rapid and complete. In proportion as the Hellenic confederacy obtained a preponderating power and influence, the Pelasgic name and language lost ground, and at length fell into such total disuse, that in the time of Herodotus and Thucydides scarcely a vestige remained, to which those historians could refer, in proof of their former existence. Such are the general facts relative to the history of the Pelasgi, which are founded on the universal testimony of antiquity; but the origin of this once celebrated people is far from being equally well attested; and, as it is a point which seems materially connected with the history of the first population of Greece, we may perhaps be permitted to take this opportunity of investigating the subject somewhat more in detail than we have hitherto ventured to do. With regard, then, to the origin of the Pelasgi, two conflicting systems, principally, are presented to our notice, each of which, however, seems to obtain support from antiquity, and has been upheld by modern critics with much learning and ingenuity. The one considers the Pelasgi as coming from the northern parts of the Grecian continent, while the other derives their origin from Peloponnesus, and thus regards that peninsula as the centre from which all their migrations proceeded. The latter opinion, it must be confessed, rests on the positive statement of several authors of no inconsiderable name in antiquity; such as Pherecydes, Ephorus, Dionysius of Halicarnassus, and Pausanias, who all concur in fixing upon Arcadia as the mother country and first seat of the Pelasgi; while the former notion is not, we believe, positively maintained by any ancient author. But this silence cannot be deemed conclusive; and, on the examination of facts and probabilities, we shall find a much greater weight of evidence in its favour. To this conclusion Salmasius long since arrived, and after him the abbé Geinoz; and the opinion has been, we conceive, materially strengthened by the researches of the learned author of the Horæ Pelasgicæ. Larcher, however, and the French critics of the present school, appear still to adhere to the authority of Dionysius, or rather to that of the genealogists whose accounts he principally follows. Were we to look to probabilities alone, we should at once discredit a theory which attributed the origin of so numerous a people, as the Pelasgi undoubtedly were, to Peloponnesus generally; but still more so, when they are referred to a small mountainous district in the centre of that peninsula. Without pretending to deny that the Arcadians were among the first settlers in the Peloponnesus, it must be urged, that it seems utterly incredible they should have ever had the means of extending their colonies throughout Greece, and even to Italy, in the manner ascribed to them; or, if there is any truth in these accounts, we must presume that the Arcadia of that early age was much more extensive than the small Peloponnesian tract to which the Grecian historians so often allude. If we concede to Arcadia, properly so called, the honour of having given birth to the Pelasgic race, we must allow also that Laconia was the mother country of the Leleges, according to the tradition mentioned by Pausanias; and thence it must follow, that the whole of Greece derived its population from the Peloponnesus, a fact not only improbable in itself, but also in contradiction to history, which, with little exception, represents the stream of Grecian migration as flowing from north to south. It will not surely be asserted that those vast countries which lie to the north of Hellas were yet unpeopled, while the island of Pelops was sending forth such swarms of warriors to occu-

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py distant and unknown regions, or that the hordes of Illyria, Pæonia, Macedonia, and Thrace, were less adventurous than the barbarians of Arcadia. If these suppositions cannot be admitted, we shall be led to conclude that the above-named extensive countries not only furnished the primitive population of Greece, but also from time to time supplied those numerous bands of adventurers, who, under the name of Pelasgi, first paved the way for the introduction of civilization and commerce amongst her savage clans. That Asia Minor also contributed to the peopling of Greece can scarcely be doubted, when we notice the remarkable fact, that all the earliest Grecian tribes were known to have possessed settlements on the former continent before the siege of Troy. But the constant interchange which seems to have subsisted from the earliest period between the inhabitants of Thrace and Macedonia, and their neighbours on the opposite shores of the Bosphorus and the Hellespont, rather prevents our arriving at any determinate conclusion on this part of the inquiry. Let us now examine what confirmation can be derived from antiquity in support of a theory which has been hitherto defended on the score of probability alone. In the first place then we may collect from Herodotus, that, at the remotest epoch to which his historical researches could attain, Epirus and the western regions of northern Greece were largely peopled by the Pelasgi, whence it received the name of Pelasgia, which it continued to bear till it was superseded by that of Hellas. The existence of this people in the mountains and plains of northern Thessaly, in very distant times, is abundantly proved by the names of Pelasgiotis, and Pelasgic Argos, which were applied to the particular districts which they had occupied. Still further north, we follow them with Justin into Macedonia, and their possession of that country is also confirmed by Æschylus, as he extends Pelasgia to the banks of the Strymon. We have also numerous authorities to prove the establishment of the same people, at a period of uncertain, but doubtless very early date, in the isles of Samothrace, Lemnos, and Imbros. It has been asserted, indeed, by some writers, that these islands were the seat of the first Pelasgi, and it may be observed by the way, that this maritime situation might lead to a connexion between the people whose origin we are now discussing and the Phœnicians, who had formed similar settlements, and in times equally remote, in the Cyclades. Of all the Pelasgic tribes, the most celebrated, as well as most important, was that of the Tyrrheni. Assuming, then, that the Tyrrheni formed one of the most ancient and numerous branches of the Pelasgic body, we are induced to fix their principal Grecian settlements in Epirus, because, according to Herodotus and other writers, that province was their earliest and most extensive abode; and it was from thence that they crossed over, as we are told, to the opposite shores of Italy. We shall thus also be able to account for a curious tradition preserved by one of the scholiasts to Homer, who tells us in a note to Il. II. 235.

——————δμφὶ δὲ Σελλοὶ
Σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι,

that, according to Alexander of Pleuron, the Selli were descended from the Tyrrheni, and worshipped Jupiter, according to their native custom, in the manner described by the poet. These Selli, as is well known, were possessed of the temple and oracle of Dodona, and were accounted one of the most ancient tribes of Greece according to Aristotle; so that, if the Tyrrheni were their progenitors, these must have been ἀρχαιότατοι. The Γραῖκοι, from whose name the Latin word *Græci* is doubtless derived, were probably another branch of the same Pelasgic stock, as Aristotle names them in conjunction with the Selli, and places them in the same part of Greece, that is, about Dodona and the Achelous. He adds, that the Γραῖκοι were afterwards called Hellenes, which is confirmed by the Parian Chronicle and Apollodorus, who quotes the word from many ancient writers. It is certainly remarkable that the Latins should have constantly employed an obsolete appellation to designate a people, with whom they were afterwards so much better acquainted under that of Hellenes; and the fact can only be satisfactorily explained by admitting that a frequent intercourse existed between Epirus and Italy before the name of Hellenes had been generally substituted for that of Græci; and this surmise is in perfect harmony with the well-authenticated accounts of the Pelasgic migrations into the latter country. As Strabo expressly remarks that the Epirotic nations were descended from the Pelasgi, we can have little doubt that this statement applies to the Chaones, Molossi, and Thesproti, who at a subsequent period constituted the main population of that part of Greece. The latter are indeed positively classed with the Pelasgi by Herodotus, when he states that Thesprotia was once called Pelasgia. If we now pass into Thessaly, we shall find another considerable part of the Pelasgic race settled in that rich province under the name of Æolians. Herodotus is we believe the only writer who positively ascribes the conquest of this country to the Thesprotian Pelasgi, at which period he says it bore the name of Æolis. Strabo, however, seems to have been aware of such a tradition. But whatever opinion we adopt as to this particular fact, we can have no hesitation in admitting the Pelasgic origin of the ancient Æolians, as it is clearly acknowledged by Strabo, and is also farther confirmed by the affinity which has been traced between the language of the Pelasgi and the Æolic dialect. If we concede this point, it is clear that we must regard the Hellenes and the Achæi as springing from the same stock, although, in the first instance, they were certainly confined within the limits of Thessaly, and are always alluded to by Homer in that restricted sense. It will, perhaps, be objected to this classification, that we generally find the Hellenic name opposed to that of the Pelasgic, but it does not follow that they are thereby distinguished as being of a different race; it would rather seem that they are compared together in a political point of view, from each in its turn having become widely diffused, and having exercised the greatest influence over those countries in which it had taken root. According to Herodotus, the Athenians were also originally Pelasgi: this fact he has twice asserted in different parts of his work; nor has he ever, we believe, been contradicted by any ancient author. Larcher,

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however, in his examination of the Chronology of Herodotus, has entered into a long dissertation to prove that that writer was misinformed on this point. The real truth seems to be, that the learned Frenchman, in his endeavour to derive all the Pelasgic migrations from the Peloponnesus, found this assertion of Herodotus incompatible with his system, and therefore attempted to set it aside. Until more solid reasons therefore can be adduced against the testimony of so accredited an historian, we must allow his authority to remain unshaken, and admit that the Athenians, in the earliest period of their history, were Pelasgi, and bore the specific appellation of Cranai before they assumed that of Cecropidæ. It is well known that they, with many other tribes under similar circumstances, afterwards became incorporated with the Hellenes. We shall now conclude this section with a short account of the dialects of Greece, as it is furnished by Strabo. 'Greece,' says that accurate geographer, 'contains many nations, but the principal ones are equal in number to the dialects spoken by the Greeks, which consist of four. Of these, the Ionic may be said to be the same as the ancient Attic, since the inhabitants of Attica were once called Ionians, and from these were descended the Ionians, who founded colonies in Asia Minor, and used the dialect which we call Ionic. The Doric is the same with the Æolic, as all the Greeks without the Isthmus, if we except the Athenians and Megareans, and those Dorians who dwell in the vicinity of Parnassus, are even now called Æolians. It is also probable that the Dorians, being few in number, and inhabiting a most rugged soil, long retained their primitive language, as they had but little intercourse with their neighbours, and adopted different customs from those of the Æolians, with whom they formerly were united by ties of consanguinity. This was also the case with the Athenians, who occupied a poor and barren country, and consequently were less exposed to invasion; hence they were accounted indigenous, as Thucydides reports, since none were induced to covet their territory, and to seek to wrest it from them. This therefore was the reason why so small a people remained always unconnected with the other nations of Greece, and used a dialect peculiar to itself. The Æolians were not confined to the countries without the Isthmus, but occupied also those which were situated within; these, however, became subsequently intermixed with the Ionians who came from Attica, and who had established themselves in the Ægialus; and likewise with the Dorians, who, in conjunction with the Heraclidæ, founded Megara, and several other cities in the Poloponnesus. The Ionians were afterwards expelled by the Achæans, who were Æolians, so that only two nations remained within the Peloponnesus, the Æolians and the Dorians. Those states which had but little intercourse with the latter, preserved the Æolic dialect; this was the case with the Arcadians and the Eleans, as the former were altogether a people of mountaineers, and never had been included in the division of Peloponnesus made by the Heraclidæ; and the latter, from being dedicated to the service of the Olympian Jupiter, had long remained in the peaceable enjoyment of their country: they were moreover of Æolian origin, and had received the forces sent by Oxylus to assist the Heraclidæ in recovering possession of Peloponnesus. The other nations of that peninsula speak a mixed dialect, more or less approximating to the Æolic; and, though they are called Dorians, the idiom of no one city is now the same as that of any other.'" *Cram.*

In the first periods of their history, the Greeks were governed by monarchs; and there were as many kings as there were cities. The monarchical power gradually decreased; the love of liberty established the republican government; and no part of Greece, except Macedonia, remained in the hands of an absolute sovereign. The expedition of the Argonauts first rendered the Greeks respectable among their neighbours, and in the succeeding age the wars of Thebes and Troy gave opportunity to their heroes and demi-gods to display their valour in the field of battle. The simplicity of the ancient Greeks rendered them virtuous; and the establishment of the Olympic games in particular, where the noble reward of the conqueror was a laurel crown, contributed to their aggrandizement, and made them ambitious of fame and not the slaves of riches. The austerity of their laws, and the education of their youth, particularly at Lacedæmon, rendered them brave and active, insensible to bodily pain, fearless and intrepid in the time of danger. The celebrated battles of Marathon, Thermopylæ, Salamis, Platæa, and Mycale, sufficiently show what superiority the courage of a little army can obtain over millions of undisciplined barbarians. After many signal victories over the Persians, they became elated with their success; and when they found no one able to dispute their power abroad, they turned their arms one against the other, and leagued with foreign states to destroy the most flourishing of their cities. The Messenian and Peloponnesian wars are examples of the dreadful calamities which arise from civil discord and long prosperity; and the success with which the gold and the sword of Philip and of his son corrupted and enslaved Greece, fatally proved that when a nation becomes indolent and dissipated at home, it ceases to be respectable in the eyes of the neighbouring states. The annals of Greece, however, abound with singular proofs of heroism and resolution. The bold retreat of the ten thousand, who had assisted Cyrus against his brother Artaxerxes, reminded their countrymen of their superiority over all other nations; and taught Alexander that the conquest of the east might be effected with a handful of Grecian soldiers. While the Greeks rendered themselves so illustrious by their military exploits, the arts and sciences were assisted by conquests, and received fresh lustre from the application and industry of their professors. The labours of the learned were received with admiration, and the merit of a composition was determined by the applause or disapprobation of a multitude. Their generals were orators; and eloquence seemed to be so nearly connected with the military profession, that he was despised by his soldiers who could not address them upon any emergency with a spirited and well delivered oration. The learning, as well as the virtues of Socrates, procured him a name; and the writings of Aristotle have, perhaps, gained him a more lasting fame than all the conquests and

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trophies of his royal pupil. Such were the occupations and accomplishments of the Greeks; their language became almost universal, and their country was the receptacle of the youths of the neighbouring states, where they imbibed the principles of liberty and moral virtue. The Greeks planted several colonies, and totally peopled the western coasts of Asia Minor. In the eastern parts of Italy, there were also many settlements made; and the country received from its Greek inhabitants the name of *Magna Græcia*. For some time Greece submitted to the yoke of Alexander and his successors; and, at last, after a spirited though ineffectual struggle in the Achæan league, it fell under the power of Rome, and became one of its dependant provinces, governed by a proconsul.

Græcia Magna, a name by which a part of Italy, and sometimes the island of Sicily, were designated, from the number of Greek colonies established in them. Magna Græcia in the peninsula extended over the south of Italy, as far as the borders of Campania, and the country of the Frentani, including Apulia, Messapia or Iapygia, Lucania, and the district possessed by the Brutii. The Greeks endeavoured to establish a claim to the earliest settlement of this part of Italy, which they would gladly have represented as the first in all Italy which received a population and a name; but, however early may have been the Achæan emigration, it does not appear to have taken place till all Italy, from the Alps to the straits of Messina, had been populated by tribes as worthy of the name of indigenous as the Greeks who prided themselves in their own country in that vain epithet. The Œnotri will then be the last production of the great aboriginal Italian stock, which, instead of spreading gradually from the south, arrived at it by slow degrees, by propagation and extension from the north. But though the last of all the native tribes of Italy, the Œnotri could yet boast that one of their princes communicated to the whole country between the Alps and the Tuscan and Ionian seas, the appellation which to this day it retains, if we be willing to recognise any truth in the traditions of so remote and unauthentic an era. The vicissitudes and conflicts of the Œnotri, the Iapyges, the Messapii, and all the many inhabitants of this extensive and fertile country belonging to the same obscure epoch, afford little instruction for the investigation of antiquity; and their wars with the Siculi may likewise be dismissed with equal brevity. All the real interest which attaches to the name of Græcia Magna is derived from its colonization by the Achæans, Spartans, Phocæans of Ionia, &c. at a period much posterior to the pretended migration of the Arcadians. Without denying that settlements may have been effected from Greece at an earlier date upon this coast, we may refer the general introduction of Grecian manners, opinions, and language, to the era of 730 years, or thereabout, before the birth of Christ, and very little more than twenty years after that to which the founding of Rome is conventionally assigned. Sybaris, Metopontum, Caulon, and Crotona, owed their origin to the Achæans, who, driving the Œnotri and Chaones from the eastern coast, established there the language, the improvement, and the arts of Greece. The Parthenise of Sparta soon after laid the foundation of the Tarentine rule; and the Phocæans, disappointed in their attempts upon the island of Corsica, bending their course towards the south, erected the city of Velia. Of all these cities Sybaris first rose to power and eminence; and many wars were the result of the attempts of other important places to extend their territories within the limits of her authority, or within that of other principal towns. Second in importance only to the colonization of this coast by the Greeks, was the arrival of Pythagoras, and the introduction of his sublime philosophy. Not only Crotona, which he chose as his residence, but all the other cities of Magna Græcia, and even the barbarous inhabitants of the surrounding country, were softened and instructed by his virtues and his doctrines; and his disciples very soon attained an influence that the political body could not counterpoise, and that nothing but a revolution, bloody, general, and exterminating, could eradicate. The arrival of this first of the ancient philosophers may be referred to the year B. C. 540. It may occasion some wonder that the Italian colonies should have been selected by Pythagoras as a place for the dissemination of his lofty truths in preference to their parent country, whose language he spoke, and of which he might almost be considered a native; but the same cause that had tended to the prodigiously early and rapid increase of the Achæan cities in Italy, had, no doubt a strongly operative effect in determining the choice of this early apostle of truth. The Achæan cities of Magna Græcia, more especially adopting the liberal principles of the Republic to which they owed their origin, accorded freely to strangers the rights and privileges of native citizens; and Pythagoras could there, without the odium and reproach of foreign birth, impart the wisdom which with years of labour he had gained. For thirty years the disciples of this illustrious benefactor continued to moderate the councils of Crotona, and, in a less degree, of the neighbouring cities; but on the destruction of Sybaris, the enemies of the sect, availing themselves of the dissatisfaction which it had given by its moderation in regard to the distribution of the spoil, resolved and conspired its ruin. At Crotona commenced the proscription and the massacre which terminated with the murder of the greater part of the body, and a decree of perpetual banishment against the rest. The immediate and lasting consequence of this barbarity were a series of factions, civil wars, and mutual jealousies, which diminished the power of the Italiot cities; and while it obstructed their progress towards a condition of concentrated vigour, left upon the south no obstacle to the Roman ambition, which otherwise might not have extended over those regions, and whose dominion, if checked at first in Italy, might never have extended itself over the earth. In the Persian war, while yet the cities of Italy acknowledged the parental rights of the Grecian states, one single vessel, equipped at the expense of an individual, appeared to sustain the liberties of Greece, in the name of her children, against the usurpations of Persia, and the free institutions and principles of Europe and the western world, against the oppressive and debasing system of Asia and the east. In the Peloponnesian war Magna Græcia took but an

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mactive part, and the diminution of her power was still more strikingly and sensibly perceived when the tyrant of Syracuse was, after an ineffectual resistance, permitted to raze the walls of Caulon and to pillage Rhegium; and when all the cities of Magna Græcia together were unable to contend with the pretensions of a petty tyrant from Sicily. Thus worn out by their enemies, the people of Magna Græcia were yet to meet another and more resolutely persevering enemy; and the country, which had long before been wrested from the aboriginal Italians, was to fall again into their hands before the occupation of their territory by the now resistless forces of the Roman republic. In the last weakness of the Greek colonies, the Brutii and Lucani, derived from the Samnite race, appeared in numerous hordes and with irresistible fury on the borders of the Grecian states; Thurii, Metapontum, and Heraclea, fell in succession beneath the attacks of these determined invaders, and very little remained to justify the ostentatious name of Græcia Magna. A very short time afterwards, that is to say, about the year U. C. 480, B. C. 270, the Romans effected the reduction of the whole country, and formed from it the provinces of Lucania and the Bruttian territory. The most striking geographical features of Magna Græcia were its deep and spacious bays. The principal of these were the Tarentine gulf, between the Bruttian and Iapygian peninsulas, the Scylacius Sinus in the country of the Brutii, the Sinus Urias in Daunia on the Hadriaticum Mare, and the Laius Sinus, belonging to Lucania on the *Tyrrhene sea*. The language of this country was the Doric Greek, with a few idiomatic forms peculiar to the Italian provinces. *Micali, Italia.—Niebuhr.*

Grampius mons, a long range of hills in Scotland, rising in Aberdeenshire between the *Dee* and the *Don*, running almost parallel with the chain of northern lakes, and dividing Scotland into two nearly equal parts. It terminates upon the west in Argyleshire. It was here that Galgacus, the Caledonian hero, made his last stand (described *Tac. Vit. Agric.*) against the arms of the Romans, and that 10,000 of the natives being left upon the field, the imperial conquest of Britain was effectually complete.

Granicus, a river of Mysia, now the torrent *Ousvola*. It is famous for the battle fought there between the armies of Alexander and Darius, 22d of May, B. C. 334, when 600,000 Persians were defeated by 30,000 Macedonians. *Diod.* 17.—*Plut. in Alex.—Justin.—Curt.* 4, c. 1.

Græviscæ, now *Eremo de St. Augustino*, a maritime town of Etruria. The air was unwholesome on account of the marshes and stagnant waters in its neighbourhood. *Virg. Æn.* 10, v. 184.—*Liv.* 40, c. 29, l. 41, c. 16.

Grudii, a people tributary to the Nervii, supposed to have inhabited the country near *Tournay* or *Bruges* in *Flanders*. *Cæs. G.* 5, c. 38.

Grynēum, and Grynium, a town near Clazomenæ, where Apollo had a temple with an oracle, on account of which he is called *Grynæus*. *Strab.* 13.—*Virg. Ecl.* 6, v. 72. *Æn.* 4, v. 345.

Gyārus, and Gyāros. "The last of the Cyclades enumerated by Artemidorus, is probably the islet which Homer calls Gyræ or Gyræa. So wretched and poor was this barren rock, inhabited only by a few fishermen, that they deputed one of their number to Augustus, who was at Corinth, after the battle of Actium, to petition that their taxes, which amounted to 150 drachmæ, might be diminished, as they were unable to raise more than 100. It became subsequently notorious as the spot to which criminals or suspected persons were banished by order of the Roman emperors.

Aude aliquid brevibus Gyaris, et carcere dignum.—Juven. Sat. 1, 73.

Pliny estimates its circumference at 12 miles. The modern name is *Ghioura*." *Cramer.—Hom. Od.* 4, 500 and 507.—*Strab.* 10.—*Tacit.* 3, 68, 69; 4, 30.—*Plin.* 4, 12.

Gymnāsium, a place among the Greeks, where all the public exercises were performed, and where not only wrestlers and dancers exhibited, but also philosophers, poets, and rhetoricians repeated their compositions. The room was high and spacious, and could contain many thousands of spectators. The laborious exercises of the Gymnasium were running, leaping, throwing the quoit, wrestling, and boxing, which was called by the Greeks πενταθλον, and by the Romans *quinquertia*. In wrestling and boxing the athletes were often naked; whence the word Gymnasium, γυμνος, *nudus*. They anointed themselves with oil to brace their limbs, and to render their bodies slippery and more difficult to be grasped. *Plin.* 2, *Ep.* 17.—*C. Nep.* 20, c. 5.

Gymnēsiæ, a name given by the Greeks to the Baleares Insulæ. *Vid. Baleares.*

Gymnias, a town of Armenia, now *Gimnis*, situated on that branch of the Euphrates which was called Frat. It is mentioned in the retreat of the ten thousand. *D'Anville.*

Gyndes, a river which empties into the Tigris below Ctesiphon. "It descends, according to Herodotus, from the mountains of Mantiene or Matiane, in the northern part of Media. Cyrus finding it on his passage, divided it into 360 channels. This name of Gyndes, or, as Tacitus expresses it, Gindes, in describing a river of Aria, is the same as *Zeindeh*, in the Persian language denoting a river which revives after having disappeared. The Gyndes, of which Herodotus speaks, reduced to nothing by the number of drains which it suffered from Cyrus, has at length re-assumed its course to the Tigris; and its entrance into the river is called *Foum-el-Saleh*, or the 'Mouth of Peace,' in the Arabic language. The name given it by the Turks in the place whence it issues, is *Kara-sou*, or the *Black River*." *D'Anville.*

Gyrtone, or Gyrton, a town of Thessaly, "situated not far from the junction of the Peneus and Titaresius. Many commentators have imagined that this city was formerly named Phlegya, and that Homer alluded to it when speaking of the wars of the Ephyri and Phlegyæ. It is termed an opulent city by Apollonius. The Gyrtonians favoured the Athenians during the Peloponnesian war. In the Macedonian wars frequent mention is made of their town." *Cram.—Hom. Il.* N. 301. *Apoll. Argon.* 1, 57.—*Thuc.* 2, 22.—*Liv.* 36, 10; 42, 54.—*Polyb.* 18; 5, 2.—*Plin.* 4, 8.

Gythium, a town of Laconia, "the port of Sparta, was 40 stadia from Las and 240 from

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the capital. The Gytheatæ pretended that their town had been built by Hercules and Apollo, whose statues were placed in the forum. The principal buildings noticed here by Pausanias are the temples of Ammon, Æsculapius, and Ceres. He mentions also the statues of Neptune named Gaiuchus, Apollo Carneius, and Bacchus, the gates of Castor, and, in the citadel, the temple and statue of Minerva. Polybius states that the port, distant thirty stadia from the town, was both commodious and secure. Strabo remarks that it was an artificial haven. Gythium stood a little to the north of the present town of *Marathonisi*. The site is now called *Palæopoli*, but no habitation is left upon it." *Cramer.*

H.

HADRIA, or HATRIA, I. in Venetia. "This ancient city, which must have been once powerful and great, since it was enabled to transmit its name to the sea on which it stood, is known to have been possessed by the Tuscans at the time of their greatest prosperity, and when their dominion in Italy had been extended from sea to sea. Some traditions, coupled with what we know touching the origin of the neighbouring cities of Spina and Revenna, lead to the conclusion that these three towns were at a remote period founded by the people who are sometimes called Thessalians, and at other times Pelasgi, but whose real name was that of Tyrrhenians. When the Tuscan nation had extended its conquests into the north of Italy, it is most probable that Hadria and Spina fell into their hands; Ravenna, as we learn from Strabo, was occupied by the Umbri. The oldest writer who has recorded Hadria, is Hecatæus, quoted by Steph. Byz. According to this ancient historian, it was situated near a river and bay of the same name. The river is the *Tartaro*, but the bay into which it discharges itself has been long since filled up. Hadria still existed when Strabo wrote, but as an insignificant place. Few remains of any moment have hitherto been discovered on the site of Hadria, and of these a very small number can be referred to the Tuscans prior to the Roman dominion. It may be remarked, however, that it is a matter of great dispute among numismatic writers, whether the coins with the retrograde legend TAH ought to be ascribed to the Venetian Hadria, or to the Hadria in Picenum, supposed to be its colony. From these and other coins it appears that the real name of this city was Hatri, which the Greeks changed to Ἀδρία." *Cram.*——II. "A city of Picenum, of considerable note, and which appears to have formed with its territory, known anciently by the name of Hadrianus Ager, a little independent state, before it became a Roman colony and was included in the province of Picenum. It is of importance to state here that the Tuscans, having extended themselves first north of the Apennines, and afterwards about the *Po* and its mouths, obtained possession of the settlements originally formed by the Tyrrhenian Pelasgi, among which Hadria is to be numbered. From this part of Italy we know that they were driven in process of time by the Gauls; but as they were still masters of the sea, it is probable that they retired to other settlements which they might have formed to the south. This city was situated at some distance from the sea, between the rivers Vomanus and Matrinus; but nearer to the latter, at the mouth of which was its emporium, which now takes the name of the modern city as the *Porto d'Atri*. It seems generally allowed, that the emperor Hadrian was descended from a family originally of this city." *Cram.*

HADRIANOPŌLIS, I. a town of Thrace, situated at the place where the Hebrus first changes its course from east to south. It originally bore "the name of Orestias, which the Byzantine authors frequently employ in speaking of this city. The three rivers, by which it is pretended that Orestes, polluted by the murder of his mother, purified himself, had their confluence here: for at Adrianople the Hebrus received the Ardiscus on one side and the Tonzuz on the other, now the *Arda* and *Tonza*. This city served as a residence for the Ottoman sultans before the taking of Constantinople, and is now the second in the empire. "The numerous minarets of Adrianople, or *Edrineh*, rise above groves of cypress and gardens of roses; the Hebrus, increased by many tributary streams, descends from the central ridge, turns southwards, and flows past the town, of which the population is not less than 100,000 souls." *Malte-Brun.*——II. A city of Epirus, "apparently built in the reign of Hadrian, is said by Procopius to have borne subsequently the appellation of Justinianopolis, but we find it noticed under the former name by Hierocles, and in the Table Itinerary, which places it fifty-five miles from Amantia to the south-east, and twenty-four from a place beyond named Ilio, on the road to Nicopolis. It is clear from the description here given of its situation, that we must look for Hadrianopolis somewhat to the south of *Argyro Castro* or Antigonea; and this opinion is confirmed by what Mr. Hughes observed in his Travels through Epirus. 'On the western side of the valley, (of *Argyro Castro*,) nearly opposite *Libochovo*, and at no great distance from the river *Drino*, the ruins of a small Roman theatre, with a few vestiges of other ancient foundations, were pointed out upon a spot designated by the name of *Drinopolis*, an evident corruption of Hadrianopolis.'" *Cram.*

HADRIATĪCUM, or HADRIĂCUM MARE, the sea which bounds the eastern coast of Italy, otherwise called Mare Superum, in reference to its position as regards the Italian peninsula. It derived its name from the Venetian Hadria. (*Vid. Hadria.*) "It was known to the Greeks by the name of Ἀδρίας, or Ἰόνιος κόλπος; but they seem to have understood by the name Ionicum Mare that portion of it which lies between the south of Italy, taken from the Iapygian promontory and Peloponnesus." *Cram.* "Its bed appears to be composed of marble and lime mixed with shells." *Malte-Brun.*

HADRUMĒTUM, a city of the Roman province in Africa, situated on the coast north of Leptis. According to *D'Anville*, its present condition is unknown; but a neighbouring place, mentioned in a subsequent age under the name of Cabar Susis, is existent in *Susa*. Shaw says that it still remains under the name of *Hamamet*, and is a place of importance. *Sallust. Jug.* p. 179, *ed. Burnouf.*

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HÆMŌNIA. *Vid. Æmonia.*

HÆMUS, a branch of the great European chain of mountains, of which the Alps form the principal range. It stretches its great belt round the north of Thrace and Macedonia, in a direction nearly parallel with the course of the Ægean; on the east terminating in the promontory of Hæmi extrema, now *Emineh-Borun*; and on the west joining mount Scardus, the connecting link between the Hæmus and the Illyrian range of mons Albius. "The modern name is *Emineh Dagh*, or *Balkan*. The ancients regarded this range of mountains as one of the highest with which they were acquainted. Polybius, however, thought it inferior in elevation to the Alps, in which he was doubtless correct. It was reported, that from its summit could be seen at once the Euxine, the Adriatic, the Danube, and the Alps; and it was in hopes of beholding this extensive prospect, that Philip, the last Macedonian king of that name, undertook the expedition which is described in Livy. Having set out from Stobi, and traversed the country of the Mædi, and the desert tract which lies beyond, he arrived on the seventh day at the foot of the mountain. He was three days in reaching the summit, after a difficult and toilsome march. The weather, however, appears to have been very unfavourable for the view, and, after sacrificing on the mountain, Philip and his retinue descended into the plain." *Cram.*

HALÆ, the last town of Bœotia, situated at the mouth of the river Platanius, which appears to have separated Bœotia from the Opuntians. "Plutarch informs us it was destroyed by Sylla in the war with Mithridates. Its site is now occupied by the large village of *Alachi*, about four miles to the south-east of *Talanti*." *Cram.*

HALES, or HALĒSUS, a river of Lydia, which empties into the Ægean Sea near Colophon. It was remarkable for the coldness of its waters. *Plin.—Paus.*

HALIACMON, a river of Macedonia, which empties into the Thermaicus Sinus 10 or 12 miles from Methone. It is "a large and rapid stream, descending from the chain of mountains to which Ptolemy gives the name of Canalovii. Scylax places it after Methone. The modern name of this river is *Jnidje-Carasou*, or *Jenicora*, according to Dr. Brown, who must have crossed it in its course through Elimea. Dr. Clarke calls it *Inje-Mauro*. Cæsar, in describing some military operations in the vicinity of this river, between a part of his army under Domitius and some troops of Pompey commanded by Scipio, states that it formed the line of demarcation between Macedonia and Thessaly." *Cram.*

HALIARTUS, a town of Bœotia, "situated, as Strabo reports, on the shore of the Copaic lake, and near the mouth of the Permessus, which flows from Helicon. The epithet of ποιήεντα is attached to this city by Homer, from the numerous meadows and marshes in its vicinity on the side of Orchomenus. Pausanias affirms that Haliartus was the only Bœotian city which did not favour the Persians; for which reason its territory was ravaged with fire and sword by their army. In the war carried on against the Thebans by the Lacedæmonians, Lysander, who commanded a body of the latter, was slain in an engagement which took place under the walls of Haliartus, and was interred there, as we learn from Pausanias. Haliartus, having favoured the cause of Perseus, king of Macedon, was besieged by the Romans under the command of the prætor Lucretius, and, though obstinately defended, was taken by assault, sacked, and entirely destroyed, the inhabitants being sold, and their territory given up to the Athenians. 'The remains of Haliartus,' according to Dodwell, 'are situated about fifteen miles from Libadea, and at nearly an equal distance from Thebes. The place is now called *Mikrokoura*. The acropolis occupies a low and oblong hill, one side of which rises from a fine pastural plain, the other from the marshes where the canes grew with which the ancients made darts and musical pipes. Most of the walls which remain are probably posterior to the time of Homer, but prior to its capture by the Romans. There are also a few remains of the second and third styles of masonry. At the foot of the acropolis are some sepulchral kryptæ cut in the rock, similar to those at Delphi.' Sir. W. Gell says, 'The ruins of Haliartus lie just below the village of *Mazi*, on the road from Thebes to Lebadia. It stood on a rocky eminence between the foot of mount Libethrius, a branch of Helicon, and the lake, and in fact defended a narrow pass.'" *Cram.*

HALICARNASSUS, a town of Doris in Caria, situated on the southern side of the peninsula which lay between the Iasius and Ceramicus Sinus. "It was of Greek foundation, and became the residence of the kings of Caria; and was ornamented with a superb tomb, erected by Artemisia to king Mausolus, her husband. The birth of Herodotus, the most ancient of the Greek historians, and also of Dionysius of Halicarnassus, and the defence made by this city when besieged by Alexander, are circumstances which contribute to its fame. On the spot that it occupied is a castle, named *Bodroun*, which appears to have been erected by the knights of Malta, whose possessions extended on the coasts of the continent as well as to the adjacent isles." *D'Anville.*

HALMYDESSUS, a town of Thrace, on the Euxine Sea south of Thynias. *Mela*, 2, c. 2.

HALŌNE, an island of Propontis, opposite Cyzicus, now *Aloni*.

HALONNESUS, an island at the bottom of the Sinus Thermaicus.

HALYS, now the *Kizil-Ermak*, or *Red River*. In regard to length, this may be considered one of the principal rivers of the lesser Asia, while the circumstances with which it is connected in history render it among the most celebrated. It formed the western boundary of the Lydian territory when, under Crœsus, the kingdom of Lydia was erected into one of the powerful nations of the earth. The Halys arose at its most distant source towards the borders of Armenia Minor, and flowed through the whole length of Cappadocia from east to west. On the borders of Phrygia it received the waters of its southern branch, which came from the Taurus mountains on the confines of Cilicia, between Lycaonia and Cataonia. Here was formed the great bend from which it inclines for the remainder of its course to the north-east, and passing through Galatia between the Tectosages and the Trocmi, and afterwards dividing Paphlagonia from

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Pontus, discharges itself into the Euxine by the Amisenus Sinus north of the town of Amisus. The passage of this river was fatal to Crœsus and the empire of the Lydians, as predicted in ambiguous terms by the oracle.

Χροισος Αλυν διαβας μεγαχην αρχην διαλυσει.
If Crœsus passes over the Halys, he shall destroy a great empire.

That empire was his own. *Cic. de Div.* 2, c. 56.—*Curt.* 4, c. 11.—*Strab.* 12.—*Lucan.* 3, v. 272.—*Herodot.* 1, c. 28.

Halyzia, a town of Epirus, near the Achelous, where the Athenians obtained a naval victory over the Lacedæmonians.

Hamæ, a town of Campania, near Cumæ. *Liv.* 23, c. 25.

Hammon. The temple of the Libyan Jove was called, together with the surrounding tract of habitable country, Hammonia, and the temple was known to antiquity as the temple of Jupiter Hammon. This sacred edifice, hardly less venerable now than revered in the ages in which its deity received a universal worship, was situated in one of the smaller Oases of the Libyan desert. This Oasis, called the Oasis of *Siwah*, the most northern of the four, is situate in lat. 29° 12′ N. and in long 26° 6′ E. and still bears the ruins of the oracle and shrine to which it owes its fame. This location will bring it within the district called Marmarica, between the Nobatæ and Garamantes on the south, the Egyptians on the east, and having on the west the extensive region of Libya interior. The antiquity of this famous oracle remounts to an impenetrable obscurity; and we rather conclude from the fables relating and referred to it, that, even in the time of its earliest chroniclers, its origin was wrapt in fable and in fiction, than attempt to deduce from them a history of its foundation and progress in notoriety and importance. Not only the surrounding countries of Africa, but the Italians and Greeks paid also to this oracle a deference and a respect unsurpassed by the veneration with which they consulted the oracular deities of Delphi and Dodona; and though, when the Romans, masters of the world, began to neglect all foreign auguries and prophecies for those of their Sybils and Etruscan diviners, the respect of this oracle diminished sensibly; yet even in the 5th century of our era it was not unusual to anticipate the fates by consultation of the Libyan Jupiter. In connexion with the temple of Hammon, the ancients also mentioned a fountain, beside which was a smaller temple or sanctuary. The peculiar properties of the waters of this fountain, or marsh as it is now represented, form likewise in their writings a matter of long disquisition, and the particular account of Herodotus has been confirmed by the discoveries of modern travellers. This was the Fons Solis, which at night was warmer than during the day, and which sent forth in the morning a vapour or steam, that, appearing to the ancients miraculous, is now understood to be but an indication and effect of the diminished temperature of the atmosphere. The extent of this little sheet of water is now about ninety by sixty feet, and its waters are remarkably transparent and pure, but its properties, peculiar as they were considered in antiquity, have ceased to be an object of admiration since philosophy has ascertained their cause, and observation has found them in numberless other wells or pools of the same or similar regions. It must be understood, that though the best authorities concur in fixing here the temple of Jupiter Hammon, there are many who assign it to some of the other Oases which lie scattered in the vast deserts of this barren continent.

Harma, a place near Phyle, in the vicinity of Athens. Some superstition was connected with this place, and it was usual, without any specific occasion, to despatch an embassy to the Delphic oracle, and to consult the Pythia whenever it was observed to lighten in the direction of this spot.

Harudes, a people of Germany. They have been assigned by modern writers to a variety of regions in the vicinity of the sources of the Rhine and the Danube; they seem, however, to have belonged to that district which lay between the countries of the Marcomanni and the Narisci, in the circle of *Swabia*. *Cæs. G.* 1, c. 31.

Hebrus, now *Maritza*, so called from the marshy ground through which it flows before precipitating itself into the Ægean Sea. This river, among the secondary streams of Europe one of the most considerable, takes its origin among the mountains that separated Thrace from the Danubian countries, a part of the Hæmus range, and after draining the greater portion of the ancient Thrace, *Roumelia*, it escapes through the only outlet by which the waters of this region are enabled to pass into the reservoir of the tribute paid by the eastern countries of Greece to the Mediterranean. The mouth of the Hebrus was near the city of Ænos. One great bend distinguishes the course of this river, which, from being directly south-east, abruptly turns to the south with a western inclination, and pierces the hills of Rhodope in its way to the Ægean. Exactly at this bend is situate the town of Adrianople. From the north the Tonzus, from the east the Agrianes, and from the west the Ardiscus, constitute the main branches of this important stream. The Hebrus was supposed to roll its waters upon golden sands. It received its name from Hebrus, son of Cassander, a king of Thrace, who was said to have drowned himself there. *Mela*, 2, c. 2.—*Strab.* 7.—*Virg. Æn.* 4, v. 463.—*Ovid. Met.* 11, v. 50.

Hecatæ Fanum, a celebrated temple, sacred to Hecate, at Stratonice in Caria. *Strab.* 14.

Hecatompŏlis, an epithet given to Crete, from the hundred cities which it once contained.

Hecatompȳlos, an epithet applied to Thebes in Egypt on account of its hundred gates. *Ammian.* 22, c. 16.——Also the capital of Parthia in the reign of the Arsacides. *Ptol.* 6, c. 5.—*Strab.* 11.—*Plin.* 6, c. 15 and 25. "*Demegan*," says D'Anville, "the principal city of a country named now *Comis*, and heretofore Comisene, is cited under the name of Hecaton-pylos, which, referring to the time of the Greek domination in these provinces, signifies the Hundred Gates; a figurative expression alluding to the numerous routes which diverge from it to the circumjacent country. And when it is found in Ptolemy that this extremity of Media was that called Parthia, having Hecatonpylos for its capital, it must be understood of the time when a people

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hitherto but inconsiderable had extended their limits far and wide by the prevailing fortune of their arms.

Hecatonnēsi, now *Musco Nisi*, or the *Isles of Mice*, a group of small islands lying between Lesbos and the coast of Æolia.

Hecŭbæ Sepulchrum, a promontory of Thrace.

Hedui, a people of Gaul, among the richest and most powerful of that nation. They were surrounded by the Lingones on the north, the Sequani on the east, the Arverni and Allobroges on the south, and the Senones and Bituriges upon the west, leaving to them a great part of the old dukedom of *Burgundy* and a portion of the provinces of *Nivernois*, *Bourbonois*, and *Franche Compte*. The Hedui or Ædui were always in the interests of Rome, and called by the senate, among the earliest of the Gallic people who received that protecting distinction, the friend of the Roman people. Their country, which is now planted with the vine, was once extremely fertile in grain, and served the Roman armies in their Gallic wars as an inexhaustible granary. So populous was this part of Gaul, that in the war excited by Vircingetorix against the Romans, the Ædui furnished to the former upwards of 35,000 fighting men. Their principal cities were Bibracte, Cabillonum, Matisco, Decetia, and Noviodunum ad Ligerim. On a later division of the Gallic provinces, the country of the Ædui was formed into the minor province of Lugdunensis Prima, or the *First Lionois*.

Hedylium, a place near mount Hedylius in Bœotia, not far from Chæronea, on the confines of Phocis. Near this spot the Bœotians, in the Social War, were defeated by the Phocians.

Helice. "In the vicinity of Bura formerly stood Helice, one of the chief cities of Achaia, and celebrated for the temple and worship of Neptune, thence surnamed Heliconius. It was here that the general meeting of the Ionians was convened, whilst yet in the possession of Ægialus; and the festival which then took place, is supposed to have resembled that of the Panionia, which they instituted afterwards in Asia Minor. A prodigious influx of the sea, caused by a violent earthquake, overwhelmed and completely destroyed Helice, two years before the battle of Leuctra, in the fourth year of the 101st Olympiad, or 373 B. C. The details of this catastrophe will be found in Pausanias and Ælian. It was said that some vestiges of the submerged city were to be seen long after the terrible event had taken place. Eratosthenes, as Strabo reports, beheld the site of this ancient town, and he was assured by mariners that the bronze statute of Neptune was still visible beneath the waters, holding an hippocampe or seahorse in his hand, and that it formed a dangerous shoal for their vessels. Heraclides of Pontus related, that this disaster, which took place in his time, occurred during the night; the town, and all that lay between it and the sea, a distance of twelve stadia, being inundated in an instant; 2000 workmen were afterwards sent by the Achæans to recover the dead bodies, but without success. The same writer affirmed, that this inundation was commonly attributed to divine vengeance, in consequence of the inhabitants of Helice having obstinately refused to deliver up the statue of Neptune and a model of the temple to the Ionians at the request of the latter, after they had settled in Asia Minor. Seneca affirms, that Callisthenes the philosopher, who was put to death by order of Alexander, wrote a voluminous work on the destruction of Bura and Helice. Pausanias informs us, that there was still a small village of the same name close to the sea, and forty stadia from Ægium." *Cram.*

Helicon mons. "Above Thisbe, in Bœotia, rises Helicon, now *Palæovouni* or *Zagora*, so famed in antiquity as the seat of Apollo and the Muses, and sung by poets of every age from the days of Orpheus to the present time. Pausanias ascribes the worship of the Muses to the Thracian Pieres, and in this respect his testimony is in unison with that of Strabo, who conceives that these were a tribe of the same people who once occupied Macedonian Pieria, and who transferred from thence the names of Libethra, Pimplea, and the Pierides, to the dells of Helicon. Strabo affirms that Helicon nearly equals in height mount Parnassus, and retains its snows during a great part of the year. Pausanias observes, that no mountain in Greece produces such a variety of plants and shrubs, though none of a poisonous nature; on the contrary, several have the property of counteracting the effects produced by the sting or bite of venomous reptiles. On the summit was the grove of the Muses, adorned with several statues, described by Pausanias, and a little below was the fountain of Aganippe. The source Hippocrene was about twenty stadia above the grove; it is said to have burst forth when Pegasus struck his hoof into the ground. These two springs supplied the small rivers named Olmius and Permessus, which, after uniting their waters, flowed into the Copaic lake near Haliartus. Pausanias calls the former Lemnus. Hesiod makes mention of these his favourite haunts in the opening of his Theogonia. The valleys of Helicon are described by Wheler as green and flowery in the spring; and enlivened by pleasing cascades and streams, and by fountains and wells of clear water." *Cram.*

Heliŏpŏlis, I. a city of Egypt, with a temple sacred to the sun. This place, which was celebrated as well for the worship of the ox Mnevis as of the sun, no longer existed in the time of Strabo. Its name, as given above, is a translation of the Coptic denomination of On, which signifies the sun. The site of this ancient city has given rise to a difference of opinion between able geographers. D'Anville says, "it was afterwards called by the Arabs *Ain-shems*, or the Fountain of the Sun; and it still preserves vestiges in a place called *Matarea*, or Cool Water." *Matarea* is not far removed from the position of the Persian station, Babylon, now forming a quarter of *Old Cairo*, and was therefore, according to D'Anville's account, without the Delta. Chaussard, on the other hand, places an inconsiderable city of the sun near *Matarea*, and fixes the greater Heliopolis within the Delta, near the apex, between the Sebennytic and Canopic branches of the Nile. In the city were large houses appropriated to the priests, who at first devoted themselves to astronomy, but afterwards abandoned this pursuit in favour of sacrificial worship. Apart-

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ments were shown in these houses which had been occupied by Plato and Eudoxus. The observatory of Eudoxus was in the vicinity of the town.———II. A town of Cœlosyria, in the valley called Aulon, between the parallel ridges of Libanus and Anti-Libanus. This city still preserves, under the name of *Baalbek* or *Balbec*, a magnificent temple, dedicated to the divinity, to which it owed its denomination both in the Syriac and Greek." *D'Anville.*

Helisson, I. "a small but rapid river, which rises in the eastern part of Arcadia, and after traversing Megalopolis falls into the Alpheus a little below the city."——II. A town of Arcadia, situated in the Mænalian plains, near the source of the Helisson. It was, at length, included in the Megalopolitan territory, and was taken by the Lacedæmonians in one of their wars with the Arcadians. *Cram.*

Hellas. *Vid. Græcia.*

Hellēnes, the inhabitants of Greece. *Vid. Græcia.*

Hellespontus, now the *Dardanelles*, a narrow strait between Asia and Europe, near the Propontis, which received its name from Helle, who was drowned there in her voyage to Colchis. [*Vid. Helle.*] It is about sixty miles long, and, in the broadest parts, the Asiatic coast is about three miles distant from the European, and only half a mile in the narrowest, according to modern investigation; so that people can converse one with the other from the opposite shores. It is celebrated for the love and death of Leander, [*Vid. Hero,*] and for the bridge of boats which Xerxes built over it when he invaded Greece. *Strab.* 13.—*Plin.* 8, c. 32.—*Herodot.* 7, c. 34.—*Polyb.*—*Mela*, 1, c. 1.—*Ptol.* 5, c. 2.—*Ovid. Met.* 13, v. 407.—*Liv.* 31, c. 15, l. 33, c. 33.

Hellopia Regio, a rich plain of Epirus, in which Dodona was situated, as Hesiod tells us in a beautiful passage of his poem called Ἠοῖαι, transmitted to us by the scholiast of Sophocles. "This champaign country," according to Cramer, "would be that which surrounds *Delvinakir* and *Deropuli*, which modern travellers represent as extremely fertile and well cultivated. Dr. Holland says, 'the vale of *Deropuli* is luxuriantly fertile in every part of its extent; and the industry of a numerous population has been exerted in bringing it to a high state of culture.' A little below, he adds, 'this great vale is, perhaps, the most populous district in *Albania*.'" *Cram.*

Helōrum, and Helōrus, now *Muri Ucci*, a town and river of Sicily, whose swollen waters generally inundate the neighbouring country. *Virg. Æn.* 3, v. 699.—*Ital.* 11, v. 270.

Helos, a place of Laconia. "It was eighty stadia from Trinasus, on the left bank of the Eurotas, and not far from the mouth of that river. It was said to owe its origin to Helius the son of Perseus. The inhabitants of this town, having revolted against the Dorians and Heraclidæ, were reduced to slavery, and called Helots, which name was afterwards extended to the various people who were held in bondage by the Spartans." Not only the servile offices in which they were employed denoted their misery and slavery, but they were obliged to wear peculiar garments, which exposed them to greater contempt and ridicule. They never were instructed in the liberal arts, and their cruel masters often obliged them to drink to excess, to show the free-born citizens of Sparta the beastliness and disgrace of intoxication. They once every year received a number of stripes, that by this wanton flagellation they might recollect that they were born and died slaves. In the Peloponnesian war these miserable slaves behaved with uncommon bravery, and were rewarded with their liberty by the Lacedæmonians, and appeared in the temples and at public shows with garlands, and with every mark of festivity and triumph. This exultation did not continue long, and the sudden disappearance of the two thousand manumitted slaves was attributed to the inhumanity of the Lacedæmonians. *Thucyd.* 4.—*Pollux.* 3, c. 8.—*Strab.* 8.—*Plut. in Lyc. &c.*—*Arist. Polit.* 2.—*Paus. Lacon. &c.* "Polybius says the district of Helos was the most extensive and fertile part of Laconia. But the coast was marshy, from which circumstance it probably derived its name. In Strabo's time it was only a village, and some years later Pausanias informs us it was in ruins. In Lapie's map the vestiges of Helos are placed at *Tsyli*, about five miles from the Eurotas; and Sir W. Gell observes that the marsh of Helos is to the east of the mouth of that river." *Cram.*

Helotæ, the inhabitants of Helos. *Vid. Helos.*

Helvetia, the eastern part of Celtica, surrounded in the time of Cæsar by the Rauraci, Tulingi, and Latobrigi upon the north, the Sarunetes on the east, the Leponții, Seduni, and Nantuates on the south, and by the Sequani, who were separated from them by mount Jura on the west. Helvetia was at this period circumscribed within a narrow sphere between the Alps, the Jura mountains, the Lacus Lemanus, and the Lacus Brigantinus. Of the subdivisions of Helvetia very little remains to be observed, nor is it possible distinctly to define the limits and extent of the four principal cantons into which it is understood to have been divided. The Tigurinus, however, is received as the greatest, and the first, together with the Aventicus, whose principal city of Aventicum may pass for the capital of Helvetia. The Helvetii were among the most warlike of the Gallic tribes, and though there is little recorded history of their achievements, we know that they were long refractory, and that they with difficulty submitted to receive the yoke of their Roman conquerors. *Cæs. Bell. G.* 1, &c.—*Tacit. Hist.* 1, c. 67 and 69.

Helvii, a people of Gallia Provincia, separated by the mons Cebenna from the Velauni, and having on the south the Arecomaci. Thus situated, the Helvii must have occupied a portion of the department of *Arverche*, in which some vestiges are still to be found of their ancient capital, Alba Augusta, at a spot which, in the name of *Alps*, still shows some traces of its origin. This spot is in the immediate vicinity of *Viviers*. *Plin.* 3, c. 4.

Henēti, a people of Paphlagonia, who are said to have settled in Italy near the Adriatic where they gave the name of *Venetia* to their habitations. *Liv.* 1, c. 1.—*Eurip.*

Heniŏchi, a people of Asiatic Sarmatia, near Colchis, descended from Amphytus and Telechius, the charioteers (ἡνίοχοι) of Castor and

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Pollux, and thence called Lacedæmonii. *Mela*, 1, c. 21.—*Paterc.* 2, c. 40.—*Flacc.* 3, v. 270, l. 6, v. 49.

HEPTAPŸLOS, a surname of Thebes in Bœotia, from its seven gates.

HERACLÆA, I. "situated between the Aciris and Liris, was founded by the Tarentini after the destruction of the ancient city of Siris, which stood at the mouth of the latter river, A. C. 428. This city is rendered remarkable in history as being the seat of the general council of the Greek states. Alexander of Epirus is said to have attempted to remove the assembly from the territory of the Tarentines, who had given him cause for displeasure, to that of Thurii. Antiquaries seem agreed in fixing the site of this town at *Policoro*, about three miles from the mouth of the river Aciris, now *Agri*, where considerable remains are yet visible."——II. A city in the territory of the Lyncestæ in Macedonia, "surnamed Lyncestis by Ptolemy, and which we know stood on the Egnatian Way, both from Polybius, as cited by Strabo, and also from the Itineraries. The editor of the French Strabo says, its ruins still retain the name of *Erekli*. Stephanus speaks of a town called Lyncus; which is probably the same as Heraclea, unless he has mistaken the name of the district for that of a town." *Cram.*——III. "The principal town of the Sinti was Heraclea, surnamed Sintice, by way of distinction, or Heraclea ex Sintiis. The same historian states, that Demetrius, the son of Philip, was here imprisoned and murdered. Heraclea is also mentioned by Pliny and Ptolemy. Mannert thinks it is the same as the Heraclea built by Amyntas, brother of Philip, according to Steph. Byz. The Table Itinerary assigns a distance of fifty miles between Philippi and Heraclea Sintica: we know also from Hierocles that it was situated near the Strymon, as he terms it Heraclea Strymonis." *Cram.*——IV. A town in the territory of Trachis in Thessaly, built by a colony of Lacedæmonians, aided by the Trachinians. It was "distant about sixty stadia from Thermopylæ and twenty from the sea. Its distance from Trachin was only six stadia. The jealousy of the neighbouring Thessalian tribes led them frequently to take up arms against the rising colony, by which its prosperity was so much impaired, that the Lacedæmonians were more than once compelled to send reinforcements to its support. On one occasion the Heracleans were assisted by the Bœotians. A sedition having arisen within the city, it was quelled by Eripidas, a Lacedæmonian commander, who made war upon and expelled the Œteæans, who were the constant enemies of the Heracleans. These retired into Bœotia; and at their instigation the Bœotians seized upon Heraclea, and restored the Œteæans and Trachinians, who had also been ejected by the Lacedæmonians. Xenophon reports that the inhabitants of Heraclea were again defeated in a severe engagement with the Œteæans, in consequence of their having been deserted by their allies, the Achæans of Phthia. Several years after, the same historian relates, that this city was occupied by Jason of Pheræ, who caused the walls to be pulled down. Heraclea, however, again rose from its ruins, and became a flourishing city under the Ætolians, who sometimes held their general council within its walls. According to Livy, the city stood in a plain, but the Acropolis was on a hill of very difficult access. After the defeat of Antiochus at Thermopylæ it was besieged by the Roman consul, Acilius Glabrio, who took it by assault. Sir W. Gell observed 'the vestiges of the city of Heraclea on a high flat, on the roots of mount Œta. Left of these, on a lofty rock, the citadel of Trachis, of which some of the walls are destroyed by the fall of the rock on which they were placed. Hence the views of the pass of Thermopylæ and the vale of the Sperchius are most magnificent.'" *Cram.*——V. A town in Thrace, situated on the Propontis, near the extremity of the Macrontichos. Its first name was Perinthus, which was changed to Heraclea, whence is derived the name *Erekli*, applied to the ruins that now occupy the site of the ancient city. "Byzantium, become Constantinople, caused the decay of Heraclea, whose see, notwithstanding, enjoys the pre-eminence of metropolitan in the province distinguished in Thrace by the title of Europa." *D'Anville.*——VI. PONTICA, a city of Bithynia, situated on the bend, which forms a gulf terminated on the north by the Acherusian Chersonese. According to Mela this city was founded by the Argive Hercules, who was said to have dragged Cerberus from hell through a cavern in the promontory at the extremity of the peninsula abovementioned. Strabo, on the other hand, says that the Milesians first founded Heraclea, while Xenophon makes it a colony of Megara. *Mela*, 1, 19.—*Strab.* 12.——VII. Another in Syria.——VIII. Another in Chersonesus Taurica.——IX. Another in Thrace, and three in Egypt, &c. There were no less than forty cities of that name in different parts of the world, all built in honour of Hercules, whence the name is derived.

HERACLÆUM, or HERACLÆA, a town of Macedonia, situated "five miles beyond Phila, and half way between Dium and Tempe. It probably stood on the site of *Litochori*, midway between the mouth of the Peneus and *Standia*, which occupies the site of Dium, and five miles from *Platamona* or Phila. Livy informs us it was built on a rock which overhung a river. Scylax describes Heracleum as the first town of Macedonia after crossing the Peneus; but we must remember that at this period Phila did not exist. Heracleum was taken in a remarkable manner by the Romans in the war with Perseus, as related by Livy. Having assailed the walls under cover of the manœuvre called *testudo*, they succeeded so well with the lower fortifications, that they were induced to employ the same means against the loftier and more difficult works; raising, therefore, the testudo to an elevation which overtopped the walls, the Romans drove the garrison from the ramparts and captured the town." *Cram.*

HERÆA, a town of Arcadia, "was placed on the slope of a hill rising gently above the right bank of the Alpheus, and near the frontier of Elis, which frequently disputed its possession with Arcadia. Before the Cleomenic war, this town had joined the Achæan league, but was then taken by the Ætolians and recaptured by Antigonus Doson, who restored it to the Achæans. In Strabo's time, Herœa was greatly reduced; but when Pausanias visited Arcadia it

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appears to have recovered from this state of decay, since he speaks of baths, and of plantations of myrtles and other trees along the Alpheus; he also mentions several temples, of which two were sacred to Bacchus and one to Pan. That of Juno was in ruins. Stephanus remarks that this town was also known by the name of Sologorgus. 'Its site is now occupied by the village of *Agiani*, which stands on a pretty eminence projecting from the hills which bound the vale of the Alpheus on the north. The city appears to have been very respectable, though from the soil being cultivated its remains are few; buildings have here existed of the Doric order, but the columns now on the spot do not exceed a diameter of eighteen inches.'" *Cram.*

Heræum, a temple and grove of Juno, situate between Argos and Mycenæ.

Herculaneum, a town of Campania, swallowed up with Pompeii, by an earthquake produced from an eruption of mount Vesuvius, August 24th, A. D. 79, in the reign of Titus. After being buried under the lava for more than 1600 years, these famous cities were discovered in the beginning of the present century; Herculaneum in 1713, about 24 feet under ground, by labourers digging for a well, and Pompeii, 40 years after, about 12 feet below the surface, and from the houses and the streets, which in a great measure remain still perfect, have been drawn busts, statues, manuscripts, paintings, and utensils, which do not a little contribute to enlarge our notions concerning the ancients, and develope many classical obscurities. The valuable antiquities, so miraculously recovered, are preserved in the museum of Portici, a small town in the neighbourhood, and the engravings, &c. ably taken from them, have been munificently presented to the different learned bodies of Europe. "Cluverius was right in his correction of the Tabula Theodosiana, which reckoned twelve miles between this place and Neapolis, instead of six, though he removed it too far from *Portici* when he assigned to it the position of *Torre del Greco*. Nothing is known respecting the origin of Herculaneum, except that fabulous accounts ascribed its foundation to Hercules on his return from Spain. It may be inferred, however, from a passage in Strabo, that this town was of great antiquity. At first it was only a fortress, which was successively occupied by the Osci, Tyrrheni, Pelasgi, Samnites, and lastly by the Romans. Being situated close to the sea, on elevated ground, it was exposed to the south-west wind, and from that circumstance was reckoned particularly healthy. We learn from Velleius Paterculus, that Herculaneum suffered considerably during the civil wars. This town is mentioned also by Mela and by Sisenna, a more ancient writer than any of the former; he is quoted by Nonius Marcellus. Ovid likewise notices it under the name of 'Urbem Herculeam.' It is probable that the subversion of this town was not sudden, but progressive, since Seneca mentions a partial demolition which it sustained from an earthquake." *Cramer.—Seneca. Nat. Q.* 6, c. 1 and 26.—*Cic. Att.* 7, ep. 3.—*Mela*, 2, c. 4.—*Paterc.* 2, c. 16.

Herculeum promontorium, now *Capo Sparviento*, the most southern angle of Italy to the east.——Fretum, the straits of *Gibraltar*.

Herculis columnæ. *Vid. Columnæ Herculis.*——Monæci Portus, now *Monaco*, a port town of Genoa. *Tacit. H.* 3, c. 42.—*Lucan.* 1, v. 405.—*Virg. Æn.* 6, v. 830.——Labronis *vel* Liburni Portus, a sea-port town of Etruria, now *Leghorn*.——Insulæ, two islands near Sardinia. *Plin.* 3, c. 7.——Portus, a sea-port of the Brutii, on the western coast.——A small island on the coast of Spain, called also *Scombraria*, from the tunny fish (*Scomoros*) caught there. *Strab.* 3.

Hercyne, a river of Bœotia, which "took its rise near the town of Lebadea, in a cave, from whence issued two springs, called Lethe and Mnemosyne, which, uniting, formed the stream in question. It is now called the river of *Libadia*. 'The sacred fountain,' says Dodwell, 'issues from the rock by ten small spouts; the water is extremely cold and clear. On the opposite side of the channel is the source of the other fount, the water of which, though not warm, is of a much higher temperature than that of the other spring; it flows copiously from the rock. The two springs, blending their waters, pass under a modern bridge, and immediately form a rapid stream, the ancient Hercyne. In its way through the town it turns several mills; and, after a course of a few miles, enters the Copaic lake.'" *Cram.*

Hercynia silva, a forest of Germany, called by Ptolemy, Eratosthenes, and other Greek writers, Orcynium, "so vast, that it seemed to cover the whole country, whose ancient condition might well have merited the description that Tacitus has given of it, however inapplicable to its present state. We must add that Hercynia is a generic term, there being several places in Germany named *der Hartz*: and if there be found other names of forests, as that of Gabreta Silva, they are proper only to parts of this immense continuity of wood, which extended from the banks of the Rhine to the limits of Sarmatia and Dacia." (*D'Anville.*) Cæsar, in his description of this celebrated forest, says that its breadth was such that it was nine days' march across it; while its length had not yet been ascertained even by those who had travelled through it uninterruptedly for 60 days. He mentions that report assigned to it several species of animals no where else to be found. *B. G.* 6, 25.

Hercynii montes. These mountains received their name from the immense forest which is described in the article above, and which covered the sides and summits of that range of mountains which may be distinguished from the Alpine chain by the name of Hercynio-Carpathian mountains. We extract from Malte-Brun the following account of this range: "The great plain of the Danube, or the boundary of the Alpine range, is in several places so much confined, that the Alps appear to be connected with the Hercynio-Carpathian mountains in many parts of Austria. Although separated by the higher plains of Bavaria, the mountains of the Black Forest, near the sources of the Danube, connect the two ranges, and a junction is also marked by the falls of the Rhine. The Hercynio-Carpathian mountains are bounded on the west by the course of the Rhine, by the valley of the Danube on the south, and the Dniester on the east. From their

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northern declivities descend all the rivers which water the plains of Poland, Prussia, and northern Germany. The Hercynian and Carpathian mountains rise above the Sarmatian and Teutonic plains, but their summits cannot be compared with the majestic heights of the Alps. Considered in this point of view, they appear to be the appendage of a greater range, and to form the northern extremity of the Alps and the counterpart of the Appenines. But the great difference between the Hercynio-Carpathian chain and the Appenines, consists in the latter being very distinctly separated from the Alps by the deep valley of the Po, and the Adriatic, while the valley of the Danube is less excavated, and confined in its upper part, as has been already remarked, by the branches of the eastern Alps and the mountains of Bohemia. The mountains connected with the Alps on the west, are united with the Hercynian chain, not only by the Black Forest, but by the continuation of the Vosges in the neighbourhood of Bingen. There is a more obvious difference between the Appenines and the Hercynio-Carpathian range; the first are a continuous and regular chain, and the others, if correctly observed, seem to form a series of lofty plains, on which several small chains rise, and although their summits are evidently separated, all of them are supported on a common base. This table land, crowned with mountains, inclines to the north and the north-east. That fact cannot be disputed, it is proved by the course of the Vistula, the Oder, and the Elbe; but local irregularities are occasioned by several chains which rest on these elevated plains. Thus the Erze-Gebirge in Saxony terminated in rapid declivities towards Bohemia, and appear to interrupt the general inclination."

Herdonia, a town of Apulia, "now *Ordona*, stood on a branch of the Appian Way, and about twelve miles to the east of Æca. Livy states that this town witnessed the defeat of the Roman forces in two successive years, when they were commanded on both occasions by two prætors named Fulvius. After the last engagement, Hannibal is said to have removed the inhabitants of Herdonia from that place, and to have destroyed it by fire. It must, however, have risen afterwards from this state of ruin, since we find it mentioned as a colony by Frontinus, under the corrupt name of Ardona. Strabo calls it Cerdonia, and places it on the continuation of the Via Egnatia, between Canusium and Beneventum. It is also named by Ptolemy and Silius Italicus." *Cram.*

Heriæ, a gate of Athens. *Vid. Athenæ.*

Hermæum, a promontory of Lemnos, noticed by Æschylus in the Agamemnon, and by Sophocles in the Philoctetes.

Hermiŏne, a town of Argolis, on its southern coast, nearly opposite the island Hydrea. "According to Herodotus it was founded by the Dryopes, whom Hercules and the Melians had expelled from the banks of the Sperchius and the valleys of Œta. It sent three ships to Salamis and 300 soldiers to Platæa. The Athenians ravaged the Hermionian territory during the Peloponnesian war. Xeno, tyrant of Hermione, after the capture of Acrocorinthus by Aratus, voluntarily relinquished his power, and joined the Achæan league. Pausanias describes this city as situated on a hill of moderate height, and surrounded by walls. It was embellished by numerous buildings, several of which contained statues worthy of notice. The temple of Venus Pontia is first mentioned by that ancient writer. The statue was of white marble, and colossal in its proportions. He also points out the temple of Bacchus Melanægis, in whose honour contests were yearly held in music, diving, and rowing; the temples of Diana, Iphigenia, and Vesta; and those of Apollo and Fortune. The statue of the latter was colossal, and of Parian marble. Two aqueducts supplied the town with water; one was of considerable antiquity, the other modern. The temple of Ceres, situated on the hill named Pron, was said to have been erected by Clymenus, son of Phoroneus, and his sister Chthonia. Its sanctuary afforded an inviolable refuge to suppliants, whence arose the proverb ἀσφ' Ἑρμιόνος, 'as safe an asylum as that of Hermione.' The vestibule was adorned with the effigies of the priestesses of the goddess. Opposite to this edifice was a temple of Clymenus, by which name Pausanias conceives Pluto to have been designated. Not far from thence was a cave supposed to communicate with the infernal regions. It was probably owing to this speedy descent to Orcus that the Hermionians, as Strabo informs us, omitted to put a piece of money in the mouths of their dead. This ancient city is noticed by Homer in the Catalogue. Lasus, an early poet of some note, said to have been the instructor of Pindar, was a native of Hermione. We are informed by Sir W. Gell, that the ruins of Hermione are to be seen on the promontory below *Kastri*, a town inhabited by Albanians nearly opposite to the island of *Hydra*. The walls remain, and many foundations of the temples. Pausanias affirms that Hermione originally stood at a distance of four stadia from the site it occupied in his day, and though the inhabitants had long removed to the new city, there yet remained several edifices to mark the spot. The temple of Neptune was close to the beach, and above it was that of Minerva, with the stadium of the Tyndaridæ. The grove of the Graces, the temples of Minerva, of the Sun, and of Isis and Serapis, also subsisted, and were still frequented by the Hermionians. The temple of Ceres Thermasia was placed at the extremity of the territory of the city towards Trœzene." *Cram.*

Hermiones, a people of Germany, whom Mela places in the remotest parts of that country, that is to say, along the Vistula, on the borders of Sarmatia. In Tacitus Herminones is generally read, for which Cluverius incorrectly substitutes Helleviones. The Helleviones and Hermiones were both distinct tribes of the Suevic family; although Pliny makes Hermiones, and not Suevi, the generic term. (For the position of the Hermiones according to the geography of Pliny, see *Germania*.) Tacitus distinguishes the Helleviones, under the name of Helvecones, from the Hermiones. Great confusion arises in relation to the barbarian nations, from the various forms under which their names are presented by different authors. Thus the same people are styled Hermiones, Hermechiones, Hermechii, Hormechii, and Herminones. *Mela*, 3, 3, 46. and *Voss. ad loc.*

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Hermonĭcus sinus, a bay on the southern coast of Argolis, which took its name from the city Hermione.

Hermon, a part of the range of mount Libanus, at the foot of which the Jordan takes its rise. The name itself means "the highest part of a mountain," and this ridge was the loftiest of the range to which it belonged. The Sidonians called it Sirion, while the Amorites styled it Shenir; both which names answer to the Latin *lorica*, "a breast-plate," referring, no doubt, to the natural defence which the mountain afforded to the country. In like manner we find a mountain in Magnesia called Θώραξ, which means "a breast-plate;" and a part of the Alps, which received the name of Brennus, derived from Bren or Bryn, the old German for "a helmet." *Deuteronomy*, 3, 9.—*Rosenmüller, ad loc.* —*Heylin.*

Hermopŏlis, a town of the Delta in Egypt, "with the qualification of Parva to distinguish it from one in the Heptanomis. It accords with the position of *Demenhur*."——"The position of Hermopolis Magna, or the Great City of Mercury, is well known to be that retained by *Ashmunein*; which, if a tradition of the country may be credited, owes this name to Ishmim, son of Mizraim, the ancestor of the Ægyptian nation." This city was in the Heptanomis, on the western bank of the Nile. *D'Anville.*

Hermundŭri, a people of Germany, subdued by Aurelius. They were at the north of the Danube, and were considered by Tacitus as a tribe of the Suevi, but called, together with the Suevi, Hermiones by Pliny. The Hermunduri, as a reward for their fidelity to their Roman conquerors, were allowed peculiar commercial privileges, being permitted to cross the Danube, and trade in the Rhætian province. The Albis takes its rise in their territories. *Tac. Germ.* 41.—*Plin.* 4, c. 14.—*Tacit. Ann.* 13, *extra.*—*Vell.* 2, c. 106.

Hermus, a river of Asia Minor, whose sands, according to the poets, were covered with gold. It flows near Sardis, and receives the waters of the Pactolus and Hyllus, after which it falls into the Smyrnæus Sinus, to the south of Smyrna. It gives the name of Hermi-Campi to the plains through which it flows between Smyrna and Sardis. It is now called *Kedous* or *Sarabat. Virg. G.* 2, v. 37.—*Lucan.* 3, v. 210.—*Martial.* 8, ep. 78.—*Sil.* 1, v. 159.—*Plin.* 5, c. 29.

Hernĭci, a people of Italy, who possessed that portion of New Latium which bordered on the Æqui and Marsi before it was included within the Latin limits. "No description of the character of this small tract of country is equal to that which is conveyed by one line of Virgil:

Quique altum Præneste viri, quique arva Gabina
Junonis, gelidumque Anienem, et roscida rivis
Hernica saxa colunt. Æn. vii. 682.

It was maintained by some authors, that the Hernici derived their name from the rocky nature of their country, *herna*, in the Sabine dialect signifying a rock. Others were of opinion that they were so called from Hernicus, a Pelasgic chief; and Macrobius thinks Virgil alluded to that origin when he describes this people as going to battle with one leg bare. The former etymology, however, is more probable, and would lead us also to infer, that the Hernici, as well as the Æqui and Marsi, were descended from the Sabines, or generally from the Oscan race. There is nothing in the history of this petty nation which possesses any peculiar interest, or distinguishes them from their equally hardy and warlike neighbours. It is merely an account of the same ineffectual struggle to resist the systematic and overwhelming preponderance of Rome, and of the same final submission to her transcendent genius and fortune. It may be remarked, that it was upon the occasion of a debate on the division of some lands conquered from the Hernici that the celebrated Agrarian law was first brought forward, A. U. C. 268. The last effort made by this people to assert their independence was about the year 447 U. C.; but it was neither long nor vigorous, though resolved upon unanimously by a general council of all their cities." *Cram.*

Heroöpŏlis, "from which one of the creeks of the Arabic gulf was called Heroöpolites, is the Pithom mentioned in the Hebrew Scriptures as a city constructed by the Israelites, and the Patumos of the Arabic country of Egypt in Herodotus. And it may be added from concurrent circumstances, that the place of arms of vast extent, called Anaris by Josephus, where the shepherd kings held Egypt in subjection, was the site of Heroöpolis." (*D'Anville.*) It is probably now the village of *Heron*, of which Baudrand speaks. *Chaussard.*

Hertæ Insula, an island of the Northern ocean, according to Tacitus; although it has been proposed to alter the reading in the passage of the Germany where this island is mentioned, by substituting *in silva Bacni* for the words *in insula Oceani*. This island was "consecrated to a religious ceremony in honour of Hertha, or the mother Earth. Though it be the opinion of many that this island is the same with *Rugen*, there is greater probability of recognising it in the name of *Heilig-land*, which signifies the Holy Isle. It is situated in the distance off the mouth of the *Elbe*, and of it only an eminence now remains, the sea having covered a shore much more spacious." *D'Anville.*—*Tac. de mor. Germ.* 40.

Heruli, a savage nation in the northern parts of Europe, who attacked the Roman power in its decline. "It is difficult in the dark forests of Germany and Poland to pursue the emigrations of the Heruli, a fierce people, who disdained the use of armour, and who condemned their widows and aged parents not to survive the loss of their husbands or the decay of their strength." (*Gibbon.*) "The Heruli, under the conduct of Odoacer, conquered Italy, whereof he was proclaimed king by the Romans themselves; but Odoacer being vanquished near Verona by Theodoric, king of the Goths, the Heruli had Piedmont allotted to them by the conqueror for their habitation. They had not held it long when it was subdued by the Lombards, of whose kingdom it remained a part till given by Aripert, the seventeenth king of the Lombards, to the church of Rome; affirmed by some to be the first temporal estate that ever the popes of Rome had possession of." *Heyl. Cosm.*

Hesperia, a large island of Africa, once the residence of the Amazons. *Diod.* 3.——A

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name common both to Italy and Spain. It is derived from Hesper or Vesper, the setting sun, or the evening, whence the Greeks called Italy Hesperia, because it was situate at the setting sun, or in the west. The same name, for similar reasons, was applied to Spain by the Latins. *Virg. Æn.* 1, v. 634, &c.—*Horat.* 1, od. 34, v. 4, l. 1, od. 27, v. 28.—*Sil.* 7, v. 15.—*Ovid. Met.* 11, v. 258.

Hesperidum Insulæ. The authors of the several ingenious attempts to define with accuracy the Hesperidum Insulæ, do not appear to have borne sufficiently in mind the nature of the investigation in which they were engaged, and an eager search for the real Hesperides would frequently induce the reader to forget that they were, after all, but a fabulous creation. The only inquiry ought to be as to the place or places contemplated by the various authors who have mentioned and referred to the Hesperides. Some have placed them in Magnesia, and some among the Hyperboreans. More frequently, however, they are assigned to Africa, but the query still remains as to the particular site. The Cyrenaica and Marmarica have also been considered the abode of these mythological personages, while many situate them in islands by the Straits of Gibraltar, or in some of the African islands in the Atlantic. Pliny and Pomponius Mela mention two, which do, indeed, appear to have borne this name, and are believed by modern writers to have been either the *Fortunate Islands*, or those called *Cape de Verd*. We may observe, that they were most frequently referred to as being in the vicinity of Mount Atlas, itself no less a subject of poetic embellishment. *Vid. Hesperides*, Part III.

Hespĕris, a town of Cyrenaica, now *Bernic* or *Bengazi*, where most authors have placed the garden of the Hesperides. This town was afterwards called Berenice by the Greeks. *Voss. ad Mel.*

Hestiæa. *Vid. Histiæa.*

Hestiæotis, "according to Strabo, was that portion of Thessaly which lies near Pindus, and between that mountain and upper Macedonia. This description applies to the upper valley of the Peneus, and the lateral valleys which descend into it from the north and the west. The same writer elsewhere informs us, that, according to some authorities, this district was originally the country of the Dorians, who certainly are stated by Herodotus and others to have once occupied the regions of Pindus, but that afterwards it took the name of Hestiæotis from a district in Eubœa so called, whose inhabitants were transplanted into Thessaly by the Perrhæbi. The most northern part of Hestiæotis was possessed by the Æthices, a tribe of uncertain, but ancient origin, since they are mentioned by Homer, who states, that the Centaurs, expelled by Pirithous from mount Pelion, withdrew to the Æthices.

Ἤματι τῷ ὅτε φῆρας ἐτίσατο λαχνήεντας·
Τοὺς δ' ἐκ Πηλίου ὦσε, καὶ Αἰθίκεσσι πέλασσεν.
Il. B. 744.

Strabo says they inhabited the Thessalian side of Pindus, near the source of the Peneus, but that their possession of the latter was disputed by the Tymphæi, who were contiguous to them on the Epirotic side of the mountain. Marsyas, a writer cited by Stephanus Byz. described the Æthices as a most daring race of barbarians, whose sole object was robbery and plunder." *Cram.*

Hetruria. "Of all the ancient nations of Italy, none appear to have such claims upon our notice as that of the Tuscans. Their celebrity at a time when Rome as yet had no existence; the superiority of their political institutions; their progress in navigation, commerce, and many other arts of civilized life, when the surrounding nations were to all appearance enveloped in ignorance and barbarism; are circumstances which, even in the present day, must arrest inquiry, and command alike the attention of the historian and philosopher. But so evident has the insufficiency of the historical information on the origin of the Tuscans appeared, that many antiquaries of celebrity in the last century, despairing of obtaining any clue to this search from the conflicting testimony of ancient writers, have not hesitated to quit altogether the beaten track of history, and to venture amidst the untrodden and alluring mazes of conjecture. The consequence of this mode of investigation was easy to be foreseen; system followed system, till there scarcely remained any nation of acknowledged antiquity, to which the honour of having colonized Etruria was not attributed. Thus it was supposed that the Tuscans might be descended from the Egyptians, the Canaanites, or the Phœnicians. Others again contended for their Celtic origin. Freret ascribed it to the Rhæti, Hervas to the ancient Cantabri; while some again gave up all hope of arriving at any certain conclusion in this puzzling question, and seemed to consider it as one of those historical problems which must for ever remain without a solution. The multiplicity of the opinions which have just been noticed, is the best proof of the little dependance that is to be placed on systems which trust for support to conjecture alone. There are three sources from which we may expect to derive information respecting the origin of the ancient Tuscans. 1st, The accounts of Greek writers. 2d, Those of the Romans. 3d, The existing national monuments discovered in Etruria. With respect to the Romans, it is well known that they concerned themselves but little about inquiries into the origin of nations, and received without much examination all the accounts even of the early population of Italy, which were transmitted to them by the Greeks, their masters in every species of literature; so that little original information can be derived from them in an inquiry which is to be traced considerably higher than the foundation of their city. The evidence which is supplied by the inscriptions and coins of Etruria, respecting the origin of its inhabitants, has hitherto done little towards settling the question; and since the age of these monuments, which had been greatly overrated, has been proved by able judges to be posterior to the commencement even of the Roman republic, we are obliged to seek among the historians and poets of Greece for the earliest records of Etruscan history. It is well known that the inhabitants of that country are always spoken of by the Greeks under the name of Tyrseni, or Tyrrheni, while the Romans designate them by that of Etrusci, or Tusci. This difference of no-

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nenclature will be considered more fully hereafter; but it may be observed at present, that it seems too decided to allow of the supposition that either is a corruption of the other; whence we should be led to infer, that the Tyrrheni and Tusci were not originally the same people, even if history did not farther establish the fact. Who then were the Tyrrheni of the Greeks, and whence did that name originate? This is in fact the problem, on the solution of which the whole difficulty of the present question seems to hang. If we are to credit the famous Lydian tradition recorded by Herodotus, that ancient people ought to be considered as the parent stock of the Tyrrhenians. It is to be observed, that Herodotus simply delivers this account as he received it from the Lydians, without vouching for the truth of the remarkable event it was intended to record. But it would not be difficult to show that he himself gave credit to the legend, or at least saw no improbability in the facts which it related. He was well acquainted with the Tyrrheni and Umbri of Italy, and was therefore a competent judge of the truth or probability of the Lydian tale. But even allowing its improbability, it ought not for that reason merely to be rejected, since we should be led, *a priori*, to except in this matter something out of the common course, in order to account for the marked difference which originally existed between the Tuscans and the other ancient nations of Italy. But the greatest argument in its favour, after all, must be allowed to consist in the weight of testimony which can be collected in support of it from the writers of antiquity, especially those of Rome, who, with few exceptions, seem to concur in admitting the fact of the Lydian colony. In short, the presumption would appear so strong in favour of this popular account of the origin of the Tyrrheni, that we might consider the question to be decided, were not our attention called to the opposite side by some weighty objections, advanced long since by Dionysius of Halicarnassus, and farther strongly urged by some modern critics of great learning and reputation. Dionysius seems to stand alone among the writers of antiquity, as invalidating the facts recorded by Herodotus; and though his own explanation of the origin of the Tyrrhenians is evidently inconsistent and unsatisfactory, still it must be owned that his arguments tend greatly to discredit the colony of the Lydian Tyrrhenus. But the objection which, after all, must be reckoned as most conclusive against the Lydian origin of the Tyrrheni, is the absence of all conformity in the important relations of customs, religion, and language, between the mother country and its pretended colony, which certainly would not have been the case, if a migration to such an extent as Herodotus reports had really taken place from one country to the other. There are, it is true, some exceptions to this general assertion of Dionysius, and some features of resemblance have been traced between the two nations; but they seem too faint and imperfect to throw much weight into the scale. It is remarked, that, divination and augury, which form so leading a distinction in the religion of Etruria, took their rise in Caria, according to Pliny; and we hear frequently in Herodotus of the diviners of Telmissus as having exercised their art at a very remote period. The superstitions of Phrygia are also frequently observable in the monuments of Etruria. The insignia of royalty, such as the curule chair and the purple robe, which the Romans borrowed from the Tuscans, are recognised by Dionysius of Halicarnassus himself, as Lydian badges of honour; and the eagle standards of Rome, also originally Tuscan, appear to have been common to the armies of Persia. The comic dancers of Etruria, called Ludii, were celebrated for their agility and grace, and according to Val. Maximus, who mentions their introduction at Rome, they derived this talent from the Curetes and Lydians. Lastly, it is singular enough that two customs peculiar to the Etruscans, as we discover from their monuments, should have been noticed by Herodotus as characteristic of the Lycians and Caunians in Asia Minor. The first is, that the Etruscans invariably describe their parentage and family with reference to the mother, and not the father. The other, that they admitted their wives to their feasts and banquets. These are all the points of similarity between the two nations which we have been able to trace or collect from the observations of others; and though they tend perhaps to establish a notion of a communication between Asia Minor and Etruria, we are far from thinking that they make out a case in favour of Lydia; for if they prove any thing, it is that the Carians, Lycians, and Phrygians, have as good a claim to the honour of colonizing Italy, as their neighbours the Lydians. It is a fact sufficiently established on good authority, that the Greeks were acquainted with a people whom they called Tyrrhenians, but whose geographical position was very different from that of their Italian namesakes. According to Herodotus, they occupied a district contiguous to that of the city of Cresthona on the Thracian border of Macedonia; and Stephanus Byz. mentions Æane and Elymnea as two of their towns in Macedonia. Thucydides has also noticed them in the Chalcidic region near Mount Athos, and describes them as the Tyrrheni, who once dwelt at Athens and in the island of Lemnos. From other sources we learn, that these Tyrrheni, or Pelasgi, as they are often called, had built for the Athenians the wall which surrounded their acropolis; but being afterwards driven out of Attica, are said to have retired to the islands of Lemnos and Imbros, after having expelled the descendants of the Argonauts. The father of Pythagoras is said to have been one of these Tyrrhenians. We hear, too, of the Tyrrhenians in the island of Lesbos; also about the Hellespont in the neighbourhood of Cyzicus, and on the shores of the Chersonese. Here then is sufficient evidence of the existence of the Tyrrheni as a people known to the Greeks under that specific appellation, though they are frequently designated by the generic name of Pelasgi; and if we admit that it was this people which at an early period migrated from Thrace and the north of Greece into Italy, there will be found, we apprehend, no better system for reconciling the various and contradictory opinions, which have been entertained on this point of history by many writers both in ancient and modern times. We are aware, however, that it will here be necessary to prove

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one important particular; namely, that the Tyrrheni spoken of in the passages just cited were an original people, and not, as Dionysius of Halicarnassus imagined, apparently on the authority of Hellanicus of Lesbos, a remnant of the Pelasgi; who, after leaving Italy, brought back with them into Greece the name of Tyrrhenians, as commemorative of their residence in the former country. But whatever may be the origin of that name used specifically, we cannot doubt that it was afterwards applied to tribes of different origins, as indicative of their wandering and unsettled habits. There can be no better argument for disproving the system of Dionysius, with regard to the Tyrrheni Pelasgi, than that which establishes the existence of this nation in the most distant period of the history of Greece, and much prior to the siege of Troy, about which time it is pretended they returned from Italy. Lastly, in proof of the antiquity of the Tyrrhenian name in Greece, we would cite the passage which Dionysius quotes from the Inachus of Sophocles, wherein the poet makes them contemporary with that prince. We must now hasten to the historical evidence, which establishes the fact of a migration of these Tyrrheni at a remote period into Italy. Dionysius has only acquainted us with the name of one of those many writers from whom he dissented on this point; but it is curious that this is the very author from whom he has taken most of his account of the adventures of the Pelasgi during their residence in Italy, that is, Myrsilus of Lesbos, an ancient historian, of whom little is otherwise known, and of whose sources of information no correct estimate can now be formed. From him we learn, that the people who colonized Italy were called Tyrrheni; that they were the same who built the Pelasgic wall at Athens; and that the Athenians gave them the nickname of Πελαργοί, or storks, on account of their propensity to migrate from their country, which, as we have seen, was originally Thrace, Samothrace, Lemnos, and Imbros. There is, indeed, an obscurity in Dionysius's account of the Tyrrheni, which hardly admits of explanation; for he goes on to tell us, that the Pelasgi, after a long series of misfortunes, lost all their possessions in Italy, most of their towns falling into the hands of the Tyrrheni, who were their neighbours; and elsewhere we are informed, in order to account for the skill and practice in naval affairs for which the Pelasgi were distinguished, that they had acquired their experience from their residence among the Tyrrheni. But whence or how this people obtained their knowledge we are left to guess, since their position is so undetermined; and besides, Dionysius has never told us that the Pelasgi had resided with the Tyrrheni, but with the Aborigines. It is therefore pretty evident that Dionysius's system is untenable; his error must be attributed chiefly to his supposition that the Pelasgi and Tyrrheni were a different people. The name of Rasena, which he gives to the latter, appears to us to be corrupted from that of Tyrseni or Tyraseni. Another source of confusion in this part of Dionysius's antiquities, is his notion with respect to the Aborigines, whom he supposes to be the descendants of a pretended colony of Arcadians, afterwards called Œnotrians. All judicious critics and antiquaries seem agreed in rejecting this hypothesis; and that being the case, the Aborigines, who, according to Dionysius's own account, and the concurrent testimony of many ancient writers, lived in the same country with the Pelasgi, survived their disasters, and rose on the ruins of their power, must be the Etrusci, or Tusci of the Romans, a branch doubtless either of the Umbrian or Oscan race, if indeed these do not belong to the same primitive Italian stock. The analogy which subsists between the forms Tusci, Osci, and Volsci, would furnish a presumption in favour of the indigenous origin of the former; but that point seems abundantly established by the fundamental similarity of language which has been discovered to exist between the Etruscan and the other native dialects of Italy. Having thus far tried to explain the origin of the Tuscan people, it remains for us to see how far their improved civilization and political superiority can be traced to the settlements formed by the Tyrrhenians amongst them. The easiest and most obvious way by which the Tyrrheni, coming from Thrace and the north of Greece, may be supposed to have reached Italy, would be by the *Danube*, and then by the *Save* up to the Julian Alps and the head of the Adriatic. It is on this sea, doubtless, that history, however faint in its records of these transactions, places their first settlements, whether they reached it by land or in a fleet. Dionysius, on the authority of Hellanicus, says, that they arrived by sea at the mouth of the Spinetic branch of the *Po*. But Freret is of opinion that the Pelasgi reached Italy by land; this is a point however we would by no means insist upon: they were unquestionably a maritime people; and their first settlements, Hadria, Spina, and Ravenna, were sea-port towns. If we follow the plain thread of history, divested of the romantic circumstances which Dionysius has interwoven in his narrative of the transactions of the Pelasgi with the Aborigines, it will appear that the former gradually advanced from the *Po* into the country of the Umbri, who, being then at war with the Siculi, gladly received their assistance, and after the expulsion of the enemy, gave them settlements and lands in the newly acquired territory, which was Etruria Proper. According to the same historian, the migration of the Siculi took place about eighty years before the siege of Troy, which agrees nearly with the date assigned to the same event by Hellanicus. So that we shall not be very far from the mark, in assigning the date of about one hundred years before the Trojan war to the settlement of the Tyrrheni Pelasgi in Etruria. Here then they founded, with the assistance of the natives, their first twelve cities; and if we conceive this people bringing with them all the improvements in war, navigation, and general civilization, which Greece was then beginning to derive from her proximity to the east and to Egypt, into a country only inhabited, and that partially, by rude and savage clans, we shall easily form an idea of the great and rapid influence which they would exercise over the moral and political state of Italy. The Tyrrhenian pirates, who had hitherto infested the Ægean, would naturally retire, when that sea was protected by the navy of Minos, to the seas of Ita-

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.y, to exercise there the habits which they had acquired from the Phœnicians, and which remained so long a characteristic of their nation. We learn from Strabo, that the Greeks did not venture to send colonies into Sicily till long after the fall of Troy, owing to the dread inspired by those formidable depredators. From the traditions preserved by Lycophron, it would appear that they formed settlements on almost every part of the coast washed by the Tyrrhenian sea. But it was in Etruria, properly so called, that the Tyrrheni laid the first foundation of this power, and established, under Tarchon their leader, a confederacy of twelve cities. The information which Strabo likewise supplies on this head is curious and important. He represents the Tuscans as being perpetually engaged in hostilities with the Umbri, from whom they were only separated by the Tiber; and we are led to infer, that the advantage rested decidedly with the former people, since he goes on to state that they gradually extended the confines of their territory, and finally possessed themselves of the plains watered by the *Po*. It is to this acquisition of dominion that Pliny probably refers, when he reports that the Tuscans wrested no less than three hundred cities from their Umbrian antagonists. In the prosecution of their successful career, the Tuscans, having arrived on the shores of the Adriatic, obtained possession also of the original Tyrrhenian settlements of Hadria and Spina, which the Tyrrheni, being too weak to defend them, abandoned, as Strabo relates, to the invaders, while Ravenna fell into the hands of the Umbri. It is in Etruria that we can best trace the influence of the Tyrrhenian colony, in changing the habits and improving the condition of its natives. It is to the Tyrrheni that we would ascribe that mixture of the religions of Greece and Italy which is known to have obtained in the Etruscan rites. Thus, with the deities peculiar to the country, such as Voltumna, Norcia, and the Dii Consentes, we find they worshipped Aplu, or the Pelasgic Apollo, Thurms, or Hermes, Juno, Minerva, and other divinities common to the Greeks. Of the influence of the Pelasgi on the language of Italy there seems no question, the fact being admitted by ancient as well as modern writers. We are inclined to think that the Tyrrheni introduced the Pelasgic characters in Etruria and Umbria, and likewise communicated them to the Oscans, whose characters are somewhat more rude and uncouth. Tacitus however seems to say, that letters were brought by Damaratus of Corinth, but Gori and Lanzi think, and it seems more natural so to interpret Tacitus, that Damaratus only improved the Etruscan alphabet by the addition of some letters. These are the principal points in which the effects of the Tyrrhenian colony are visible in improving and civilizing Etruria. With respect to particular customs, we are too little acquainted with the history of that country to distinguish what was indigenous and what borrowed; but it seems sufficient to know that they infused a spirit of enterprise and conquest in the nation into which they had been adopted; a spirit which long prevailed, and increased after the original Tyrrheni had removed or disappeared, as they are said to have done towards the period of the Trojan war. Commerce and the cultivation of the fine arts, for which this inventive people appear to have had a natural turn, would add to their refinement, and complete their superiority over the other comparatively barbarous tribes of Italy; circumstances which will account for their having been distinguished by the Greeks, from the days of Hesiod to those of Thucydides and Aristotle, when Rome was unknown, or was thought to be a Tyrrhenian city. Whether it was really so may be a matter of speculation, in which it will not be forgotten how much she borrowed from Etruria in the formation of her religious and political institutions, and in the detail of her civil and military economy. Had the Tuscans formed a regular and effective plan for securing their conquests and strengthening their confederacies, they would have been the masters of Italy, and perhaps of the world, instead of the Romans. But their enterprises after a certain period, seem to have been desultory, and their measures ill combined and ineffectual. A fatal want of internal union, which prevailed amongst their states, as Strabo judiciously observes, rendered them an easy conquest to their Gallic invaders in the north of Italy, and to the hardy Samnites in Campania; while Rome was aiming at the very centre of their power and existence those persevering and systematic attacks, which with her were never known to fail. The history of the Tuscans subsequently to the foundation of Rome is to be gleaned from Livy, and, at intervals, from short detached notices in the Greek historians and poets; but a rich field is left open to the antiquary, who would illustrate the annals of this interesting people from the monuments that are daily discovered in their country, which seems destined to be the seat of the arts and of good taste through a perpetuity of ages. If the books of Aristotle and Theophrastus on the civil institutions of the Tyrrheni, or even the history of the emperor Claudius, had been preserved to us, we should doubtless have been better acquainted with the causes of that ascendency which they are said to have once exercised over the whole of Italy. Etruria, considered as a Roman province, was separated from Liguria by the river Macra; from Cisalpine Gaul and Umbria, to the north and north-east, by the Appenines; from Umbria again, from the Sabines, and Latium, by the Tiber to the south-east and south." *Cram.*

HIBERNIA, and HYBERNIA, the ancient name of Ireland, situated to the west of Britain, from which it was separated by the Verginium Mare, in modern geography, the *Irish Sea*. Of its interior little was known to the ancients, as it was never subjected to the Roman rule. Its situation and size were, however, with tolerable accuracy, defined by Cæsar and Tacitus; but, with the exception of these, and of the appearance of its coast, very little was to be obtained from these writers, and much less from the other authors who pretended to treat of it. An account of the vicissitudes of this island, though we have reason to believe that it was early civilized, would not belong at least to the classic ages of antiquity; for only on the fall of the empire do its people begin to make their appearance in history. Still something may be conjectured of its early state, of the era at which it

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was first inhabited, and of the people by whom the first settlements were made. There is abundan. reason to presume, that the early population of Hibernia, like that of Britannia, was of Celtic origin; and among the few remains of that once extensively circulated tongue, the language of the Irish is still the most remarkable relic. But if this people were of the common Celtic stock, it is not easy to fix the era of their arrival in Hibernia, nor that of their subsequent expulsion from those parts in which the Scoti were found afterwards. When the Romans became sufficiently acquainted with this island to observe the divisions of the inhabitants, to mark their boundaries, and to assign them names, they entitled Lagenia that part which was afterwards denominated *Leinster*; to *Meath* they gave the name of Midia; that of Ultonia to *Ulster*; to *Connaught* that of Connaccia; and that of Momonia to *Munster*. The various appellations of this island were, according to the ancients, Hibernia, by which title it continues to be designated; Ierne, whence some deduce the name of Erin by which the natives denoted it; Iverna, a modification perhaps of Ierna, and Iris, the latter name being derived from the authority of Diodorus Siculus. In the language of the Britons, Ireland was called Yverdon. Referring to the Carthaginian settlement, the curious Bochart deduces the name from the Punic Ibernæ, signifying *the most remote habitation*; Ireland being for a long time considered the most western region of the world. We have not pretended to give an account of all the theories which have been founded and raised upon the origin, name, and history of the Hibernians. They belong to a period of history which is not embraced within the limits of a dictionary that professes to treat of the classic ages of antiquity. *Camb. Brit.*

Hiera, one of the Lipari Islands, called also Theresia, now *Vulcano*. *Paus.* 10, c. 11.

Hierapŏlis, I. a town of Syria, on the west of the Euphrates and south of Zeugma. The name by which it was known to the natives in antiquity was Bambyce; and that of Hierapolis was conferred upon it by the Macedonians, after their conquest of the east, from the peculiar reverence which was there paid to the Syrian goddess Atargatis, as well by foreigners as by the inhabitants. Heylin gives the following description of her famous temple, from the great resort to which the name of Hierapolis was derived: "The temple was built by Stratonice, the wife of Seleucus, in the midst of the city, encompassed with a double wall about the height of 300 fathoms; the roof thereof was inlaid with gold, and made of such a fragrant wood, that the clothes of those who came thither retained the scent thereof for a long time after. Without the temple there were places enclosed for oxen and beasts of sacrifice; and not far off a lake, of 200 fathoms in depth, wherein they kept their sacred fishes, (*Vid. Astarte* and *Derceto*.) The priests attending here amounted in number to 300, besides many more subservient ministers." In eastern geography the name of the ancient Hierapolis is *Menbigz*. ——II. A city of Phrygia, on the Meander, near the mouth of the Lycus and towards the borders of Lydia. According to D'Anville, the Lycus passed between this city and another at no great distance, called Laodicea. Hierapolis and its vicinity are called by the Turks "*Bambuk-kalasi*, or the castle of cotton, because the neighbouring rocks resembled that substance in their whiteness." *D'Anville.*

Hierapytna, a town in the island of Crete, on the coast of the Libyan Sea. It was almost directly south of Minoa, between which place and Hierapytna was the narrowest part of Crete. The antiquity of this town was very great, being referred to the early Corybantes, who, if not a fabulous race or caste, have their history at least obscured and enveloped in fable.

Hiericus, (*untis*,) the name of Jericho in the Holy Land, called the city of Palm-trees from its abounding in dates. *Plin.* 5, c. 14.—*Tacit. H.* 5, c. 6.

Hierosolyma. "As we approach the centre of Judæa," says a celebrated writer, "the sides of the mountain enlarge, and assume an aspect at once more grand and more barren; by little and little the vegetation languishes and dies; even mosses disappear; and a red and burning hue succeeds to the whiteness of the rocks. In the centre of the mountains there is an arid basin, enclosed on all sides with yellow pebble-covered summits, which afford a single opening to the east, through which the surface of the Dead Sea and the distant hills of Arabia present themselves to the eye. In the midst of this country of stones, encircled by a wall, we perceive extensive ruins, scanty cypresses, bushes of the aloe and the prickly pear; some Arabian huts, resembling white-washed sepulchres, are spread over this heap of ruins. This spot is Jerusalem." This touching description of the holy city, as it existed in the third century, has applied too nearly to its modern condition. Though peopled with 20 or 30,000 inhabitants, according to the varying estimates of travellers, this city is described by many who have visited it, as presenting to our view nothing but cabins resembling prisons rather than houses. Few cities have undergone so many revolutions as Jerusalem. Once the metropolis of the powerful kingdom of David and of Solomon, it had its temples built of the cedar of Lebanon, and ornamented with the gold of Ophir. After being laid waste by the Babylonian army, it was rebuilt in more than its original beauty under the Maccabees and the Herods. The Grecian architecture was now introduced, as is shown by the royal tombs on the north of the city. It then contained some hundred thousands of inhabitants; but in the year 70 of the Christian era it was visited by the signal vengeance of heaven, being razed to the foundation by the Roman Titus. Adrian built in its stead the city of *Ælia Capitolina*; but in the time of Constantine, the name of Jerusalem was restored, and has ever since been retained. Helen, this emperor's mother, adorned the holy city with several monuments. In the seventh century it fell under the power of the Persians and Arabians. The latter called it El-Kods, 'the holy,' and sometimes El-Sherif, 'the noble.' In 1098, the chevaliers of Christian Europe came to deliver it from the hands of the Mahometans. The throne of the Godfreys and of Baldwin imparted to it a momentary lustre, which was soon effaced by intestine discord. In 1187 Saladin replaced the

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crescent on the hills of Zion. Since that period, conquered at different times by the sultans of Damascus, of Bagdat, and of Egypt, it finally changed its masters, for the seventeenth time, by submitting in 1517 to the Turkish arms."

Hilleviones. The only inhabitants of Scandinavia really known to the Romans were called Hilleviones, according to the relation of Pliny; and the later authority of Jornandes makes known the country of the same people, which he denominates Hallin. "That which is contiguous to the particular province of *Skane* is still called *Halland*." *D'Anville.*

Himera, L now *Fiume Salso*, a considerable river of Sicily, rising in the mountains that run almost across the island from west to east. The source of the Himera was not far from that of the Monalus, which, running north, discharged itself into the Mare Inferum; while the Himera emptied into the Africum Mare. The two formed thus very nearly a division of the island into two.——II. Another river of the same name rose on the northern side of the mountains further towards the east, and emptied into the sea between the city of Himera and the Thermæ Himerenses.——III. A city of Sicily, built by the people of Zancle, and destroyed by the Carthaginians 240 years after. *Strab.* 6. It retains the name of Termini, derived from that of Thermæ, which it received from the baths in its vicinity.——The ancient name of the Eurotas.

Hippo Zarytas, I. a town of Africa Propria, to the east of Utica, and north-west of another Hippo, called, for the sake of distinction, Regius. The surname of Zarytas referred to its situation among a number of artificial canals, excavated in order to connect the waters of the sea with those of a large lake in the vicinity. Its modern name of *Biserte* is a corruption of that of Benzert, by which it is known in ancient geography.——II. The Hippo, surnamed Regius, belonged to Numidia, and, standing on the coast towards the borders of the Carthaginian territory, occupied the site on which the more modern Bona was built. The particular appellation, Regius, denotes the residence of the sovereign; and, in fact, we know that Hippo was a principal city, and perhaps a royal residence of the Numidian kings.

Hippocentauri, a race of monsters who dwelt in Thessaly. *Vid. Centauri*, Part III.

Hippocrene. *Vid. Aganippe* and *Helicon.*

Hipponium, a town of Magna Græcia, belonging to the country of the Brutii. It is said to have been founded by the Epizephyrian Locri, and underwent the vicissitudes to which the other towns of Magna Græcia were also too frequently subject. In the time of Dionysius it fell into the hands of the Sicilians, by whose oppression it was greatly reduced; the Carthaginians, however, rebuilt it, from enmity to the islanders, by whom it had been subdued. It was again greatly harassed by Agathocles; but on the approach of the Brutii, by whose occupation all the country in which the Greeks had established themselves on the expulsion of the Aborigines, was again restored to the Italians, Hipponium became a part of their possessions. Receiving a Roman colony in the year of the city 560, it changed its name to that of Vibo Valentia, and rose to opulence and celebrity. "In the vicinity of Hipponium was a grove and meadow of singular beauty; also a building said to have been constructed by Gelon of Syracuse, called Amalthæa's horn. It was here probably that the women of the city and its vicinity assembled, as Strabo affirms, on certain festivals, to gather flowers, and twine garlands for their hair in honour of Proserpine, who had herself, as it was said, frequented this spot for the same purpose, and to whom a magnificent temple was here erected. Antiquaries and topographers are generally of opinion that the modern town of *Monte Leone* represents the ancient Hipponium, and they recognise its haven in the present harbour of *Bivona*." *Cram.*

Hippomolgi, a people of Scythia, who, as the name implies, lived upon the milk of horses. Hippocrates has given an account of their manner of living. *De aqua et aer. 44.—Dionys. Perieg.*

Hipponiates, a bay in the country of the Brutii, so called from the city of Hipponium, which stood upon its southern shore. It was directly opposite to the Scyllacius Sinus, and between these two bays was the narrowest part of Italy. Terina, which stood at about the same distance from the northern shore, communicated also its name to this bay, which was sometimes called also Terinæus Sinus; in modern geography the *Golfo di Santa Eufemia.*

Hippopodes, a people of Scythia, who had *horses' feet. Dionys. Perieg.*

Hira. *Vid. Alexandria.*

Hirpi, a people of Hetruria, in the vicinity of the mons Soracte. On the summit of this hill the Hirpii were accustomed to offer sacrifice to Apollo, and were on that account respected with a kind of sacred veneration, and exonerated from all the burthensome duties of other communities, such as the performance of military services, &c.

Hirpini, a people of Samnium, in the southern part. They are generally considered, though confessedly of Samnitic origin, to have formed an independent division of that race.

Hispalis, now *Seville*, an ancient and famous city of Hispania, in Bæturia, on the left bank of the Bætis, below Italica, and between that place and the Libystinus lacus. It was a town of Punic origin, as the name sufficiently denotes, and was twice colonized from Italy. On the arrival of the second colony in the time of Cæsar, Hispalis assumed the name of Julia Romulea or Romulensis, and was afterwards, though with its former name, invested with the dignity of a juridical Conventus upon the subdivision of the Farther Spain. The fortunes of this city were more remarkable in the years of the lower empire, and its commerce, on the discovery of America, was long the greatest source of revenue to the crown of Spain. When wrested from the Moors by the Spanish monarch Ferdinand the 2d of Castile, A. D. 1248, it was annexed to the dominions of that prince, and formed a separate realm in his dominions; so that to the title of king of Spain, was added that too of king of Seville. The reason of this was, that before the expulsion of the Moors, Seville had formed a kingdom by itself, and, as

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an independent state, had resisted the power of the Catholic arms.

Hispania, the most western country of Europe, lying between the Atlantic ocean and the Mediterranean. It forms, with Portugal, a peninsula of about 630 leagues in circumference. Various names were assigned to this country in antiquity; the Greeks denominated it Iberia, and knew but the portion which afterwards retained that name; the Latins called it Hesperia, from its situation towards the west; and the name of Hispania, which outlasted all, has reached the present day in that of *Spain, Espagne, Spagna*, &c. This title it probably received from its Carthaginian inhabitants. The whole country was divided between the Iberi and the Celtiberi, from whence the regions inhabited by those people were designated respectively Iberia and Celtiberia. After the second Punic war, the Durius, from its mouth to the borders of Leon, and thence a line to meet the Orospeda mons, together with that range, were taken as a dividing line, and formed the separation between Hispania Citerior and Hispania Ulterior. It was not till the time of Augustus that the provinces Tarraconensis, Bætica, and Lusitania, were definitively marked as divisions of the whole peninsula. Hispania is separated from Africa by the narrow straits of Gibraltar, which, it is conjectured, did not always connect the waters of the inland sea with the vast expanse of the Atlantic. Of the geography of Hispania before the extension of the Roman dominion beyond the Pyrenees, or, at least, before the introduction of the Roman armies and arms, it is not possible to speak with any degree of certainty; but the accounts of Roman geographers, and perhaps also the geographical distribution of its Roman masters, refer in a great measure to the divisions of territory and the distinctions of races which they found on succeeding to the possessions of the Carthaginians in Spain. We look, therefore, on the Iberians as the first and proper inhabitants of the Spanish peninsula, and on the Celtiberi as a mixture of the Iberi and the Celts. Of the former we might treat theoretically at some length, but the authority of history is wanting to give them place in a work like this. For the early settlements of the Celtæ themselves we depend too much on conjecture; yet some authority, founded upon facts, there is to justify a brief inquiry as to the period, manner, and cause of their passage into the possessions of the people of Iberia. It is by no means a settled point that the Celtæ of Iberia were of the same line as those of Gaul; yet the best authorities of antiquity support that opinion. On the other hand, they are supposed by some to have been Illyrians, who, passing into Italy and along the coasts of the Mediterranean, were only so far connected with Gaul as they may have become, in passing along its sea-board from the Alps to the Pyrenees. The period of the Celtic establishment in Gaul may be, with some degree of plausibility, referred to a very celebrated era of antiquity; to that, namely, in which Sesac flourished in Egypt and Charilaus in Lacedæmonia, B. C. about 960 years, and near the time in which the affairs of Greece and Asia were receiving their first historical importance in the rhapsodies of Homer. The same calculation which fixes this epoch in the accounts of the Celtæ, supposes them to have entered from Aquitaine in Gaul, not long after their occupation of that country, and to have migrated slowly along the shores of the Atlantic, settling first the regions of Gallicia and Lusitania, and passing at a later period into Bætica. Firmly established in this part of the peninsula, and giving their name to the inhabitants, who were thence called Celtiberi, by the time that the Phœnicians arrived upon the southern coast the Celtæ had spread themselves over the whole country from the Mediterranean to the Atlantic, and from beyond the Iberus to the Herculeum Fretum. The adventurous merchants of Phœnicia were long acquainted with that part of Hispania which lay nearest to their continent, before the extent of their knowledge was made known to the nations which might have emulated them in commercial enterprise: and for a long time after it became notorious that they had communication with the western parts of Europe, it was but vaguely conjectured that their intercourse was carried on with some distant region in the remotest west, or, as they expressed it, the limits of the world. The first settlement of this Asiatic people in Europe beyond the pillars of Hercules, appears to have been effected in the little island of Erythia, from whence they extended themselves, building their first great city, and founding their first great colony, at Gades, B. C. perhaps about 1000. This, to be sure, would make their arrival anterior to that of the Celts, and perhaps, though the Phœnicians certainly did not extend themselves over the peninsula so early as the former people, they may have effected this first colonization. It is more probable, however, that the account of Vell. Paterculus, on whose authority this date is principally assumed, may be erroneous. The dominion of these bold navigators and indefatigable traders was not established by conquest in any part of Spain, but introducing their arts, and in some measure their civilization, among the Celtiberians, and bartering with them on the most friendly terms, they contrived to gain an influence and to settle colonies without molestation through the greater part of what was afterwards called Bætica. While the Phœnicians were thus quietly founding colonies upon the Spanish coasts, the Carthaginians, themselves a Tyrian people and inheriting the commercial spirit of their fathers, with a more warlike character, appeared to dispute the possession of this rich territory. In a short time the Phœnicians lost their principal cities, and the Carthaginians established themselves in their stead, not as the tenants, but as the masters of the soil which they occupied. In the mean time these were not the only people who introduced, in this western corner of Europe, the manners and character of more eastern countries. The Rhodians, Samians, and Phocæans, founded also colonies in these distant regions, and mingled with the Iberian, Celtic, and Phœnician, the character and language of the Asiatic Greeks. The islanders of Zante at the same time laid the foundation of Saguntum, and the Phocæans of Marseilles erected the city of *Ampurias*, the Emporiæ of the Romans. These cities, beholding with jealousy the ad-

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vances of the Carthaginians, had recourse to the alliance of Rome, and, as the allies of the Ampuritans, the Romans first displayed their ensigns beyond the Pyrenees. The various incidents of the war that followed belong to history, and we have here only to observe, that with this began the Roman dominion in Hispania. The natives did not, indeed, immediately submit to the rule of the friends whose assistance they had unadvisedly sought; but the Romans did not the less proceed to divide the whole peninsula into the Nearer and the Farther Spain, Hispania Citerior and Ulterior, the former extending from the Pyrenees to the head waters of the Tagus and the Anas, now the *Guadiana* and the *Bætis*, along the Orospeda mons to the *Mediterranean*. Under their native Lusitanian leader Viriatus, the inhabitants made an effort to regain their independence; but the destiny of Rome prevailed, and the valour and conduct of this unblemished patriot were exercised in vain. The magnificent attempt of Sertorius to re-establish the ancient liberty now perishing at Rome, in this far distant province, was frustrated by the treachery of one of his officers; three years of glorious resistance under the younger Pompey, were terminated by the victory of the Roman legions, whose numbers had overwhelmed the young warriors of Lusitania; and Spain had made her last stand for liberty. A partial rising in the north-west was easily but not cheaply quelled by the imperial forces, and nothing remained for the people of Hispania but submission and a hopeless peace. "Under Augustus, the ulterior province was again parted into two, *Bætica* and *Lusitania*; at the same time that the citerior assumed the name of *Tarraconensis*, from *Tarraco*, its metropolis. This Tarraconois occupied all the northern part from the foot of the Pyrenees to the mouth of the Durius, where Lusitania terminated; and the eastern, almost entire, to the confines of Bætica, which, deriving this name from the river Bætis, that traversed it during its whole course, extended from the north to the west along the bank of the river Anas, by which it was separated from Lusitania; whilst this last-mentioned province was continued thence to the ocean, between the mouths of the Anas and Durius. This division of Spain must be regarded as properly belonging to the principal and dominant state of ancient geography. It was not till about the age of Dioclesian and Constantine, when the number of provinces was multiplied by subdivisions, that the Tarraconois was dismembered into two new provinces; one towards the limits of Bætica, and adjacent to the Mediterranean, to which the city of *Carthago nova* communicated the name of *Carthaginensis*; the other on the ocean to the north of Lusitania, and to which the nation of *Callaici* or *Callæci*, in the angle of Spain which advances towards the north-east, has given the name *Callæcia*, still subsisting in that of *Gallicia*. Independently of this distinction of provinces, Spain under the Roman government was divided into jurisdictions, called *Conventus*, of which there are counted fourteen; each one formed of the union of several cities, who held their assizes in the principal city of the district. We proceed now to a particular description of each province." (*D'Anville.*) It is probable that Bætica was among the earliest inhabited, or at least among the first that received a foreign colony. The principal people by which it was inhabited were the following: 1st. The Turdetani, the most powerful of all, and so extensively spread throughout the province, that the name of Turdetania was sometimes applied to it instead of that of Bætica. Near to these in Bætica, and also in Lusitania, were the Turduli, confounded often with their more powerful neighbours. The southern coast of this province, the earliest that bent to the fortune of Rome, was occupied by the Bastuli, who, from their surname of Pœni, are thought to have been of Carthaginian origin, and later, therefore, in the peninsula than the other people mentioned above. The people who after the dissemination of the race of Celts throughout the country, still retained the name of Celtici in contradistinction to all the rest, resided near the Anas, between that river and the Tagus, on the coast. In Lusitania, the people from whom that province took its name, extended from the Tagus, also on the coast, to the Durius, and inland as far as the country of the Vettones, on the borders of Tarraconensis. In the western part of the latter dwelt the Callaici, a people, or perhaps a number of people, remarkable for their valour and unyielding love of liberty. The Artabri, who may have belonged to this confederacy, were, however, separately, a considerable nation inhabiting the district terminating in the promontory Artabro, *Cape Finisterre*. Eastward of these, between the Pyrenees and the coast, were the Astures, in the modern *Asturias*; and still farther in the same direction, and within the same mountains and the sea, were the Cantabri, composed of many smaller families, and all partaking of the character of the Celts, who first, upon their march from Gaul, pursued the line of coast which their posterity retained. Eastward of these people, and on the Spanish side of the Pyrenees, were settled the Vascones, who at a later period entered Gaul, and gave their name, then slightly modified, to *Gascony*. They extended to the banks of the Iberus or *Ebro*, in the country named in modern times *Navarre*. Still farther east, between the mountains, the river, and the coast, were the Illergetes, the Ceretani, the Indigetes, the Ausetani, the Laletani, the Cosetani, &c. in that country, the present inhabitants of which are designated *Catalans*. The Bastitani, Contestani, Edetani, and Oretani, with many other nations, occupied the rest of Tarraconensis as far as the borders of the province of Bætica. Among these deserving of peculiar notice, are the Carpentani and the Celtiberi, masters, according to Polybius, of 300 flourishing cities. A long repose succeeded the final extension of the imperial power over all the territories possessed by all these people; the wars of Rome with the barbarians, and the occupation of the provinces of the empire by the northern warriors, were the first interruption of the long tranquillity enjoyed by the subdued but not oppressed peninsula. The policy of the emperors used the ambition and rapacity of one barbarian horde as a defence against another; and the fierce people from the borders of the Baltic, and the forests of northern

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Germany, who, under the name of Vandals, Sueves, and Alans, in the reign of Honorius endeavoured to force the farthest barriers of the provinces, were for a time repelled by the arms of the stipendiary Goths, who, about the same time, partly as tributaries and partly as conquerors, had established themselves in *Catalonia*. About the year 419, the Gothic leader having died, the Vandals rose again, and passing into Spain, affixed their name in that of Vandalusia, now *Andalusia*, to that part of Bætica which lay between the Marianus and Orospeda montes and the littoral of the Mediterranean. The wars that succeeded were almost without intermission, and left at last in possession of the Goths the whole of Spain except *Galicia*, which remained in the hands of the Suevi, together with the part of Lusitania between the Minius and the Dutrius, Asturia and a portion of the Tarraconensis forming afterwards a part of the kingdoms of *Leon* and of *Old Castile*. Till 712 the Goths retained possession of this country, engrafting on the various manners, customs, and languages of the different people by which it was populated, their own peculiar characteristics, when a new people, crossing over from Africa, put an end to their rule, and fixed a Moorish monarchy in Spain. The fall of this empire, and the expulsion of the Moors from Granada by the Catholic king Ferdinand, may be considered as the final establishment of the Spanish monarchy. The manner in which the country was first colonized, the numberless changes which it underwent, affecting radically the character of its various populations, have deprived the Spaniards of all national characteristics, and made the people as various as the climate and the soil. Galicia and the north bear yet the evidence of having entertained the bold and hardy children of the wild forests and frozen seas of Germany; while the seacoast of the Mediterranean is covered with a population that yet betrays its Moorish origin. The following account of the rivers and mountains of Spain is taken from D'Anville: "On the side where it is not environed by the sea, it is enclosed by the Pyrenees, which separate it from Gaul. Iberus, the *Ebro*, is the most northern of its rivers. Durius, the *Duero*, (or, according to the Portuguese, *Douro*,) and the *Tagus*, or the Tajo which traverse the middle of this continent, shape their courses almost in a parallel direction towards the west. In the southern part *Anas*, or Guadi-Ana and *Bætis*, which, under the domination of the Maures in Spain, assumed the appellation of Guadi-al-Kibir, or the Great River, run more obliquely from the east towards the south. Sucro, or the *Xucar*, which empties itself into the Mediterranean; and Minius, or the *Minho* (which should be pronounced *Migno*,) having its mouth in the ocean northward of the Durius, may also be cited here; omitting at present the mention of other rivers, which will more properly be found in the detail of particular provinces. Among the mountains described by the ancients, that of *Idubeda* extends its name to a long chain, which, from the country of the Cantabrians towards the north, continues southward to that of the Celtiberians. *Orospeda* is a circle of mountains enveloping the sources of the *Bætis*: and what is now called *Sierra Morena* derives its name from Marianus mons, between *Castile* and *Andalusia*. This continent forms many promontories, of which three are sufficiently eminent to be distinguished here: Charidemum on the Mediterranean, now *Cape Gata*; Sacrum, and Artabrum or Nerium, on the ocean; the first of which has taken the name of *St. Vincent*, and the other that of *Finisterre*. And these are the features of nature most prominent and remarkable in this country." The precious metals, which, in the early ages the mountain regions of this peninsula so abundantly produced, have long disappeared; the mines have been exhausted, and nothing but the authority of the historian remains to give credibility to the relations of antiquity concerning the prodigious supplies of gold, &c. which not only the Phœnicians, but in much later days the Romans, drew from this affluent soil. Yet concurrent testimonies prove, that, on the first arrival of the Phœnicians, so abundant was the return of this first of all the metals which they obtained for their trifling wares, that their ships being insufficient for its transportation in freight, they were obliged to cast it into the form of anchors, and other necessary implements, to convey it across the waters. *Bossi St. Spagn.*

Histiæa, "one of the most considerable of the Eubœan cities, founded, as it is said, by an Athenian colony, in the district of Ellopia, which once communicated its name to the whole country. Scymnus of Chios, however, ascribes a Thessalian origin to this town. It fell into the hands of the Persians after the retreat of the Grecian fleet from Artemisium. But it did not remain long in their possession, and on the termination of the Persian war it became, with the rest of Eubœa, subject to Athens. In the attempt afterwards made to shake off the galling yoke of this power, Histiæa probably took a prominent part, if we may judge from the severity displayed towards its unfortunate inhabitants by Pericles, who expelled them from their possessions, and sent Athenian colonists to occupy the lands which they had evacuated. Strabo, on the authority of Theopompus, informs us, that the Histiæans withdrew on this occasion to Macedonia. From henceforth we find the name of their town changed to Oreus, which at first was that of a small place dependent on Histiæa, at the foot of mount Telethrius, and near the spot called Drymos on the banks of the river Callas. This city no longer existed in Pliny's time. Its ruins are still to be seen near the coast opposite to the cape *Volo* of Thessaly." *Cram. Gr.*

Histonium, "once the haunt of savage pirates, who, as Strabo reports, formed their dwellings from the wrecks of ships, and in other respects lived more like beasts of prey than civilized beings. This town is, however, afterwards enumerated by Frontinus among the colonies of Rome; and its ruins, which are still visible, attest that it was not wanting in splendour and extent." This place was in the country of the Frentani, north of the mouth of the Trinius. It is now called *Vasta d'Ammone*. *Cram. It.*

Histria, that part of Venetia which lay below the river Formio in the shape of a peninsula, between the waters of the Tergesticus

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Sinus, the Adriatic, and the Flanaticus Sinus, or rather the river Arsia. Before the time of Augustus, Histria formed no part of Italy, which was terminated on the north-east by the Formio; but that emperor having extended the limits of Cisalpine Gaul, one of his Italian provinces, as far as the Arsia, of course included Histria in Italy. The Histrians were originally an Illyrian people, and like the other Illyrians, probably of Thracian origin. Ancient fable has rendered Histria more famous than it would have become from its political or historical importance; and the fiction of the Argonauts, with the tragic story that gave name to the Absyrtides, according to mythological traditions, has given it a frequent place in the pages of the first poets of antiquity.

HOMOLE. "Mount Homole, the extreme point of Magnesia to the north, was probably a portion of the chain of Ossa; and celebrated by the poets as the abode of the ancient Centaurs and Lapithæ, and a favourite haunt of Pan.

Ceu, duo nubigenæ quum vertice montis ab alto
Descendunt Centauri, Homolen Othrymque nivalem
Linquentes cursu rapido. Æn. 7, 674.

From Pausanias we learn that it was extremely fertile, and well supplied with springs and fountains. One of these were apparently the Libethrian fountain. Strabo says that mount Homole was near the mouth of the Peneus, and Apollonius describes it as close to the sea." *Cram.*

HOMOLOIDES, one of the seven gates of Thebes. *Stat. Theb.* 7, v. 252.

HOMONADA, now *Ermenak*, on the Calycadnus, among the Taurus mountains, and towards the borders of Isauria. This town of Cilicia Trachæa was situated in such a manner as to be almost impregnable; and the inhabitants, like all the other people of those regions, (*Vid. Cilicia,*) being greatly addicted to a predatory life, were enabled in these fastnesses to carry on in the surrounding country an harassing war of depredation with the greatest security.

HORESTÆ, a Caledonian people inhabiting the northern margin of the *Frith of Tay*, and extending perhaps to the southern bank of the Esk. *D'Anville.*

HORTA, or HORTINUM, a town of the Sabines, on the confluence of the Nar and the Tiber. *Virg. Æn.* 7, v. 716.

HORTI, I. (AGRIPPÆ.) Near to the Pantheon were the gardens and baths of Agrippa, bequeathed by that proprietary to the people of Rome. In these gardens was the collection of water upon which the emperor Nero entertained himself with sea-fights and aquatic sports. A part of this piece of water was called the Euripus.——II. CÆSARIS. The celebrated gardens of Cæsar, bequeathed also by that destroyer of the people's rights to the people he had destroyed, were situate in the region called Transtyberina.

"Moreover he hath left you all his walks
His private arbours and new planted orchards
On this side Tiber; he hath left them you
To walk abroad and recreate yourselves."

——III. DOMITIÆ. The gardens of Domitia, the aunt of Nero, were also in this region, in the Campus Vaticanus. Long afterwards the emperor Hadrian erected there a mausoleum for himself, which, the principal defence of modern Rome, has gained still more celebrity as the *Castle of St. Angelo*, the last resort of the Roman pontiffs in cases of sedition and attack, than as the proud structure intended to ennoble the worthless remains of a vain Roman emperor.——IV. LAMIÆ. The gardens of Lamia, in which were deposited the last remains of Caligula, adjoined those of Mæcenas in the region called Esquilina.——V. JULII MARTIALIS. These retreats, commemorated by the poet Martial, the nephew of the person to whom they belonged and whose name they bore, were situated on the side of the hill now known as the *Monte Mario*, in the region Transtyberina, among the ancient Romans the Clivus Cinnæ. ——VI. NERONIS. A little farther from the banks of the river were the gardens of Nero, and here the imperial executioner stood to delight in the torments inflicted by his orders on the persecuted disciples of the new religion of the Galilæans.——VII. SALLUSTII. In the region called Alta Semita, near the baths of Dioclesian and the circus of Flora, were the famous gardens of Sallust. The brief remarks of Eustace on the gardens of Sallust, and on those of the Romans in general, will serve to give some notion of those elegant retreats of the ancient poet, philosopher, or sensualist. "The various villas that encircle modern Rome form one of its characteristic beauties, as well as one of the principal features of its resemblance to the ancient city, which seems to have been environed with gardens, and almost studded with groves and shady retirements. Thus Julius Cæsar had a spacious garden on the banks of the Tiber, at the foot of the Janiculum, which he bequeathed to the Roman people: Mæcenas enclosed, and converted into a pleasure-ground, a considerable part of the Esquiline hill, which before had been the common burial-place of the lower classes and the resort of thieves and vagabonds; an alteration which Horace mentions with complacency in his eighth satire. To these we may add the *Horti Lucullani* and *Serviliani*, incidently mentioned by Tacitus, and particularly the celebrated retreat of the historian Sallust, adorned with so much magnificence and luxury that it became the favourite resort of successive emperors. This garden occupied the extremities of the Viminal and Pincian hills, and enclosed in its precincts a palace, a temple, and a circus. The palace was consumed by fire on the fatal night when Alaric entered the city. The gardens of Lucullus are supposed to have bordered on those of Sallust, and with several other delicious retreats, which covered the summit and brow of the Pincian mount, gave it its ancient appellation of *Collis Hortulorum*. To the intermingled graces of town and country that adorned these fashionable mansions of the rich and luxurious Romans, Horace alludes, when, addressing Fuscus Aristius, he says

Nempe inter varias nutritur silva columnas—

as in the verse immediately following

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Laudaturque domus longos quæ prospicit agros.
Hor. Ep. 1, 10.

he evidently hints at the extensive views which might be enjoyed from the lofty apartments, erected expressly for the purpose of commanding a wide range of country."

Hostilia, a town on the Po. *Tacit. Ann.* 2, c. 40.—*Plin.* 21, c. 12.

Hunni, a people of Sarmatia, who invaded the empire of Rome in the fifth century, and settled in Pannonia, to which they gave the name of Hungary. Of all the barbarian invaders of the Roman empire, there are none whose immediate origin is more obscure, or whose early progress is more unsatisfactorily traced, than that of the Huns. Two modes may be adopted in the investigation of their rise, which, leading at first to apparently different results, may yet perhaps be reconciled. The former of these observes the analogy, in customs, language, habits, and traditions, between the Hunni and other northern and north-eastern tribes; the latter argues from the reports, unsatisfactory and insufficient, that classic authors, or rather authors living after the classic ages, have handed down to us. The argument deduced from affinities of language join the population of Hungary to the Finnish tribes that dwelt about the Uralian countries; but this refers rather to the people who occupied the countries within which the later Huns, on their first arrival, fixed themselves, than to those Huns or Magiars themselves. The Huns of Asia, however, long before their passage towards Europe, had extended from the Chinese wall over a large portion of the northern parts of Asia, when the increase of the imperial power on the south, and the hostility of innumerable smaller nations that had swelled the Hunnish power within the first century of our era, reduced that haughty race to the alternative of servitude or emigration. While submission and subjection seemed to many preferable to the abandonment of their homes, large numbers resolved to follow their fortunes in the wide regions, both cultivated and uncultivated, that lay before them. One body, pushing their march towards the borders of the Persian empire, possessed themselves of the province of Sogdiana; while another, proceeding still further in the direction of Europe, established a temporary abode on the banks of the Volga, in the country named from them *Great Hungary*. "The Ouni," says Malte-Brun, "inhabited the northern shores of the Caspian Sea in the first century of the Christian era, and a hundred years afterwards they were settled on the banks of the Borysthenes. These people were in all probability the Huns who rendered themselves illustrious in the fourth and fifth centuries; they occupied the same countries, they were distinguished by the same names." To the same effect writes that soundest geographer, D'Anville, who adds that they were also still masters of their seats beside the Caspian as late as the close of the 5th century. "In the description," he continues, "that we have of the person of Attila, we recognize the features of the Calmucks who wander over the immense plains of Tartary, which extend from the north of the Caspian Sea to the frontier of China. For he was short of stature, with high shoulders, broad head, little eyes, flat nose, of swarthy tint, and almost without beard. *Sabiri* was a particular name to those Huns established at the foot of Caucasus." The crossing of the Volga by this people was the beginning of new contests, in which it was again to be engaged for many years, but always as a conqueror. The Alani were the first subdued by them, and the Hunnish ranks were swelled by immense numbers of the valiant Alani, who were suffered to unite with their conquerors. The Gothic empire of Hermanric, extending from the Baltic to the Euxine, next yielded to the Hunnish power; and these victorious tribes pursued the dying hordes, less valiant and less dreaded only than themselves, to beg protection within the still sheltering power of the Roman dominions. (*Vid. Gothi.*) This was the first appearance of the Turkish race in Europe, for it is evident that, though in their Finnish relations they are connected with the people of the north, in their Asiatic origin they belong to the Tartar race of the Altai, as do also the Turks, whose migrations are only of a later date. The Huns now spread themselves from the Volga to the Danube, committing depredations, and still the terror as well of the less savage barbarians as of the empire, but yet without a settled government. About the year 433 this government was established, the kingdom of Attila was spread over Germany, and Scythia, and a large division of the eastern empire was detached from the dominion of the emperor and added to the Hunnish monarch's throne, while his power was felt, if his authority and right were not acknowledged, by tribute, over all the region through which the earlier Huns had passed to the walls of the distant Chinese territory. But this extensive empire lasted only while its founder lived to rule and animate, and add to it; and the revival of the thrones of the Gepidæ and the Ostrogoths betokened the dissolution of the Hunnish dominion. The remains of this people, who had retreated to the narrow country of the Lesser Scythia, were soon after overwhelmed by new comers from the inexhaustible north. Thus were extinguished for a time the name and power of the Huns who had ventured within the pale of the empire; but an immense number had remained, or had since been born, of those that had been left in the forests of Sarmatia, and still continued, under the name of Bulgarians, to threaten the civilized inhabitants of the west. Meanwhile new revolutions in the centre of Asia were preparing new enemies for Europe; and the Avars, another horde of savages, descended from the same stock as the Huns, being driven by the oppressive power of the Tartars, who had now received the name of Turks, appeared to dispute with the Bulgarians and Slavonians the possessions of extensive countries in the European Sarmatia. In the wars of the Lombards and Gepidæ, these Avars combined with the former, and on the extermination of their enemies they transferred themselves to the milder seats which had thus been rendered destitute, and spread themselves in the provinces of Mœsia and Dacia, in the modern countries of Wallachia, Moldavia, Transylvania, and Hungary, on the farther side of the Danube. When Alboin, the Lombard king, evacuating

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Pannonia, passed to the invasion and conquest of Italy, the Huns or Avars, transporting themselves over the Danube, effected the settlement of the province thus abandoned by their allies and friends. Here, for upwards of 200 years, they remained without any considerable interruption of their rule, when, after that lapse of time, the authority of the new empire of the west, revived in Charlemagne, was extended over this province of the former emperors. Such is a brief outline of the progress and settlement of the Huns and Avars in Europe, the later incursions of the Hungarians are yet to be traced and elucidated. It does not appear that the first invaders of Europe from the Tartar countries at any time forgot their distant homes and Asiatic origin, and the borders of Persia were inhabited by a race which, as well as the shepherds of the Volga, acknowledged an affinity with the descendants of the Huns of Attila. We have already seen a later branch of the same people, with the name of Turks, pursuing the march of their brethren from the confines of China, and driving before them the weaker but unconquerable Avars. The eastern name of these people seem to have been Magiars, and this also is the name of a portion of that people by whom the last barbarian conquests were effected in Hungary, and who still form a part, though not a large one, of the population of that country. The following is the Hungarian account of this migration and incursion, in which the scattered bodies of the former tribe, collecting from all parts of unciyilized Europe, united with the Magiars, forming what is called the Hungarian horde, to establish the kingdom of Hungary. "We learn from the old national songs of the Magiars that three countries are situated in the heart of Scythia, *Dens* or *Dentu*, *Moger* or *Magar*, and *Bostard*. The inhabitants of these regions are clothed in ermine; gold and silver are as common as iron, the channels of the rivers are covered with precious stones. *Magog*, the eastern neighbour of *Gog*, was a grandson of *Japheth*, and the first king of Scythia. According to a different tradition, Magor and Hunor, the first Scythian monarchs, left a hundred and eight descendants, the founders of as many tribes. *Ethele* or Attila was sprung from Japheth, and Ugek from Attila. The second migration of the Hungarians from Scythia took place under the son of Ugek or Almus, whose birth was foretold in a dream; the first happened in the time of Attila. A redundant population was the cause of these migrations. Two thousand men departed from every one of the 108 tribes, and the total number amounted to 216,000, who were divided into seven armies, each of which was made up of 30,857, warriors, commanded by seven princes or dukes, the *Hetou Moger* or the seven Magiars. The names of the leaders, which are still preserved, were *Almus*, *Eleud*, *Kundu*, *Ound*, *Tosu*, *Tuba*, and *Tuhutum*. The Hungarians passed the Wolga near the town of *Tulbora*, and marched on *Sousdal*, which might have been the same as *Susat*, the ancient capital of Attila's empire. They removed from that place and settled in Lebedias, probably in the neighbourhood of *Lebedian*, a town in the government of Varonez (Woronesch.) They were invited from their new territory by king Arnolphus of Germany to combat Sviâtopolk, king of Great Moravia. Duke Almus put himself at the head of an army, passed through the country of the Slavonians in *Kiovia* (Kiow,) defeated the troops that opposed him, and reached the confines of Hungary by the Russian principality of Lodomiria or Wladimir. Arpad, his son, crossed the Carpathian mountains, and invaded the country on the Upper Theiss, which is now protected by the fortress of Ungh-Var that was built in 884. But according to another account the Hungarians entered Transylvania in 862, and were driven from it in 889 by the Patzinakites or Petchenegues. These tribes, however, were not perhaps under the dominions of Arpad. Such is the history of the Hungarian migrations according to their own traditions, which unfortunately are disregarded and rejected by the monks, the only persons who could have preserved them entire. The three regions, *Dentu*, *Mager*, and *Bostard*, were *Tenduck* or *Turfan*, Great Hungary or the country of the Magiars, and Baschirs or *Bushkurst*, the *Pascatir* of Rubruquis. The first was ruled by kings of the Unghs, and the second was the earliest known country of the Magiars. It follows from these statements that the Hungarians must have occupied at one time a very extensive country, but the details are not for that reason incorrect; on the contrary, other facts, independently of the seven princes and the seven tribes, appear to corroborate them. When compared with the statements of different historians, and combined with our hypothesis concerning the Huns and Fins, the migrations of the Hungarians across Russia, then peopled by hordes of the same race, and their settlements in the Hunni-Var, cannot be thought improbable or fabulous. The epoch of the migration, which is said to have taken place before the year 800, may not be accurately known; but it may be maintained, without inquiring whether the early exploits of the Huns under Attila were confounded with the achievements of the Magiars, that the latter possessed Lebedias longer than is generally believed. The passages in Constantine Porphyrogenetes concerning the respective countries of the *Mazares*, *Chazares*, and Russians, in the early part of the tenth century, are very obscure; still, according to the text, and exclusive of every arbitrary correction, they prove, in our opinion, that the Magiars inhabited the banks of the Upper Don after the Ougres, whom the Byzantines confounded with the Turks, were settled in the Hunni-Var. As we cannot enter into the long discussions to which the subject might lead, it only remains for us to state briefly the causes or events by which the limits of Hungary have at different times been altered. The irruptions of the Hungarians into Germany and Italy were finally checked by the victories of Henry the 1st at Merseburg in 933, and of Otho the 1st at Augsburg in 955. The Hungarians were then a barbarous people, addicted to superstition and magic, like the Finns; eating horse-flesh at their religious feasts like the Scandinavians. The names of their divinities are now unknown." A summary of this latter invasion is given by the same writer in the following words: "The Hungarians entered the basin of the Theiss and the Danube by the plain now protected by

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the forts of *Ungh-Var* and *Munkatsch*; they invaded all the low country, and left the mountainous districts on the north and north-west to the Slovacks, once the subjects of the Moravian or *Maravanian* monarchy. They advanced on the south-west to the base of the Styrian and Croatian mountains, and met in these regions Slavonic tribes, the Wends and Croatians. The Hungarians were accustomed to a pastoral life, and possessed numerous flocks and herds, for which the large plains were well adapted. The same country had been successively subdued by the Pannonians, Sarmatians, Huns, and Awares; but several Hungarian tribes inhabited, probably at an early period, the mountains in the north-west of Transylvania, or the basin of the two Szamos, which was called Black Hungary in the year 1002, or at the time of its union with Hungary Proper. It has been seen that the Szecklers in the eastern part of Transylvania are a Hungarian or semi-Hungarian tribe, that have existed in their present country since the ninth century. The population of the whole nation, including the Cumanians and *Jazyges*, amounts to four millions, of whom nearly 500,000 are settled in Transylvania." *Malte-Brun.*

Hyampeia, one of the rocks, which, rising above the city of Delphi, belonged to Parnassus, and caused the mountain to receive the epithet of Δικορυφος. Between this summit and that called Naupleia was precipitated the fountain of Castaly; and from them also the criminals convicted of sacrilege were precipitated. The name of Phædriades was given to these summits when spoken of in connexion. *Herodotus*, 8, 39.—*Diodor. Sic.* 16, 523.—*Soph. Ant.* 1126.

Hyampolis, a city of Phocis, on the Cephisus, founded by the Hyanthes. *Herodot.* 8.

Hyanthes, the ancient name of the inhabitants of Bœotia, from king Hyas. Cadmus is sometimes called *Hyanthius*, because he is king of Bœotia. *Ovid Met.* 3, v. 147.

Hyantis, an ancient name of Bœotia.

Hybla, a mountain in Sicily, where thyme and odoriferous flowers of all sorts grew in abundance. It is famous for its honey. There is, at the foot of the mountain, a town, called, to distinguish it from others of the same name in the island, Magna.——Another Hybla, south of the former, and not far to the north of Syracuse, was called also Megaris. *Paus.* 5, c. 23.—*Strab.* 5.—*Mela*, 2, c. 7.—*Cic. Verr.* 3, c. 43, l. 5, c. 25.—*Sil.* 14, v. 26.—*Stat.* 14, v. 201.——A city of Attica bears also the name of Hybla.

Hydaspes. This river, celebrated for the passage of Alexander before engaging with Porus, was known to the ancients by a variety of names; nor do the moderns recognise it by fewer designating appellations. Like many other of the head waters of the Indus, this river, a principal tributary of that famous stream, is created by the springs of the vast *Himalah*, and, flowing through the district of Cashmire, it is navigable for vessels of a great tonnage from the capital of that province to its confluence with the Acesines, with which it sends its waters to the Indus and the Arabian Sea. The modern name is *Behut*, but D'Anville calls it the *Shantrou*.

Hydraotes, a river of India, whose course is not accurately known, according to the jarring accounts of antiquity. If it be the same as the Persian *Ravee* or *Rawi*, it rose like the Hydaspes, in the Himalah mountains to the east of the sources of that river and of the Acesines, and running through that part of the anciently ill-defined India, or the modern *Cashmire*, *Lahore*, and *Mooltar*, discharged itself at some distance below the junction of those rivers above their confluence with the great river which absorbed them all. *Chaussard.*

Hydruntum, and Hydrus, a city of Calabria, 50 miles south of Brundusium. As the distance from thence to Greece was only 60 miles, Pyrrhus, and afterwards Varro, Pompey's lieutenant, meditated the building here a bridge across the Adriatic. Though so favourably situated, Hydrus, now called *Otranto*, is but an insignificant town, scarce containing 3000 inhabitants. *Plin.* 3, c. 11.—*Cic.* 15, *Att.* 21, l. 16, ep. 5.—*Lucan.* 5, v. 375.

Hylas, a river of Bithynia. This river was connected with the fable of Hylas. *Vid.* Part III.

Hyle, a town of Bœotia, on the Hylice Palus, which derived its name from that of the town. This little spot, though inconsiderable in size and population, was of great antiquity, and is twice mentioned by Homer. The waters of the lake on which it stood were derived from the Copaic lake by one of its numerous subterranean passages; and on their banks, extending perhaps a distance of about five miles, the ruins of Hyle are still discernible.

Hylias, a river of Magna Græcia. "The river Hylias, which formed, as may be collected from Thucydides, the line of separation between the territories of Thurii and Crotona, answers according to Romanelli, to a rivulet named *Calonato*. The Greek historian informs us, that the Athenian troops which were sent to reinforce their army in Sicily, having landed at Thurii, marched along the coast till they arrived on the banks of the Hylias, where they were met by a deputation sent from Crotona to interdict their progress through the territory of that city."

Hylice Palus. *Vid. Hyle.*

Hyllus, a river of Lydia, flowing into the Hermus. It is called also Phryx and Phrygius. *Liv.* 37, c. 38.—*Herodot.* 1, c. 180.

Hymettus, a mountain of Attica, about 22 miles in circumference, and about two miles from Athens. "This celebrated mountain forms the southern portion of the considerable chain which, under the several names of Parnes, Pentelicus, and Brilessus, traverses nearly the whole of Attica from north-east to south-west. It was divided into two summits, one of which was Hymettus properly so called, the other, Anydros, or the dry Hymettus. The former is now *Trelovouni*, the latter, *Lampro vouni*. Hymettus was especially famous for its fragrant flowers and excellent honey. It produced also marbles much esteemed by the Romans, and, according to some accounts, contained silver mines. Herodotus affirms that the Pelasgi, who, in the course of their wanderings, had settled in Attica, occupied a district situated under mount Hymettus: from this, however, they were expelled, in consequence, as Hecatæus affirmed, of the jealousy entertained by the Athenians on account of the superior skill exhibited by these

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strangers in the culture of land. Some ruins, indicative of the site of an ancient town, near the monastery of *Syriani*, at the foot of mount *Trelo vouni*, have been thought to correspond with this old settlement of the Pelasgi, apparently called Larissa. On the crest of the mountain stood a statue of Jupiter Hymettius, and the altars of Jupiter Pluvius and Apollo Providus. 'Hymettus,' says Dodwell, 'rises gently from the northern and southern extremities to its summit; its eastern and western sides are abrupt and rocky; its outline, as seen from Athens, is even and regular, but its sides are furrowed by the winter torrents, and its base is broken into many small insular hills of a conical shape. When viewed from Pentelikon, where its breadth only is seen, it resembles mount Vesuvius in its form. The rock of this mountain is in general composed of a calcareous yellow stone. On the western side, near the monastery of *Kareas*, is an ancient quarry of grey marble, which contains some fine masses of white marble; but it is so much mixed with strata of green mica, that it is not comparable to the Pentelic.' The honey of mount Hymettus is still in great estimation; the best is procured at the monasteries of *Sirgiani* and *Kareas*. Dodwell remarks that the Athenians use it in most of their dishes, and conceive that it renders them long-lived and healthy. The modern name of Hymettus is *Trelo-vouni*, or the Mad mountain. This singular appellation is accounted for from the circumstance of its having been translated from the Italian *Monte Matto*, which is nothing else than an unmeaning corruption of mons Hymettus. It appears from Horace's account to have been once covered with forests, if he is not rather alluding to the marble blocks cut from the mountain.

Non trabes Hymettiæ
Premunt recisas ultima columnas
Africa. Od. II. 17, 3.

It is now no longer sheltered by woods, but is exposed to the winds, and has a sun-burnt appearance." *Cram.*

Hypæpa, or Ipepæ, now *Berki*, a town of Lydia, sacred to Venus, between mount Tmolus and the Caystrus. *Strab.* 13.—*Ovid. Met.* 11, v. 152.

Hypănis, a river of European Scythia, now called *Bog*, which falls into the Borysthenes, and with it into the Euxine. *Herodot.* 4, c. 52, &c.—*Ovid. Met.* 15, v. 285.

Hypates, a river of Sicily, near Camarina. *Ital.* 14, v. 231.

Hypata, a town of Thessaly on the Sperchius, the chief city of the Œniones. The national councils of the Ætolians were frequently held in this place, which is said to have fallen into the possession of that people; and the magic art was thought to be practised there to a very great extent and with the greatest success. In the geography of the lower empire, this place was designated by the name of Neæ Patræ, and its ruins are even yet discoverable near the present *Patragick*. *Liv.* 41, c. 25.

Hyperbŏrei, a nation in the northern parts of Europe and Asia, who were said to live to an incredible age, even to a thousand years, and in the enjoyment of all possible felicity. The sun was said to rise and set to them but once a year, and therefore perhaps they are placed by Virgil under the north pole. The word signifies *people who inhabit beyond the wind Boreas*. Thrace was the residence of Boreas, according to the ancients. Whenever the Hyperboreans made offerings, they always sent them towards the south, and the people of Dodona were the first of the Greeks who received them. The word Hyperboreans is applied, in general, to all those who inhabit any cold climate. *Plin.* 4, c. 12, l. 6, c. 17.—*Mela*, 3, c. 5.—*Virg. G.* 1, v. 240, l. 3, v. 169 and 381.—*Herodot.* 4, c. 13, &c.—*Cic. N. D.* 3, c. 23, l. 4, c. 12.

Hyperea, and Hyperia, I. a fountain of Thessaly, with a town of the same name. *Strab.* 9.——II. Another in Messenia, in Peloponnesus. *Flacc.* 1, v. 375.

Hyphasis, called also Hypanis, according to the oriental geographers *Beak* or *Biah*, a river of India. To the south-east of the sources of the Hydaspes, Acesines, and Hydraotis, this river rose in the high mountains of Asia, between India and Scythia, and, after flowing through that ill-explored country which Alexander's conquests only reached, it fell into the Acesines, or, as some believed, into the Indus itself. The modern *Lahore* is watered on the east by this river, after it comes from *Cashmire*; and its waters on the south-eastern confines of the former district, taking a western bend, divide the provinces of *Moolian*, *Beerkanair*, and *Daopotra*. This is generally considered to have marked the limit of the conquests of the mad Macedonian.

Hypsa, now *Belici*, a river of Sicily, falling into the Crinisus, and then into the Mediterranean near Selinus. *Ital.* 14, v. 228.

Hyrcania, I. a country of Asia, bounded on the north by the Hyrcanian or Caspian Sea, on the east by Margiana, on the south by Parthia, and on the west by Atropatia or Atropatene, the northern part of Media. "Divided from Parthia by the interposition of Coronus, part of the main body of mount Taurus; the way through which, said by the Persians to be cut at one blow by the scymitar of Mortis Hali, their second Mahomet, is not above forty yards in breadth in the broadest parts of it; the hills on both sides towering to the very clouds; with small strength easily defended against mighty armies. It took the name of Hyrcania from Hyrcana, a large and spacious forest between it and Scythia: sometimes called Caspia also, from the Caspii, a chief people of it; of whom it is reported, that when their parents came to the age of 70 years, they used to shut them up and starve them, as being then no longer useful to the commonwealth. But both these names growing out of use, it is by Mercator called *Diargument*, by some late travellers *Mezendran*, and by some others *Corcam*." The ancient capital of the country was Hyrcania, now *Jorjan* or *Corcan*. *Heyl. Cosm.*——II. A town of Lydia, destroyed by a violent earthquake in the time of Tiberius. It was situated in the plain to the north of the Hermus, and received its name from a body of Hyrcanians, transported thither under the kings of Persia from the borders of the Caspian. *Marmora* probably occupies its site. *D'Anville.*

Hyrcănum mare, a large sea, called also *Caspian*. *Vid. Caspium Mare.*

Hyrium, or Uria, a town of Apulia, which

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gave name to the Sinus Urias. Its "position has not yet been clearly ascertained, partly from the circumstance of there being another town of the same name in Messapia, and partly from the situation assigned to it by Pliny, to the south of the promontory of Garganus, not agreeing with the topography of Strabo. Hence Cluverius and Cellarius were led to imagine that there were two distinct towns named Uria and Hyrium; the former situated to the south, the latter to the north of the Garganus. It must be observed, however, that Dionysius Periegetes, and Ptolemy mention only Hyrium, and therefore it is probable that the error has originated with Pliny. At any rate, we may safely place the Hyreium of Strabo at *Rodi*. Catullus probably alludes to this town in his address to Venus." *Cram.*

Hyria, I. a borough of Bœotia, near Aulis, with a lake, river, and town, of the same name. —II. or Uria, a town in the northern part of the Iapygian peninsula, "between *Brindisi* and *Tarento*, apparently of great antiquity, since its foundation is ascribed by Herodotus to some Cretans, who formed part of an expedition to avenge the death of Minos, who perished in Sicily, whither he went in pursuit of Dædalus. After the failure of this second enterprise, the remaining Cretans, as Herodotus relates, being wrecked on their return home near the shores of Iapygia, settled there, and founded the city of Hyria, together with other colonies; and from their intermixing with the natives of the country, these Cretans were henceforth called Iapygian Messapians. It was this circumstance probably which gave rise to the notion that the Iapygians were a colony of Crete. The same historian relates, that the Tarentines made several attempts to destroy these Cretan settlements, but that on one occasion, they, with their allies, the people of Rhegium, met with so signal an overthrow, that their loss in the field was greater than had ever before been experienced by any Grecian city. Strabo, in his description of Iapygia, does not fail to cite this passage of Herodotus, but he seems undetermined whether to recognise the town founded by the Cretans in that of Thyrsei, or in that of Veretum. By the first, which he mentions as placed in the centre of the isthmus, and formerly the capital of the country, he seems to designate *Oria*; Veretum, it is well known, being situated near the sea, towards the extreme point of the peninsula. It is probable the word Thyræi is corrupt; for elsewhere Strabo calls it Uria, and describes it as standing on the Appian Way, between Brundusium and Tarentum. Reference is also made to Uria by Appian, and by Frontinus, who speaks of the Urianus ager; and it is likewise marked in the Table Itinerary." *Cram.*

Hyrmine, a town and promontory of Elis, the former of which had disappeared in Strabo's time, while the latter remained. It was near the port of Cyllene, and now bears the name of Cape *Chiarenza*. *Cram.*

Hysiæ, a town of Bœotia, "at the foot of Cithæron, and to the east of Platæa, which appears at one time to have been included within the limits of Attica, since Herodotus terms it one of the border demi belonging to that province; elsewhere he leads us to infer that it was assigned to the Platæans by a special arrangement of the Athenians. Strabo affirms that it was founded by Nycteus, father of Antiope, in the Parasopian district. Pausanias expressly states that Hysiæ was a Bœotian town, but in his time it was in ruins. The vestiges of Hysiæ should be looked for near the village of *Platania*, said to be one mile from Platæa, according to Sir W. Gell." *Cram.*

I.

Ilĭthyia, a town of Rhodes, built by Ialysus, of whom Protogenes was making a beautiful painting when Demetrius Poliorcetes took Rhodes. *Ovid. Met.* 7, fab. 9.—*Plin.* 35, c. 6.—*Cic.* 2, *ad Attic.* ep. 21.—*Plut. in Dem.*—*Ælian.* 12, c. 5.

Janĭcŭlum, and Janicularius mons, one of the seven hills at Rome, joined to the city by Ancus Martius, and made a kind of citadel to protect the place against an invasion. This hill, which was on the opposite shore of the Tiber, was joined to the city by the bridge Sublicius, the first ever built across that river, and perhaps in Italy. It was less inhabited than the other parts of the city, on account of the grossness of the air, though from its top the eye could have a commanding view of the whole city. It is famous for the burial of king Numa and the poet Italicus. Porsenna, king of Etruria, pitched his camp on mount Janiculum, and the senators took refuge there in the civil wars, to avoid the resentment of Octavius. *Liv.* 1, c. 33, &c.—*Dio.* 47.—*Ovid.* 1, *Fast.* v. 246.—*Virg.* 8, v. 358.—*Mart.* 4, ep. 64, l. 7, ep. 16.

Iapŷdes, or Iapŏdes, a people who occupied that part of the Illyrian coast to the south of Histria which intervened between Greece and Italy. Their territory extended from Histria on the north, along the shore of the Flanaticus Sinus and the Hadriatic to the south, a distance of 1000 stadia; although, from Virgil's expression, *Iapydis arva Timavi*, we would infer that it once reached as far north at least as the Timavus. The Iapydes were reduced by Augustus. *Cram.*—*Strab.* 7, 315.—*Appian. Illyr.* 18.

Iapŷges. *Vid. Iapygia.*

Iapŷgia, a name given by the Greeks to the peninsula, which may be termed the heel of the boot, to which Italy has been likened. The Iapygian peninsula was washed on the east and south by the Ionian Sea, and on the west by the gulf of Tarentum. It included within its limits the territories of the Sallentines, Calabrians, Tarentines, and Messapians. The Iapyges unquestionably deserve to be classed among the earliest tribes of Italy, and settled in the country before the date of the first Grecian colony that migrated to the Italian peninsula. The language of this people, if we may place confidence in an old inscription found near *Otranto*, seems to be compounded of Greek and Oscan. *Herod.* 7, 170.—*Thucyd.* 7, 33.—*Pausan.* 10, 10.—*Lanzi*, t. 3, p. 620.—*Cram.*

Iapŷgium, or Sallentinum promontorium, the promontory in which the Iapygian peninsula terminates towards the south. "When the art of navigation was yet in its infancy, this great headland presented a conspicuous landmark to mariners bound from the ports of Greece to Sicily, of which they always availed them-

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selves. The fleets of Athens, after having circumnavigated the Peloponnese, are represented on this passage as usually making for Corcyra, from whence they steered straight across to the promontory, and then coasted along the south of Italy for the remainder of their voyage. There seems indeed to have been a sort of haven here, capable of affording shelter to vessels in tempestuous weather. Strabo describes this celebrated point of land, now called *Capo di Leuca*, as defining, together with the Ceraunian mountains, the line of separation between the Adriatic and the Ionian seas, whilst it formed, with the opposite cape of Lacinium, the entrance to the Tarentine gulf; the distance in both cases being 700 stadia." *Cram.*

Iapygum Tria Promontoria, three capes in the Brutian territory, south of the Lacinian promontory, now called *Capo delle Castella*, *Capo Rizzuto*, and *Capo della Nave*. *Cramer.*

Iasus, an island with a town of the same name, on the coast of Caria, now *Assem Calasi*. The bay adjoining was called *Iasius Sinus*. *Plin.* 5, c. 28.—*Liv.* 32, c. 33, l. 37, c. 17.

Iaxartes, now *Dar-Syria*, a river of Asia, confounded by the historians of Alexander with the Tanais. According to the ancient geographers the Iaxartes and Oxus both emptied into the Caspian Sea. The sea of *Aral* was not known by them to be distinct from the Caspian; and the latter was extended to the east so as to enclose within its waters those of the former. *Malte-Brun.*

Iazyges, "a Sarmatic nation, who were surnamed Metanastæ, which denotes them to have been removed or driven from their native seats. We find other Iazyges also on the Palus Mæotis. Of the Iazyges it is remarkable that, notwithstanding the revolutions which Hungary has sustained, they are still known in the environs of a place about the height of *Buda*, whose name of *Iaz-Berin* signifies the Fountain of the Iazyges." *D'Anville.*—*Tacit. A.* 12, c. 29.—*Ovid. Trist.* 2, v. 191.—*Pont.* 4, el. 7, v. 9.

Iberia, a country situated on the Caucasian isthmus, midway between the Euxine and Caspian seas. On the west it was separated from Colchis by a ridge of mountains which branch off from the chain of Caucasus in a southerly direction; to the north the Caucasian range formed a natural barrier against the incursions of the barbarian hordes of Scythia and Sarmatia; on the east Albania intervened between Iberia and the Caspian; and a common boundary marked the limits of Iberia on the south, and of Armenia on the north. The Caucasian isthmus is at present occupied by innumerable tribes, partly indigenous, and partly remnants of the numerous migrating bodies that have passed through this region at different periods in their progress towards the west, or perhaps roving parties from the country north of Caucasus, which have forced their way through the passages of that range. Of the native races the Georgians are peculiarly deserving of notice, since they occupy the whole extent of country included within the boundaries of the ancient Colchis and Iberia. The Georgians may be divided into, 1. Georgians, properly so called. 2. Imeritians. 3. Gurians. 4. Mingrelians. 5. Suanes. Ancient Iberia answers to the territory now occupied by the Imeritians and Georgians, properly so called. *Imeritia* is derived from *Iberia* or *Iveria*, a term under which the native writers comprehend the four kingdoms of *Hartueli*, *Imeritia*, *Mingrelia*, and *Guria*; and therefore more extensive than the Iberia of antiquity, as above described. The Imeritians occupy that part of Iberia which was contiguous to Colchis. They join the Georgians on the north-west, and speak the Georgian dialect. "The indolence of the inhabitants allows the rich gifts of the soil to perish in a most useless manner. It was here that, in old times, the *Rione* or Phasis had 600 bridges over it; and where there was a continual transfer of merchandise, that united this river in some measure to the Cyrus, and consequently the Caspian to the Black Sea; it is now only crossed in boats of the hollowed trunks of trees. *Georgia*, properly so called, which the Russians call Grusia and the Persians *Gurgistan*, is south-east of *Imeritia*. It probably derived its name from that of the river Cyrus, which waters the great valley of *Georgia*, and is now known as the *Kur* or *Kor*. Hence the more correct form of the name of the province would be *Kurgia* or *Korgia*. The Georgians, or rather the Iberians, a native people of Caucasus, speak a language radically different from all other known languages, and in which, in the twelfth century, a great many historical and poetical works were composed. They imagine, however, that they are descended from a common stock with the Armenians." *Malte-Brun.* "Iberia was not subjected to the Medes or Persians; nor could it have been well known in the west, before the Roman arms, under the conduct of Pompey, penetrated through Albania to the Caspian Sea, or till the affairs of Armenia occasioned discord with the kings of Iberia." *D'Anville.*—*Plut. in Luc. Acton, &c.*—*Dio.* 36.—*Flor.* 3.—*Flacc.* 5, v. 166.—*Appian. Parth.* c.——An ancient name of Spain. *Vid. Hispania. Lucan.* 6, v. 258.—*Horat.* 4, od. 14, v. 50.

Iberus, I. a river of Spain, now called *Ebro*, which, after the conclusion of the Punic war, separated the Roman from the Carthaginian possessions in that country. It takes its rise in the territories of the Cantabri, above Juliobriga, and near the apex of the triangle whose sides are formed by the Pyrenees and the range of mount Idubeda, while its base is represented by the line of the coast from the mouth of the Turia to the Pyrenæan promontory. The course of the river divides the country within these limits into two nearly equal sections. *Lucan.* 4, v. 335.—*Plin.* 3, c. 3. *Horat.* 4, od. 14, v. 50.——II. A river of Iberia in Asia, flowing from mount Caucasus into the Cyrus. *Strab.* 3.

Icaria, I. a small island in the Ægean Sea, between Chio, Samos, and Myconus, where the body of Icarus was thrown by the waves, and buried by Hercules. *Ptol.* 5, c. 2.—*Mela*, 2, c. 7.—*Strabo*, 10 & 14.——II. A demus of Athens, probably in the vicinity of mount Icarius, which was situated to the north-west of Athens. Here, according to Athenæus, tragedies, or rather farces, were first performed in the time of vintage. Icaria belonged to the tribes of Ægeus. *Cram.*—*Plin.* 4, 7.—*Steph. Byz.*

Icarium mare, a part of the Ægean Sea,

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near the islands of Myconc and Gyaros. *Vid. Icarus.*

Icēni, an ancient people of Britannia, who occupied that part of the island which, under the Saxon heptarchy, was included within *East Anglia*, answering in the present time to *Suffolk*, *Norfolk*, *Cambridgeshire*, and *Huntingdonshire*. Ptolemy gives this people the name of Simeni, and Cæsar that of Cenimagni. The Greek translator of Cæsar uses the form Genimani, from which Vossius thinks that the proper reading is Cenomani, and that the British nation was of the same family as the Gallic tribe of that name. Their chief city, or rather fortified place, was Venta Icenorum, now *Caster*, near *Norwich* in *Norfolk*. In the reign of Claudius the Iceni rebelled against the Romans, but were defeated in a decisive engagement by Ostorius Scapula. Afterwards Prasutagus, their king, in the vain hope of conciliating the favour of the Romans, made the emperor Nero his heir. The characteristic selfishness of the Roman provincial officers exhibited itself with more than usual atrocity in their treatment of Boadicea and her daughters. This heroic queen exacted ample atonement from her enemies, but was at last obliged to yield to the skill of Suetonis Paulinus. *Camden.—Cæsar. Lem. ed.*

Icnūsa, an ancient name of Sardinia, which it received from its likeness to a human foot. *Paus.* 10, c. 17.—*Ital.* 12, v. 358.—*Plin.* 8, c. 7.

Ichthyophăgi, a people of Æthiopia, who received this name from their eating fishes.—There was also an Indian nation of the same name, who made their houses with the bones of fishes. *Diod.* 3.—*Strab.* 2. and 15.—*Plin.* 6, c. 23, l. 15, c. 7.

Iconium, now *Konieh*, "the metropolis of Lycaonia when a Roman province; a place of great strength and consequence, situated advantageously in the mountains for defence and safety, and therefore chosen for the seat of the Turkish kings of Lesser Asia, at such time as they were most distressed by the western Christians; who, under the command and presence of the emperor Conrade, did in vain besiege it; forced to depart thence with great loss, both of men and honour. Afterwards made the seat royal of the *Aladins* kings, the former race being extinguished by the *Tartars*; and finally, of the kings of the house of *Caraman*, whose kingdom, called the kingdom of *Caramania*, contained all the south parts of the Lesser Asia, that is to say, part of the province of Caria, all Lycia, Pamphylia, Isauria, Cilicia, Pisidia, and this Lycaonia." *Heyl. Cosm.*

Ida, I. a celebrated mountain, or more properly a ridge of mountains in Troas, chiefly in the neighbourhood of Troy. The abundance of its waters became the source of many rivers, and particularly of the Simois, Scamander, Æsepus, Granicus, &c. It was on mount Ida that the shepherd Paris adjudged the prize of beauty to the goddess Venus. It was covered with green wood, and the elevation of its top opened a fine extensive view of the Hellespont and the adjacent countries, from which reason the poets say that it was frequented by the gods during the Trojan war. *Strab.* 13.—*Mela*, 1, c. 18.—*Homer. Il.* 14, v. 283.—*Virg. Æn.* 3, 5, &c.—*Ovid. Fast.* 4, v. 79.—*Horat.* 3, od. 11.——II. A mountain of Crete, the highest in the island, where it is reported that Jupiter was educated by the Corybantes, who on that account were called Idæi. *Strab.* 10.

Idalium, a town of the island Cyprus, "near a mount of the same name, so called by accident. For Chalcenor, the founder of it, being told by oracle that he should seat himself and build a city where he first saw the rising sun: one of his followers, seeing the sun begin to rise, cried out ἰδὲ ἥλιον, that is to say, 'behold the sun,' which omen taken by Chalcenor, he here built this city. But whether this were so or not, (as for my part I build not much upon it,) certain it is that Venus had here another temple, neighboured by the Idalian groves, so memorized and chanted by the ancient poets. *Heyl. Cosm.*

Idălus, a mountain of Cyprus, at the foot of which is *Idalium*. *Virg. Æn.* 1, v. 685.—*Catull.* 37 and 63.—*Propert.* 2, el. 13.

Iberia, a town of Iberia, on the confines of Colchis. "It had borne the name of Phrixus, which, according to Greek fables, was antecedent to the arrival of the Argonauts in the country." *D'Anville.—Strab.* 11.

Idistavisus, a plain, now *Hastenback*, where Germanicus defeated Arminius, near *Oldendorp* on the *Weser* in *Westphalia*. *Tacit. A.* 2, c. 16.

Iduberda, a mountain in Spain, which branches off from the Cantabrian range, holds a southeasterly course towards that part of the Mediterranean coast where stood the city of Saguntum, north of the mouth of the *Turia*. The *Iberus*, which rises near the junction of the Idubeda and the Cantabrian branch of the *Pyrenees*, waters the country intervening between the two ranges.

Idumæa, or the Land of *Edom*, was a country of Palestine, bounded on the east and south by *Arabia Petræa*, on the north by Judæa, and on the west by the Mediterranean. It derived its name, according to some writers, from the Idumæi, a people of *Arabia*, but more probably from *Edom*, or Esau, who, having left *Canaan* to his brother Jacob, migrated to mount Seir, or the land of *Seir*, and thence expelled the *Horites*, its first inhabitants. "The country toward the sea-side very fat and fruitful; but where it bendeth towards Arabia, exceeding mountainous and barren. Heretofore it afforded balm, not now; but still it hath some store of palm-trees, for which it was much celebrated by some writers of ancient times; as *Arbusto palmarum dives Idume*, in the poet Lucan. Sandy, and full of vast deserts, for which, and for the want of water, it is thought unconquerable. The people anciently rude and barbarous, and in love with tumults. Professed enemies of the Jews, till conquered by them: and when compelled by Hyrcanus to the Jewish religion, they were at best but false friends; and in the siege of Jerusalem by Titus, did them more mischief than the Romans. At this time subject to the Turk, and differ not much in life and custom from the wild Arabians." *Heyl. Cosm.*

Jericho, a city of *Palestine*, besieged and taken by the Romans under Vespasian and Titus. Jericho was in the tribe of Benjamin; it was levelled to the ground by Joshua, by the sound of horns, and a curse pronounced on him who should rebuild it. Notwithstanding the penalty to be inflicted on the builder, Hiel of

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Dechel afterwards restored it. *Plin.* 5, c. 14. —*Strab.*

JERNE. *Vid. Hibernia.*

JERUSALEM. *Vid. Hierosolyma.*

IGILIUM, now *Giglio*, an island of the Mediterranean, on the coast of Tuscany. *Mela*, 2, c. 7.—*Cæs. B. C.* 1, c. 34.

IGUVIUM, a town of *Umbria*, on the Via Flaminia, "to the south of Tifernum, and at the foot of the main chain of the Appenines. It is now *Eugubbio*, or more commonly *Gubio*, and was a municipal town; and, as it would seem, from the importance attached to its possession by Cæsar when he invaded Italy, of some consequence. (*Civ. Bell.* 1, 12.) Some critics have supposed that the mons Gyngynus of Strabo was to be referred to Iguvium. But this city has acquired greater celebrity in modern times from the discovery of some interesting monuments in its vicinity in the year 1440. These consist of several bronze tables covered with inscriptions, some of which are in Umbrian, others in Latin, characters. They have been the subject of many a learned dissertation and comment nearly from the time of their first appearance; but it was not till Lanzi had made his able and successful researches into the ancient dialects of Italy, that any clear notion could be formed of their contents. Bourguet, and after him, Gori and Bardetti, considered them as prayers offered up by the Pelasgi during those distresses into which they are said to have fallen on the decline of their power in Italy. Buonarotti, in his supplement to Dempster, thought they were articles of treaty agreed upon by some of the confederate states of *Umbria*; while Maffei and Passeri conceived them to be statutes, or private acts of donations. But Lanzi has satisfactorily proved, I think, that they relate entirely to the sacrificial and augural rites of certain Umbrian communities. Their names are mentioned in the Tables, which thus serve to illustrate the ancient topography of a district otherwise very little known. They are *Clavernia*, *Curiatis*, *Pieratis*, *Talenatis*, *Museiatis*, *Juviscana*, *Casilatis*, *Perasnania*. The first of these answers to *Chiaserna*, a village near *Gubio*. The second refers to the Curiati of Pliny. Museiatis to *Museia*, Casilatis to *Casilo*, both hamlets in the vicinity of *Gubio*. Juviscana relates probably to that town. The Tarsinates Tuscom and Tarsinates Trifor are two other tribes, which have not been hitherto satisfactorily accounted for. There is little doubt that these different tribes formed a confederacy; a fact which is confirmed by Cicero, who talks of the Iguvinates as having made a league, and mentions them as being allied to the Romans. It appears also that they resorted to the temple of Jupiter Apenninus, to sacrifice, as the Etruscans did to the temple of Voltumna and the Latins to the Alban mount. The priests are called Fratres Aterii, and the ceremonies described indicate a powerful and wealthy nation; since in one of the Tables a sacrifice is specified which amounts to a hecatomb. The temple here alluded to is marked in the Table of Peutinger under the name of Jupiter Penninus. We know that it possessed an oracle, from the fact of its having being consulted by the emperor Claudius. It is also noticed by Claudian. D'Anville tells us that some vestiges of this ancient edifice are still to be seen on *Monte Sant' Ubaldo*. The Eugubian Tables are particularly important to the philologist, as they are calculated to throw great light on the formation of the Latin language, and may enable us to connect it with perhaps the oldest of the ancient dialects of Italy. According to Lanzi, the language in which these Tables are written is full of archaisms and Æolic forms, and bears great affinity to the Etruscan dialect." *Cram.*

ILBA. *Vid. Æthalia.*

ILERCAONES, and ILERCAONENSES, a people of Hispania Tarraconensis, situated on the coast of the Mediterranean Sea at the mouth of the *Iberus*, between the *Edetani* and *Tarraco*. Ptolemy calls them *Ilercaones*, Livy *Ilercaonenses*, and Cæsar *Illurgavonenses* or *Illergavonenses*, which some manuscripts, dropping the first syllable, have converted into *Lurgavonenses*. Ptolemy assigns to them the city of Dertosa; and an inscription on a coin of Tiberius seems to confirm Ptolemy's account, although it is true that different interpretations have been given to this inscription, which is as follows; M. H. I. ILLERGAVONIA DERTOSA, that is, Municipium, Hibera, Julia, Illergavonia, Dertosa. Vaillant reads *Illergavonia Dertosanorum*, and supposes that, besides *Dertosa*, there was a city named *Illergavonia*, which belonged to the people of *Dertosa*. This supposition, however, is not justified by fact. Dertosa is nowhere mentioned as possessing an adjacent territory, and Ptolemy expressly declares that it belonged to the Ilercaones. Consequently it seems more consistent to make Illergavonia a gentilitious adjective, and to consider *Illergavonia Dertosa* as equivalent to *Dertosa Illergavonensium*. It has been objected to this, that Dortosa is known to have been a colony; but M. may represent Magna; or we may suppose that Dertosa was at first a *Municipium*, and that when it received a colony it was indifferently styled *Colonia* and *Municipium*. The H. in the inscription refers to its situation on the *Iberus*, and the I. to its having received a colony from Julius Cæsar. *Cæs. B. C.* 1, 60, *Lem. ed.*—*Liv.* 22, 21.

ILERDA, now *Lerida*, a town of Spain, the capital of the *Ilergetes*, on an eminence on the right banks of the river *Sicoris* in *Catalonia*. *Liv.* 21, c. 23, l. 22, c. 21.—*Lucan*, 4, v. 13.

ILERGETES, a people of Hispania Tarraconensis, at the foot of the Pyrenees. The Sicoris, *Legre*, separated them from the Lacetani.

ILION. *Vid. Ilium.*

ILISSUS. "The *Ilissus*, from which Athens was principally supplied with water, is a small brook rising to the north-east of the town, and losing itself, after a course of a few miles, in the marshes to the south of the city. Every one is acquainted with the beautiful passage in which Plato alludes to it in the Phædrus, from which it appears then to have been a perennial stream; whereas now it is almost always dry, its waters being either drawn off to irrigate the neighbouring gardens, or to supply the artificial fountains of Athens." *Cram.*

ILIUM, or ILION. *Vid. Troja.*

ILLICE, a town of Spain, on the Mediterranean, and in the south-eastern part of *Hispania Tarraconensis*, with a harbour and bay, *Sinus and Portus Illicitanus*, now *Alicant*. *Plin.* 3, c. 3.

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ILLIBERIS, ILITURGIS, or ILIBERIA, a city of Spain, near the modern *Andujar* on the river *Batis*, destroyed by Scipio for having revolted to the Carthaginians. *Liv.* 23, c. 9, l. 24, c. 41, l. 26, c. 17.

ILLYRICUM, ILLYRIS, and ILLYRIA. "The name of Illyrians appears to have been common to the numerous tribes which were anciently in possession of the countries situated to the west of *Macedonia*, and which extended along the coast of the Adriatic from the confines of Istria and *Italy* to the borders of *Epirus*. Still further north, and more inland, we find them occupying the great valleys of the *Save* and *Drave*, which were only terminated by the junction of those streams with the *Danube*. This large tract of country, under the Roman emperors, constituted the provinces of Illyricum and Pannonia. Antiquity has thrown but little light on the origin of the Illyrians; nor are we acquainted with the language and customs of the barbarous hordes of which the great body of the nation was composed. It appears evident that they were a totally different race from the *Celts*, as Strabo carefully distinguishes them from the Gallic tribes which were incorporated with them. It may not be amiss to observe in this place, that the Illyrians are not unlikely to have contributed to the early population of Italy. The *Liburni*, who are undoubtedly a part of this nation, had formed settlements on the Italian shore of the Adriatic at a very remote period. It may be here also remarked, that the *Veneti*, according to the most probable account, were Illyrians. But, though so widely dispersed, this great nation is but little noticed in history until the Romans made war upon it, in consequence of some acts of piracy committed on their traders. Previous to that time we hear occasionally of the *Illyrians* as connected with the affairs of *Macedonia*; for instance, in the expedition undertaken by Perdiccas in conjunction with Brasidas against the *Lyncestæ*, which failed principally from the support afforded to the latter by a powerful body of Illyrian troops. They were frequently engaged in hostilities with the princes of Macedon, to whom their warlike spirit rendered them formidable neighbours. This was more especially the case whilst under the government of Bardylis, who is known to have been a powerful and renowned chief, though we are not precisely acquainted with the extent of his dominions, nor over what tribes he presided. Philip at length gained a decisive victory over this king, who lost his life in the action, and thus a decided check was given to the rising power of the Illyrians. Alexander was likewise successful in a war waged against Clytus the son of Bardylis, and Glaucias king of the Taulantii. The Illyrians, however, still asserted their independence against the kings of Macedon, and were not subdued till they were involved in the common fate of nations by the victorious arms of the Romans. The conquest of *Illyria* led the way to the first interference of Rome in the affairs of Greece; and Polybius, from that circumstance, has entered at some length into the account of the events which then took place. He informs us, that about this period, 520 U. C. the Illyrians on the coast had become formidable, from their maritime power and the extent of their expeditions and depredations. They were governed by Agron, son of Pleuratus, whose forces had obtained several victories over the *Ætolians Epirots*, and *Achæans*. On his death the empire devolved upon his queen Teuta, a woman of an active and daring mind, who openly sanctioned, and even encouraged, the acts of violence committed by her subjects. Among those who suffered from these lawless pirates were some traders of Italy, on whose account satisfaction was demanded by the Roman senate. So far, however, from making any concession, Teuta proceeded to a still greater outrage, by causing one of the Roman deputies to be put to death. The senate was not slow in avenging these injuries; a powerful armament was fitted out under the command of two consuls, who speedily reduced the principal fortresses held by Teuta, and compelled that haughty queen to sue for peace. At a still later period, the Illyrians, under their king Gentius, were again engaged in a war with the Romans, if the act of taking possession of an unresisting country may be so termed. Gentius had been accused of favouring the cause of Perseus of Macedon, and of being secretly in league with him; his territory was therefore invaded by the prætor Anicius, and in thirty days it was subjugated by the Roman army. Illyria then became a Roman province, and was divided into three portions. So widely were the frontiers of Illyricum extended under the Roman emperors, that they were made to comprise the great districts of Noricum, Pannonia, and Mœsia." *Cram.*

ILVA. *Vid. Æthalia.*

ILURO, now *Oleron*, a town of Gascony in France.

ILYRGIS, a town of Hispania Bætica, now *Ilora*. *Polyb.*

IMAUS, a large mountain of *Scythia*, which is a part of mount Taurus. It divides *Scythia*, which is generally called *Intra Imaum* and *Extra Imaum*. It extends, according to some, as far as the boundaries of the eastern ocean. The Imaus is now called *Altaï* in that part which divided Scythia into two parts. In a part of its course it answered to the *Himalah* mountains. This range is described by a celebrated geographer as follows: "That part which forms the northern boundary of *India*, is a continuation of the same range with that to the west of the *Indus*, known among the *Afghâns* under the name of *Hindoo Coosh*. To the east of that river, it increases in height, and assumes a character of additional grandeur, both from that circumstance and from its great extent in every direction. It forms, in fact, one of the sublimest features in the structure of the old continent and of the globe. Here a long range of summits, covered with perpetual snow, presents itself to the Hindoo, who has in all ages raised towards it an eye of religious veneration. All the names by which it is distinguished are derived from the Sanscrit term *Hem*, signifying snow. Hence have arisen the names *Imaus* and *Emodus* among the ancients, and the *Himalah*, *Himadri*, *Himachal*, and *Himalaya*, of the moderns. This old Indian root also brings to mind the *Hemus* of Thrace, the *Hymettus* of Attica, the *Mons Imæus* of Italy, and the different mountains called *Himmel* in *Saxony*,

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Jutland, and other countries. The river Indus passed through a series of narrow defiles in lat. 55°, which scarcely offer any interruption to the mountain chain. The direction of the mountain is eastward, as far as the north-east point of the valley of *Cashmere*; from this point, its direction is to the south-east, extending along the sources of all the rivers which run across the *Punjab* to fall into the Indus, with the exception of the *Sutledge*, which, like the Indus itself, rises on the north side of the range, and takes its passage across its breadth. Pursuing the same direction, the *Himalah* mountains cross the heads of the *Jumna*, the *Ganges*, and their numerous tributary rivers. Farther east they seem to be penetrated by several rivers as the *Gunduk*, the *Arun*, the *Teesta*, the *Cosi*, and the *Brahmapootra*. It is only of late that the height of the *Himalah* mountains on the north of India has been appreciated. In 1802 Col. Crawford made some measurements, which gave a much greater altitude to these mountains than had been ever before suspected; and Col. Colebrooke, from the plains of *Rohilcund*, made a series of observations, which gave a height of 22,000 feet. Lieut. Webb, in his journey to the source of the Ganges, executed measurements on the peak of *Jamunavatari*, which gave upwards of 25,000 feet. The same officer, in a subsequent journey, confirms his former observations. The line of perpetual snow does not begin till at least 17,000 feet above the level of the sea. The banks of the *Sutledge*, at an elevation of 15,000 feet, afforded pasturage for cattle, and yielded excellent crops of *Ooa* or mountain wheat. This mild temperature, at so great an elevation, is confined to the northern side of the *Himalah*. At *Kedar-nath* and other points on the southern side, perpetual snow commences not much higher than 12,000 feet. The following are the heights of some of the peaks which have been ascertained; Dhawalagivri, or the White Mountain, near the sources of the Gunduk river, above the level of the sea, 26,862; Jamootri, 25,500; Dhaiboon, seen from Catmandoo, 24,768. Through this stupendous chain there are different passes, but all of them laborious to travel, and some highly dangerous. One of the most practicable is that which, in its upper part, follows the bed of the river *Sutledge*." *Malte-Brun.*—*Plin.* 6, c. 17.—*Strab.* 1.

Imbārus, a part of mount *Taurus* in *Armenia*.

Imbrāsus, or Parthenius, a river of *Samos*. Juno, who was worshipped on the banks, received the surname of *Imbrasia*. *Paus.* 7, c. 4.

Imbros, now *Embro*, an island of the Ægean sea, near Thrace, 32 miles from Samothrace, with a small river and town of the same name. Imbros was governed for some time by its own laws, but afterwards subjected to the power of *Persia*, *Athens*, *Macedonia*, and the kings of *Pergamus*. It afterwards became a Roman province. The divinities particularly worshipped there were Ceres and Mercury. *Thucyd.* 8.—*Plin.* 4, c. 12.—*Homer. Il.* 13.—*Strab.* 2.—*Mela*, 2, c. 7.—*Ovid. Trist.* 10, v. 18.

Inachia, a name given to Peloponnesus, from the river Inachus.

Inachus, I. "The river *Inachus* flowed at the foot of the acropolis of *Argos*, and emptied itself into the bay of *Nauplia*. Its real source was in mount *Lyrceius*, on the confines of *Arcadia*; but the poets, who delighted in fiction, imagined it to be a branch of the *Inachus* of *Amphilochia*, which, after mingling with the *Achelous*, passed under ground, and re-appeared in *Argolis*. Pausanias states that the Inachus derived its source from mount *Artemisium*. Dodwell says, 'that the bed of this river is a short way to the north-east of *Argos*. It is usually dry, but supplied with casual floods after hard rains, and the melting of snow on the surrounding mountains.' It rises about ten miles from *Argos*, at a place called *Mushi*, in the way to *Tripoli* in *Arcadia*. In the winter it sometimes descends from the mountains in a rolling mass, when it does considerable damage to the town. It is now called *Xeria*, which means *dry*." *Cram.*——II. Another river in the Amphilocian district of *Acarnania*. Cramer gives the following account of it: "There were phenomena connected with the description given by ancient geographers of its course, which have led to a doubt of its real existence. It is from Strabo more especially that we collect this information. Speaking of the sub-marine passage of the *Alpheus*, and its pretended junctions with the waters of *Arethusa*, he says a similar fable was related of the *Inachus*, which, flowing from mount *Lacmon* in the chain of *Pindus*, united its waters with the *Achelous*, and passing under the sea, finally reached *Argos* in *Peloponnesus*. Such was the account of Sophocles. Strabo, however, regards this as an invention of the poets, and says that Hecatæus was better informed on the subject when he affirmed that the *Inachus* of the Amphilochians was a different river from that of the Peloponnesian Argos. According to this ancient geographical writer the former stream flowed from mount *Lacmus*; whence also the *Æas*, or *Aous*, derived its source, and fell into the Achelous, having, like the Amphilochian Argos, received its appellation from *Amphilochus*. This account is sufficiently intelligible: and in order to identify the Inachus of Hecatæus with the modern river which corresponds with it, we have only to search in modern maps for a stream which rises close to the *Aous* or *Voioussa*, and, flowing south, joins the Achelous in the territory of the ancient *Amphilochi*. Now this description answers precisely to that of a river which is commonly looked upon as the Achelous itself, but which we are persuaded is in fact the Inachus, since it agrees so well with the account given by Hecatæus; and it should be observed, that Thucydides places the source of the Achelous in that part of Pindus which belonged to the Dolopes, a Thessalian people, who occupied, as we have seen, the south-eastern portion of the chain. Modern maps, indeed, point out a river coming from this direction, and uniting with the Inachus, which, though a more considerable stream, was not regarded as the main branch of the river. Strabo elsewhere repeats what he has said of the junction of the *Inachus* and *Achelous*. But in another passage he quotes a writer whose report of the Inachus differed materially, since he represented it as traversing the district of *Amphilochia*, and falling into the gulf. This was the statement made by Ephorus; and it has led some modern geographers and critics, in order to reconcile these two contradictory

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accounts, to suppose that there was a stream which, branching off from the *Achelous*, fell into the *Ambracian* gulf near Argos; which is more particularly the hypothesis of D'Anville; but modern travellers assures us that there is no such river near the ruins of *Argos*, and in fact it is impossible that any stream should there separate from the *Achelous*, on account of the *Amphilochian* mountains which divide the valley of that river from the gulf of *Arta*. Mannert considers the small river *Krikeli* to be the representative of the *Inachus*; but this is a mere torrent, which descends from the mountains above the gulf, and can have no connexion with mount Lacmus or the Achelous. All ancient authorities agree in deriving the Inachus from the chain of Pindus. Aristotle said that the Inachus and Achelous both flowed from that ridge of mountains. So persuaded am I, on the authority of Hecatæus, that the Inachus ought to be considered as a branch of the Achelous, that I would venture to alter the words Ἴναχον δὲ, τὸν διὰ τῆς χώρας βέοντα ποταμὸν εἰς τὸν κόλπον, in the passage which Strabo cites from Ephorus, into Ἴναχον δὲ, τὸν διὰ τῆς χώρας βέοντα ποταμὸν εἰς τὸν Ἀχελῷον." *Cram.*

INARIME. *Vid. Æneria.*

INARUS, a town of Egypt, in whose neighbourhood the town of Naucratis was built by the Milesians.

INDIA, the most celebrated and opulent of all the countries of Asia, bounded on one side by the Indus, from which it derives its name. Bacchus was the first who conquered it. In more recent ages, part of it was tributary to the power of Persia. Alexander invaded it; but his conquest was checked by the valour of Porus, one of the kings of the country, and the Macedonian warrior was unwilling, or afraid, to engage another. Semiramis also extended her empire far in India. The Romans knew little of the country, yet their power was so universally dreaded, that the Indians paid homage by their ambassadors to the emperors Antoninus, Trajan, &c. India is divided into several provinces. There is an India *extra Gangem*, an India *intra Gangem*, and an India *propria*; but these divisions are not particularly noticed by the ancients, who, even in the age of Augustus, gave the name of Indians to the Æthiopian nations. "In riches, population, and importance, India exceeds one of the great divisions of the world. Here a nation, a language, and a religion, distinguished for the most venerable antiquity, permanently maintain their ground amidst the fall of many successive empires. Under the classical appellation of India, the ancients, and most of the moderns, have comprised three great regions of southern Asia. The first is that which is watered by the Indus, the Ganges, and their tributaries, called at present *Indostan*, in the strictest acceptation of this term. On the south of the river *Nerbuddah* begins that large triangular region sometimes called by Europeans the peninsula on this side of the Ganges, and by the Indians the *Deccan*, or 'country of the south.' To this the island of *Ceylon*, and the *Maldives*, though separated by an arm of the sea, form natural appendages. The other peninsular projection, which comprehends the Birman empire, the kingdoms of *Tonquin*, *Cochin-China*, *Cambodia*, *Laos*, *Siam*, and *Malacca*, has at present no general name in universal use. Sometimes it is vaguely denominated 'the peninsula beyond the Ganges.' Several geographers have called it 'external India.' It is to these countries that the Sanscrit names of *Djamboo-Dwyp*, or the 'peninsula of the tree of life,' has been applied: also that of *Medhiami* or *Media-bhumi*, 'the middle dwelling,' and *Bharatkand*, or the 'kingdom of the Bharat dynasty.' The country is too extensive to have received one general name in the indigenous languages. But from the river which waters its western boundary having the name of *Sind* or *Hind*, which, like the name *Nyl-Ab*, is derived from its blue colour, the adjoining country received among the Persians the name of Hindoostan, and the inhabitants were called Hindoos. From the Persian language these names passed into the Syrian, Chaldee, and Hebrew: they were imitated in the appellations given by the Greeks and Romans; but in the writings of the Indians, the name Sindhoostan denotes exclusively the countries on the river Sind. The oriental writers subsequent to the Mahometan era have admitted a distinction between the name *Sindh*, taken in the acceptation now mentioned, and *Hind*, which they apply to the countries situated on the Ganges. This application of terms is equally foreign to the national geography of the Indians, with the appellation of Gentoos, which the English apply to the Hindoos, and which comes from the Portuguese term *Gentios*, signifying Gentiles or Pagans. The natural boundaries of India, on the north, are the *Himalah* mountains, (the *Imaus* and *Eomdus* of the ancients,) which separate *Bengal*, *Oude*, *Delhi Lahore*, and *Cashmere* from *Thibet*. On the Indian side of the loftiest range, a stripe of mountainous but inhabited country intervenes between *Thibet* and the respective countries now mentioned, but these are considered as belonging to *Indostan*. On the east the river *Brahmapootra* seems to be the natural boundary. On the south, *Indostan* is bounded by the ocean. On the west, the river Indus is, in the opinion of some learned men, its proper limit, although the oriental geographers, finding that many Indians live in *Baloochistan* and *Mekran*, often include these countries in their *Sinde* or *Sindistan*. The former is that which we shall adopt, and which seems to be conformable to the nomenclature of the natives on both sides of the river. We are not yet in possession of exact data for determining the superficial extent of all India. The Indian, Arabian, and Persian authors, differ considerably in their calculations on this point; a circumstance which partly depends on the uncertainty of the lineal road measures, especially the *cos* or mile, which is subject to great variations in the different provinces. The European travellers are also discordant in their estimates. Tiefenthaler rates the whole superficial extent of India at 155,250 square geographical miles, although he supposes the peninsula to be of equal breadth through its whole extent. Pennant is guilty of the same error: but he thinks that India does not extend so far to the north as geographers have believed, and he rates the whole surface of that country at nearly 173,800 square French leagues. Major Rennel contents himself with saying that *Indostan Proper*

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is equal to *France, Germany, Bohemia, Hungary, Switzerland, Italy*, and the *Netherlands*: and he compares the size of the *Deccan* to that of the British isles, *Spain*, and European *Turkey*, united, which would amount to 120,000 square leagues; 66,780 for upper *Indostan*, and 53,076 for the *Deccan*. Mr. Hamilton makes it 1,280,000 British square miles. All the mountains of these regions, and the mass of elevated land included by them, are called in Hindoo mythology by the names, *Meroo, Soomeroo*, and *Kailassam*; names so renowned in the east, that their fame reached the Greek and Roman authors. These names designate the Indian Olympus, the native dwelling of gods and of men. These mountains and elevated plains, rich in the precious metals, furnished, in the time of Herodotus and of Ctesias, that quantity of native gold and of auriferous sand which gave rise to the fables concerning pismires which industriously amassed stores of this precious metal, and fountains from which it bubbled up. These golden mountains of the Indians bear an equivalent name among the Mongols and the Chinese." *Malte-Brun.—Diod.* 1.—*Strab.* 1, &c.—*Mela*, 3, c. 7.—*Plin.* 5, c. 28.—*Curt.* 8, c. 10.—*Justin.* 1, c. 2, l. 12, c. 7.

INDUS. "The sources of this river have not yet been fully explored. But our information extends higher in its course than it did a few years ago. We have been enabled, at least, to correct the error of mistaking this river or some of its eastern tributaries, for the source of the Ganges, an error which we find adopted in the construction of maps till a very recent period. The commencement of this river is fixed, by the most probable conjecture, in the northern declivity of the *Cailas* branch of the *Himalah* mountains, about lat. 31° 30′ N. and long. 80° 30′ E. not far from the town of *Gortop* in the *Undes*, a territory now under the dominion of *China*, and within a few miles of the lake *Rawanshead* and the sources of the river *Sutledge*. It is supposed to flow for 400 miles in a north north-west direction, then assuming a south-west course, comes to *Drass*, a town of Little *Thibet*; here it is seventy yards broad, and excessively rapid, and it receives another large branch, called the *Ladak* river, which flows past the town of *Ladak*. It is only below *Drass* that its course is known with certainty, the difficult and desolate nature of the country having checked inquiries in its higher parts. From *Drass*, the Indus pursues its solitary course for above 200 miles, through a rude and mountainous country to *Mullai*, where it receives the *Abasscen*, penetrates the highest *Hindoo Coosh* range, passes for fifty miles through the lower parallel ranges, to *Torbaila*, where it enters the valley of *Chuch*, spreading and forming innumerable islands. About forty miles lower down, it receives the *Caubul* river from the west, and soon after rushes through a narrow opening into the midst of the *Soliman* range of mountains. Its stream is extremely turbulent, and sounds like a stormy sea. When its volume is increased by the melting of the snow, a tremendous whirlpool is created, and the noise is heard to a great distance. Here boats are frequently sunk or dashed to pieces. There are two black rocks in this part of the river, named *Jellalia* and *Kemalia*, which are pointed out by the inhabitants as the transformed bodies of the two sons of Peeree Taruk, (the Apostle of Darkness) founder of the Rooshenia sect, who were thrown into the river by *Akhoond*, the oppenent of their father. At the town of *Attock*, the river, after having been widely spread over a plain, becomes contracted to 260 yards, but is much more deep and rapid. When its floods are highest it rises to the top of a bastion about thirty-seven feet high. At *Neelab*, fifteen miles below *Attock*, it becomes still narrower. From this it winds among the hills to *Calabag*, passes through the salt range in a clear, deep, and placid stream, and then pursues a southerly course to the ocean, without any interruption, or confinement from hills. It expands into various channels, which separate and meet again. Below *Attock* it receives the *Toe* and other brooks from the west. At *Kaggawala*, the *Koorum*, a stream of considerable magnitude from the Soliman mountains, falls into it. The only one to the south of this point which it receives, is the *Arul*, which supplies very little water, being mostly drawn off for irrigation in the north of *Damaun*. At *Kaheree*, the Indus, when at its lowest, is 1000 yards in breadth, and rather shallow, being diminished by the separation of some branches from it. At *Mittenda* it receives the *Punjnud*, formed by the union of five large tributaries. This immense stream previously flows parallel to the Indus for seventy miles; at *Ooch*, which is fifty miles up, the distance across, from the Indus to the *Punjnud*, is not more more than ten miles. In July and August, this whole space is completely flooded. The most of the villages contained in it are temporary erections, a few only being situated on spots artificially elevated. The whole country which it traverses is of the same description, all the way to *Hyderabad*, the capital of *Sinde*. On the left bank are some considerable towns and villages, with canals for agricultural purposes. Though the Indus gives off lateral streams as it approaches the sea, it does not form a *Delta* exactly analogous to that of *Egypt*. Its waters enter the sea in one volume, the lateral streams being absorbed by the sand without reaching the ocean. It gives off an easterly branch called the *Fullalee*, but this returns its waters to the Indus at a lower point, forming in its circuit the island on which *Hyderabad* stands. From the sea to *Hyderabad*, the breadth of the Indus is generally about a mile, varying in depth from two to five fathoms. The tides are not perceptible in this river higher up than sixty or sixty-five miles from the sea. The land near the mouth does not possess the fertility of the *Delta* of the *Nile* or the *Ganges*. The dry parts exhibit only short underwood, and the remainder arid sands, putrid salt swamps, or shallow lakes. From the sea to *Lahore*, a distance of 760 geographical miles, the *Indus* and its tributary the *Ravey* are navigable for vessels of 200 tons. In the time of Aurengzebe, a considerable trade was carried on by means of this navigation, but from the political state of the country it has long ceased. From *Attock* to *Moollan*, this river is called by the natives the *Attock*, and further down it has the name of *Soor*, or *Shoor*; but among the Asiatics, it is generally known by the name of *Sinde*. Though one of the largest rivers in the world, the Indus has never

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obtained such a reputation for sanctity as many inferior streams in Indostan, a circumstance which may proceed from the barren and uninteresting character of the country through which it flows. The five eastern tributaries which by their union form the *Punjnud*, are celebrated for having been the scene of some events conspicuous in history. The most northerly is the *Jylum*, or Hydaspes, the *Bahut* of Abul Fazel, which takes its rise in the mountains on the south-east side of the valley of *Cashmere*, where it is called the *Vedusta*. The *Chenab*, or Acesines, the second tributary, and the largest of the five, arises in the *Himalah* mountains, near the south-east corner of *Cashmere*, in the Alpine district of Kishtewar. The *Ravey*, or Hydraotes is the third of the Punjah rivers. It issues from the mountainous district of *Lahore*, but its sources have not been explored. This and the fifth, or *Sutledge*, meet before either has proceeded more than a fifth part of the diameter of the Punjah country; and their united stream flows the rest of the distance to complete the confiux called the Punjnud. The Sutledge rises in the Undes to the north of the great Himalah range, within the territory claimed by the Chinese; proceeds almost due west; then gradually bends to the south in crossing the subordinate mountains. It is the *Hesudrus* of Pliny, the *Zaradrus* of Ptolemy, and the *Serangese* of Arrian. The union of all the five rivers into one before they reach the Indus, was a point in geography maintained by Ptolemy; but, owing to the obscurity of modern accounts, prompted by the splittings of the Indus, and the frequent approximation of streams running in parallel courses, we had been taught to correct this as a specimen of that author's deficiency of information, till very recent and more minute inquiries have re-established that questioned point, and along with it the merited credit of the ancient geographer." *Malte-Brun.*

Industria, a town of Liguria, situated on the right bank of the *Po*, above Forum Fulvii, *Valenza*. Its "position was for a long time a matter of conjecture to geographers and antiquaries; Cluverius and many others fixing it at *Casal*, till the discovery of its ruins at *Monteu di Po*, near the fortress of *Verrua*, put an end to this uncertainty. We are informed by Pliny, that the Ligurian name of this city was Bodincomagus, Bodencus being the appellation of the *Po* in that language, and signifying 'something which is unfathomable.' Here, in fact, that river becomes sufficiently deep to be navigable." *Cram.*

Inferum Mare. *Vid. Tyrrhenum Mare.*

Inōpus, a river of Delos, which the inhabitants suppose to be the Nile, coming from Egypt under the sea. It was near its banks that Apollo and Diana were born. *Plut.* 2, c. 103. —*Flacc.* 5, v. 105.—*Strab.* 6.—*Paus.* 2, c. 4.

Insubres. "Next in order to the Lævi and Libicii, are the Insubres, in Greek Ἰσομβροι, the most numerous as well as most powerful tribe of the Cisalpine Gauls, according to Polybius. It would appear indeed from Ptolemy, that their dominion extended at one time over the Libicii; but their territory, properly speaking, seems to have been defined by the rivers Ticinus and Addua. The Insubres took a very active part in the Gallic wars against the Romans, and zealously co-operated with Hannibal in his invasion of Italy. They are stated by Livy to have founded their capital Mediolanum, now *Milano*, on their first arrival in Italy, and to have given it that name from a place so called in the territory of the Ædui in Gaul." *Cram.*

Intemelium *Vid. Albium Intemelium*, or *Albintemelium.*

Interamna, I. a town of Umbria, on the Flaminian Way, in the valley of the Nar, "so called from its being situated between two branches of that river. Hence also the inhabitants of this city were known as the Interamnates Nartes, to distinguish them from those of Interamna on the Liris, a city of New Latium. If an ancient inscription cited by Cluverius be genuine, Interamna, now represented by the well-known town of *Terni*, was founded in the reign of Numa, or about eighty years after Rome. It is noted afterwards as one of the most distinguished cities of municipal rank in Italy. This circumstance, however, did not save it from the calamities of civil war, during the disastrous struggle between Sylla and Marius. The plains around Interamna, which were watered by the Nar, are represented as the most productive in Italy; and Pliny assures us, that the meadows were cut four times in the year. We also find this city mentioned by Strabo." *Cram.* Eustace, in his "Classical Tour," thus speaks of the present condition of Interamna: "This ancient town retains no traces of its former splendour, if it ever was splendid, though it may boast of some tolerable palaces, and, what is superior to all palaces, a charming situation. The ruins of the amphitheatre in the episcopal garden consist of one deep dark vault, and scarcely merit a visit. Over the gate is an inscription, informing the traveller that this colony gave birth to Tacitus the historian, and to the emperors Tacitus and Florian: few country towns can boast of three such natives."——II. ——Prætutiana, a city of Picenum, which Ptolemy assigns to the Prætutii, "which in consequence was usually called Prætutiana, to distinguish it from three other cities of the same name in other parts of Italy. From a passage in Frontinus it may be collected, that this city was first a municipium, and afterwards a Roman colony. Its modern name is *Teramo*, situated between the small rivers *Vizziola* and *Turdino*. The remains of antiquity which have been discovered here, prove the importance of this ancient city." *Cram.*——III. A town of Latium on the Liris, "distinguished by the addition of ad Lirim from two other cities of the same name, one in Umbria and the other in Picenum. According to Livy, it was colonized A. U. C. 440, and defended itself successfully against the Samnites, who made an attack upon it soon after. Interamna is mentioned again by the same historian, when describing Hannibal's march from Capua towards Rome. We find its name subsequently among those of the refractory colonies of that war. Pliny informs us, that the Interamnates were surnamed Lirinates and Succasini. In the following passage of Silius Italicus,

. . . . . *Arpinas, accita pube Venafro*
Ac Larinatum dextris, socia hispidus arma
Commovet,

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I would propose reading, 'Ac Lirinatum dextris.' Cluverius imagined that *Ponte Corvo* occupied the site of Interamna; but its situation agrees more nearly with that of a place called Terame Castrum, in old records, and the name of which is evidently a corruption of Interamna. Antiquaries assert that considerable ruins are still visible on this spot." *Cram.*

Iolchos. "Iolcos was a city of great antiquity, and celebrated in the heroic age as the birth-place of Jason and his ancestors. It was situated at the foot of mount Pelion, according to Pindar, and near the small river Anaurus, in which Jason is said to have lost his sandal. Strabo affirms that civil dissensions and tyrannical government hastened the downfall of Iolcos, which was once a powerful city; but its ruin was finally completed by the foundation of Demetrias in its immediate vicinity. In his time the town no longer existed, but the neighbouring shore still retained the name of Iolcos." *Cram.*

Ionia. Less is known with certainty of the Ionians than of any other Grecian nation. This is owing to their great antiquity, and to their having ceased to exist in Greece as a distinct people, before the period at which fable gave place to history. They were, as is generally believed, of the Hellenic family. The Hellenes, who, according to Malte-Brun, formed part of the Pelasgo-Hellenic branch of the Pelasgian race, were divided into four nations: 1. The Achæi or Achivi, in other words, the inhabitants of the banks of rivers. 2. The Iones or Iaones, archers, or shooters of darts. 3. Dores or Dorians, men armed with spears. 4. Æoli or Æolians, wanderers. The account generally given of the origin of these nations is as follows: Hellen, son of Deucalion, had three sons, Dorus, Æolus, and Xuthus; of whom Dorus and Æolus gave their names respectively to the Dorians and Æolians. Xuthus, having migrated to Attica, married the daughter of Erechtheus, by whom he had two sons, Achæus and Ion, who led colonies to the Peloponnesus. Achæus settled in Laconia, and gave his name to the Achæans, who were afterwards dispossessed by the Heraclidæ, and removed to Ægialea, from them called Achaia. Ion established himself on the shore of the Corinthian gulf, between Sicyonia and Elis, and from him the people were called Iones. Whether Ægialea was called Ionia or not, is uncertain. Upon the return of the Heraclidæ, the Achæans either expelled the Ionians from their possessions, or else the latter were incorporated with the former under the name of Achæans. Ion returned to Athens, and opposed Eumolpus and the Thracians. He gave his name to the Athenians, but did not succeed to the throne. In the reign of Melanthus, the Ionians returned to Attica, and were afterwards led by Neleus and Androclus, sons of Codrus, to Asia Minor, where they seized the central and most beautiful portion of the Asiatic coast. The above is the account of the Grecians themselves; we subjoin another, tracing the Iones to Javan. It is in the words of Archbishop Potter. "The primitive Athenians were named Iones and Iaones, and hence it came to pass that there was a very near affinity between the Attic and old Ionic dialect, as Eustathius observes. And though the Athenians thought fit to lay aside their ancient name, yet it was not altogether out of use in Theseus's reign, as appears from the pillar erected by him in the isthmus, to show the bounds of the Athenians on the one side, and the Peloponnesians on the other; on the east side of which was this inscription:

This is not Peloponnesus, *but* Ionia.

And on the south side this:

This is not Ionia, *but* Peloponnesus.

This name is thought to have been given them from Javan, which bears a near resemblance to Ἰάων and much nearer, if (as grammarians tell us) the ancient Greeks pronounced the letter α broad, like the diphthong αυ, as in our English word *all*; and so Sir George Wheeler reports the modern Greeks do at this day. This Javan was the fourth son of Japheth, and is said to have come into Greece after the confusion of Babel, and seated himself in Attica. And this report receiveth no small confirmation from the divine writings, where the name of Javan is in several places put for Greece. Two instances we have in Daniel; 'And when I am gone forth, behold the Prince of Græcia shall come.' And again, 'He shall stir up all against the realms of Græcia.' Where, though the vulgar translations render it not Javan, yet that is the word in the original. And again in Isaiah, 'And I will send those that escape of them to the nations in the sea in Italy, and in Greece;' where the Tigurine version, with that of Geneva, retains the Hebrew words, and uses the names of Tubal and Javan, instead of Italy and Greece. But the Grecians themselves having no knowledge of their true ancestors, make this name to be of much later date, and derive it from Ion the son of Xuthus." The Ionic dialect is divided by Malte-Brun into, "1. Ancient Ionian, or the Hellenic, polished by commercial nations, (language of Homer, classical in epic poetry.) 2. Asiatic Ionian, still more polished; (language of Herodotus.) 3. European Ionian, more energetic than the others. The Attic dialect forms its principal branch, (the language of orators and tragedians.")

Ionia, a country of Asia Minor, bounded on the north by Æolia, on the west by the Ægean and Icarian seas, on the south by Caria, and on the east by Lydia and part of Caria. It was founded by colonies from Greece, and particularly Attica, by the Ionians, or subjects of Ion. Ionia was divided into 12 small states, which formed a celebrated confederacy, often mentioned by the ancients. These twelve states were, Priene, Miletus, Colophon, Clazomenæ, Ephesus, Lebedos, Teos, Phocæa, Erythræ, Smyrna, and the capitals of Samos and Chios. The inhabitants of Ionia built a temple about the centre of their territory on the coast, in a sacred grove of mount Mycale, dedicated to Neptune, called *Pan Ionium*, from the concourse of people that flock there from every part of Ionia. After they had enjoyed for some time their freedom and independence, they were made tributary to the power of Lydia by Crœsus. The Athenians assisted them to shake off the slavery of the Asiatic monarchs; but they soon forgot their duty and relation to their mother country, and joined Xerxes when he invaded Greece.

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They were delivered from the Persian yoke by Alexander, and restored to their original independence. They were reduced by the Romans under the dictator Sylla. Ionia has been always celebrated for the salubrity of the climate, the fruitfulness of the ground, and the genius of its inhabitants. *Herodot.* 1, c. 6 and 28.—*Strab.* 14.—*Mela*, 1, c. 2, &c. *Paus.* 7, c. 1.——An ancient name given to Hellas, or Achaia, because it was for some time the residence of the Ionians.

Iónium mare, a part of the Mediterranean Sea, at the bottom of the Adriatic, lying between Sicily and Greece. The more northern portion, corresponding to the Adriatic, was denominated Ionium Sinus. That part of the Ægean Sea which lies on the coasts of Ionia in Asia, is called the *Sea of Ionia*, and not the *Ionian Sea*. *Strab.* 7, &c.—*Dionys. Perieg.*

Iópe, and Joppa, now *Jafa*, a famous town of Palestine, about forty miles from the capital of Judæa, and remarkable for a sea-port much frequented, though very dangerous, on account of the great rocks that lie before it. *Strab.* 16, &c. —*Propert.* 2, el. 28, v. 51. "This," says D'Anville, "was the ordinary place of debarkation for Jerusalem," but it is now an absolute ruin. In sacred history Joppa is even more celebrated than in profane, and if the bones of the sea-monster which, but for the intervention of Perseus, would have destroyed Andromeda, were shown in ancient times to the travellers of Greece and Rome, the verses of whose poets had made that fable illustrious, we can find no less interest and satisfaction in contemplating the spot from which Jonas embarked for Tarshish, where the miracles of Simon Peter were performed, and where he was instructed in a vision to extend the benefit of the gospel to the Gentile world. Before this city the fleet of the Syrians was destroyed by Judas Maccabæus, while that hero presided over the affairs of Judæa; and two other conflicts, in the last of which it was destroyed by the Romans, have given to this place an inauspicious celebrity.

Jordánes, now called *Jordan*, a river of Palestine. It rose in Upper Galilee, on the borders of Cœlo-Syria, and emptied into the *Dead Sea* at its northern extremity. The mountain in which it had its springs was the celebrated Hermon, but the exact spot is considered still exceedingly doubtful. The rise of this river from the fountains Jor and Dan, near the city of Cæsarea Philippi on the south of the Paneas mons, admits of no question but these fountains were themselves pretended to come from the other side of this natural bulwark by a subterranean passage from mount Phiala. A curious description of this river, justified by collation with ancient authorities, and corroborated by recent investigation, is given by Heylin in the following words: "A river of more fame than length, breadth, or depth, running from north to south almost in a straight line to the *Dead Sea*, where it endeth its course, not navigably deep, nor above ten yards in breadth where broadest. Passing along it maketh two lakes, the one in *Upper Galilee*, by the ancients called Samachonitis, dry for the most part in summer, and then covered with shrubs and sedge, not mentioned in Scripture; the other in the *Lower Galilee*, about a hundred furlongs in length, and forty in breadth, called the sea of Galilee from the country, the *Lake of Tiberias* from a city of that name on the bank thereof, and for the like cause called also the *Lake of Genezareth*. Through this lake the river passes with so swift a course that it preserves its waters distinct both in colour and in taste." After leaving the lake Tiberias, the Jordan flows along the western side of the Campus Magnus, having on the opposite side as it approaches the lake Asphaltites the plains of Jericho. It is now, according to D'Anville, the *Nahr-el-Arden*, and is the only stream in those regions deserving the appellation of a river.

Ios, now *Nio*, an island in the Myrtoan Sea, at the south of Naxos, celebrated, as some say, for the tomb of Homer and the birth of his mother. *Plin.* 4, c. 12.

Ipsus, a place of Phrygia, celebrated for a battle which was fought there about 301 years before the Christian era, between Antigonus and his son, and Seleucus, Ptolemy, Lysimachus, and Cassander. The former led into the field an army of above 70,000 foot and 10,000 horse, with 75 elephants. The latter's forces consisted of 64,000 infantry, besides 10,500 horse, 400 elephants, and 120 armed chariots. Antigonus and his son were defeated. *Plut. in Demetr.*

Ira, a city of Messenia, which Agamemnon promised to Achilles if he would resume his arms to fight against the Trojans. This place is famous in history as having supported a siege of eleven years against the Lacedæmonians. Its capture, B. C. 671, put an end to the second Messenian war. *Homer. Il.* 9, v, 150 and 292. —*Strab.* 7. *Vid. Abia.*

Iresus, a delightful spot in Libya, near Cyrene, near which Battus fixed his residence. The Egyptians were once defeated there by the inhabitants of Cyrene. *Herodot.* 4, c. 158, &c.

Iris, a river of Pontus, rising in the mountains on the borders of Armenia Minor. From the centre of the province to which it belongs, after having flowed north-west till it receives the branch called the Scylax, it runs almost directly north, and empties into the Amisenus Sinus on the side opposite the mouths of the Halys. Not far from the coast it is joined by the Lycus, whose waters it conveys to the Euxinus Pontus. D'Anville gives the *Jekil-Ermark* for its modern name.

Is, and Æiopolis, now *Hit*. This was a town on the borders of Mesopotamia, on a river of the same name, falling into the Euphrates to the north of Babylon, and at the western extremity of the Murus Semiramidis. We find it related by Herodotus, that the walls of Babylon were cemented with bitumen furnished from this town, and the concurrent accounts of the quantity of that material furnished by this river would seem to justify the relation.

Isar, and Isara, I. the *Isere*, a river of Gaul, where Fabius routed the Allobroges. It rises at the east of Savoy, and falls into the Rhone near Valence. *Plin.* 3, c. 4.—*Lucan.* 1, v. 399.——II. Another, called the Oyse, which falls into the Seine below Paris.

Isaura, (æ, or orum,) the chief town of Isauria, destroyed in the war undertaken by the Romans against the robbers and pirates of Isauria and of Cilicia Aspera. *Plin.* 5, c. 27.

Isauria, a country of Asia Minor, near mount

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Taurus, whose inhabitants were bold and warlike. The Romans made war against them and conquered them. *Flor.* 3, c. 6.—*Strab.*—*Cic.* 15. *Fam.* 2. It is not easy to distinguish precisely between the territories of Pisidia and Isauria, but it may be said, that so far as a distinction can be made, Isauria lay upon the north and bordered upon Phrygia. As it lay exactly among the hills of the Taurus chain of mountains, it could not be watered by any streams of consequence; and, indeed, all its waters must have been mere fountains and springs. The same elevated range divided it from Pamphylia on the south. Another branch of this great Asiatic mountain ridge separated Isauria from Cilicia, though, as has been observed in the article Cilicia, the rugged district of that country adjoining Isauria assumed its name in the geography of the eastern empire.

Ismărus, (Ismăra, *plur.*) a rugged mountain of Thrace, covered with vines and olives, near the Hebrus, with a town of the same name. Its wines are excellent. The word *Ismarius* is indiscriminately used for Thracian. *Homer. Od.* 9.—*Virg. G.* 2, v. 37. *Æn.* 10, v. 351.

Ismēnias, a river of Bœotia, falling into the Euripus, where Apollo had a temple, from which he was called *Ismenius*. A youth was yearly chosen by the Bœotians to be the priest of the god, an office to which Hercules was once appointed. *Paus.* 9, c. 10.—*Ovid. Met.* 2.—*Strab.* 9.

Issedones, a people of Asia, extending over the region called Serica. Their history is connected with that of China, and consequently very slightly with that of classic times and classic countries. As they dwelt beyond the Imaus, and were known therefore even by name but imperfectly, we can say but little of them, except that one of their principal towns, named Issedon, was surnamed Serica, and the other Scythia; the former being now called *Lop*, and the latter *Hara Shar*, in English the *Black Town*.

Issus, now *Aisse*, a town of Cilicia, on the confines of Syria, famous for a battle fought there between Alexander the Great and the Persians under Darius their king, in October, B. C. 333, in consequence of which it was called *Nicopolis*. In this battle the Persians lost, in the field of battle, 100,000 foot and 10,000 horse; and the Macedonians only 300 foot and 150 horse, according to Diodorus Siculus. The Persian army, according to Justin, consisted of 400,000 foot and 100,000 horse; and 61,000 of the former and 10,000 of the latter were left dead on the spot, and 40,000 were taken prisoners. The loss of the Macedonians, as he farther adds, was no more than 130 foot and 150 horse. According to Curtius, the Persians slain amounted to 100,000 foot and 10,000 horse; and those of Alexander to 32 foot and 150 horse killed, and 504 wounded. This spot is likewise famous for the defeat of Niger by Severus, A. D. 194. *Plut. in Alex.*—*Justin.* 11, c. 9. *Curt.* 3, c. 7.—*Arrian.*—*Diod.* 17.—*Cic.* 5, *Att.* 20. *Fam.* 2, ep. 10.

Ister, a river of Europe. *Vid. Danubius.*

Isthmus, a small neck of land which joins one country to another, and prevents the sea from making them separate, such as that of Corinth, called often the Isthmus by way of eminence, which joins Peloponnesus to Greece. Nero attempted to cut it across, and make a communication between the two seas, but in vain. It is now called *Hexamili*. *Strab.* 1.—*Mela*, 2, c. 2.—*Plin.* 4, c. 4.—*Lucan.* 1, v. 101.

Istria, same as Histria. *Strab.* 1.—*Mela*, 2, c. 3.—*Liv.* 10, &c.—*Plin.* 3, c. 19.—*Justin.* 9, c. 2.

Itălia. "Without entering minutely into the examination of the several appellations which Italy appears to have borne in distant ages, it may be stated generally, that the name of Hesperia was first given to it by the Greeks on account of its relative position to their country, and that with those of Ausonia and Saturnia it is more commonly met with in the poets. The name of Œnotria, derived from the ancient race of the Œnotri, seems also to have been early in use among the Greeks, but it was applied by them to that southern portion of Italy only with which they were then acquainted. That of Italia is thought to have been deduced from Italus, a chief of the Œnotri, or Siculi. Others again sought the origin of the name in the Greek word ἰταλός, or the Latin *vitulus*, which corresponds with it. But whatever circumstance may have given rise to it, we are told that this also was only at first a partial denomination, applied originally to that southern extremity of the boot which is confined between the gulfs of *St. Eufhemia* and *Squillace*, anciently Lameticus, and Scylleticus Sinus. It is well known, however, that in process of time it superseded every other appellation, and finally extended itself over the whole peninsula. This is generally allowed to have taken place in the reign of Augustus, and we may therefore fix upon that period as the most convenient for defining the ancient boundaries of Italy. At that time it appears that the Maritime Alps, or that part of the chain which dips into the *Gulf of Genoa*, the ancient Mare Ligusticum, formed its extreme boundary to the north-west. The same great chain sweeping round to the head of the Adriatic, was considered as constituting, as it does now, its northern termination. The city of Tergeste, now *Trieste*, had been reckoned the farthest point to the north-east, till the province of Histria was included by Augustus within the limits of Italy, which were then removed in that direction to the little river Arsa, *l'Arsa*. The sea that bounded the western coast of Italy bore the several names of Mare Inferum, Tyrrhenum, and Etruscum; while those of Mare Superum, Hadriaticum or Hadriacum, were attached to the eastern or Adriatic sea. Ancient geographers appear to have entertained different ideas of the figure of Italy. Polybius considered it in its general form as being like a triangle, of which the two seas meeting at the promontory of Cocynthus, *Capo di Stilo*, as the vertex, formed the sides, and the Alps the base. But Strabo is more exact in his delineation, and observes, that its shape bears more resemblance to a quadrilateral than a triangular figure, with its outline rather irregular than rectilineal. Pliny describes it in shape as similar to an elongated oak leaf, and terminating in a crescent, the horns of which would be the promontories of Leucopetra, *Capo dell' Armi*, and Lacinium, *Capo delle Colonne*. According to Pliny, the length of Italy from Augusta Prætoria, *Aosta*, at the foot of the Alps, to Rhegium, the other extremity, was 1020 miles; but this distance

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was to be estimated not in a direct line, but by the great road which passed through Rome and Capua. The real geographical distance, according to the best maps, would scarcely furnish 600 modern Italian miles, of sixty to the degree; which are equal to about 700 ancient Roman miles. The same writer estimates its breadth from the Varus to the Arsia at 410 miles; between the mouths of the Tiber and Aternus at 136 miles; in the narrowest part, between the Sinus Scylacius, *Golfo di Squillace*, and Sinus Terinæus, *Golfo di S. Eufemia*, at 20 miles. The little lake of Cutiliæ, near Reate, *Rieti*, in the Sabine country, was considered as the umbilicus or centre of Italy. No writer is so eloquent and enthusiastic in the praises of Italy as Dionysius of Halicarnassus: and we regret being obliged to give only a summary of the passage, instead of presenting it to the reader in the historian's own warm and animated language. 'Comparing Italy with other countries, he finds none which unite so many important advantages. The fertile fields of Campania bear three crops in the year. The wines of Tuscany, Alba, and Falernus are excellent, and require little trouble to grow them. The olives of the Sabines, of Daunia, and Messapia, are inferior to none. Rich pastures feed innumerable herds and flocks, of oxen and horses, of sheep and goats. Its mountains are clothed with the finest timber, and contain quarries of the choicest marbles and other kinds of stone, together with metallic veins of every sort. Navigable rivers afford a constant communication between all its parts. Its forests swarm with game of every description. Warm springs abound throughout; and besides all these advantages, the climate is the most mild and temperate, in every season of the year, that can be imagined.' The origin of the first inhabitants of Italy, is a question on which it is proper to state that we know but little. The information we derive on this point from the writers of antiquity is so scanty, and withal so confused, that it can scarcely be expected we should, in the present day, arrive at any clear notions on the subject; even though it is allowed that in some respects we are better qualified than the ancients for investigating the matter, from being acquainted with the manner in which the earth was first divided and peopled; a knowledge which we derive from the earliest as well as most authentic records in existence. Ryckius, in an elaborate dissertation, has been diligent in collecting all that antiquity has transmitted to us on the subject; but there is too little discrimination of what is fabulous from what is historical in his work, to allow of its being considered in any other light than as useful for reference only. Freret, a learned French academician, who seems to have directed his researches more particularly to remote and obscure points of history and chronology, has been at much pains to elucidate the question now before us; the result of his investigation, or rather say his system, is given in the Mémoires de l'Académie. He conceives that Italy was altogether peopled by land, and therefore rejects all the early colonies which, according to Dionysius of Halicarnassus, came by sea. He distinguishes three migrations of three separate nations; the Illyrians, Iberians, and Celts. There are some ingenious ideas in his scheme, but it is generally too bold and conjectural, and wants the support of history in so many points, that his opinions cannot be allowed to have much weight in deciding the question. Pelloutier, Bardetti, and Durandi, have endeavoured to deduce the origin of all the earliest nations of Italy from a Celtic stock. Other writers again, such as Maffei, Mazzochi, and Guarnacci, have imagined that the first settlements were immediately formed from the east. Where historical records fail, the analysis of language is the only clue, it must be allowed, which can enable us to trace the origin of ancient nations with any probability of success; but when the results are so much at variance with each other, as in the case of the writers above mentioned, much doubt must of necessity attach to the process by which those results have been obtained. The knowledge of the ancient languages of Italy, of which the Latin must be considered as a dialect only, though it became the prevailing one, is comparatively of recent date. The Etruscan alphabet, the characters of which are the same as that of the Umbrian and Oscan dialects, had not been identified and made out with certainty till within the last fifty years; for the inscribed monuments of these people being rare and scanty, it has been a work of time as well as of great industry and sagacity, to draw any well-established conclusion from them. These two last qualities are eminently displayed in the learned work of Lanzi on the Etruscan and other ancient dialects of Italy; and it is but a small part of the praise due to him to say, that in his essay he has done more towards making us acquainted with this curious branch of ancient philology, than all the writers who had preceded him taken collectively. Though Lanzi himself declines entering into the discussion immediately under our consideration, it may be inferred from his researches, that as the Greek language in its most ancient form appears to enter largely not only into the composition of the Latin language, this being a fact which has always been acknowledged, but also into that of the other Italian dialects, the first settlers of Italy and those of Greece were the same race; that as the latter country became more populous, its numerous tribes extended themselves along the shores of Epirus and Illyrium, till they reached the head of the Adriatic, and poured into Italy. We must however admit, that other nations of a different race soon penetrated into Italy from other quarters, and, by intermixing with its first inhabitants, communicated to the ancient language of that country that heterogeneous character by which it is essentially distinguished from the vernacular tongue of Greece. It is chiefly on these two principles, supported however by the testimony of antiquity, that we venture to ground the following system respecting the origin of the early population of Italy. The Umbri appear to have the best claim to the title of its aboriginal inhabitants. They probably came from the eastern parts of Europe, and having reached Italy, gradually extended themselves along the ridge of the Appenines to its southern extremity. Considering the Umbri as the aborigines of Italy, we are inclined to derive from them the Opici, or Osci, and Œnotri, who are known to have existed with them in that

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country before the siege of Troy. Nearly contemporary with the Umbri were the Sicani, Siculi, and Ligures, who all came from the west, and along the coast of the Mediterranean in the order in which they are here placed. The interval of time which intervened between these three colonies is unknown, but there is this distinction to be made between them:—the Sicani were supposed to be Iberians; the Siculi were probably Celto-Ligurians; the Ligures, properly so called, were certainly Celts. The Sicani having been gradually propelled towards the south of Italy by the nations which followed, are known to have passed at a very remote period into Sicily, which from them obtained the name of Sicania. That a small part of their race remained in Italy is however probable; and it is not impossible that the ancient Aurunci and Ausones, who are otherwise unaccounted for, may have been a remnant of this very early migration. The Siculi are known to have occupied Tuscany and part of Latium for a long time, but being also driven south first by the Umbri aided by the Tyrrheni Pelasgi, and successively by the Opici and Œnotri, they also crossed over into Sicily, to which they communicated their name. This event is said to have happened about eighty years before the siege of Troy. The Ligures occupied the shores of the *Gulf of Genoa* as far as the *Arno*, and peopled a great part of *Piedmont*, where they remained undisturbed till they were subjugated by the Romans. After the departure of the Siculi, considerable changes appear to have taken place. The Tyrrheni Pelasgi, who came probably from the north of Greece, and assisted the Umbri in their wars with the Siculi, occupied the country from which this latter people had been expelled, in conjunction with the Umbri, and together with them formed the nation of the Etrusci or Tusci. About the same period the Opici, or Osci, who seem to have occupied the central region of Italy, extended themselves largely both west and east. In the first direction they formed the several communities distinguished by the name of Latins, Rutuli, Volsci, Campani, and Sidicini. In the central districts they constituted the Sabine nation, from whom were descended the Picentes, as well as the Æqui, Marsi, Hernici, Peligni, Vestini, and Marrucini. From the Opici again, in conjunction with the Liburni, an Illyrian nation who had very early formed settlements on the eastern coast of Italy, we must derive the Apuli and Daunii, Peucetii and Pœdiculi, Calabri, Iapyges, and Messapii. The Greeks, who formed numerous settlements in the south of Italy after the siege of Troy, found these several people and the Œnotri, still further south, in possession of the country. But the Œnotrian name disappeared, together with its subdivisions into the Leutarnii, Chones, and Itali; when the Samnite nation, which derived its origin from the Sabines, had propagated the Oscan stock to the extremity of the peninsula, under the various denominations of Hirpini, Pentri, Caraceni, Frentani, and subsequently of the Leucani and Brutii. In the north of Italy the following settlements are considered as posterior to the siege of Troy. 1st, That of the Veneti, an Illyrian nation who fixed themselves between the river *Adige* and the Adriatic. 2d, That of the Gauls, a Celtic race, who crossed the Alps; and, having expelled the Tuscans from the plains of Lombardy, gave to the country which they occupied the name of Cisalpine Gaul. These, with several Alpine tribes of uncertain origin, are all the inhabitants of ancient Italy to whom distinct denominations are assigned in history. We are informed by Pliny, that after Augustus had extended the frontiers of Italy to the Maritime Alps and the river Arsia, he divided that country into eleven regions: viz. 1. Campania, including also Latium. 2. Apulia, to which was annexed part of Samnium. 3. Lucania and Brutium. 4. Samnium, together with the country of the Sabines, Marsi, Æqui, &c. 5. Picenum. 6. Umbria. 7. Etruria. 8. Flaminia, extending from the Appenines to the *Po*. 9. Liguria. 10. Venetia containing Histria and the country of the Carni. 11. Transpadana, comprehending what remained between Venetia and the Alps. This division, though not to be overlooked, is too seldom noticed to be of much utility. The following distribution has been adopted, we believe, by most geographical writers, and will be found much more convenient for the purposes of history. 1. Liguria. 2. Gallia Cisalpina. 3. Venetia, including the Carni and Histria. 4. Etruria. 5. Umbria and Picenum. 6. the Sabini, Æqui, Marsi, Peligni, Vestini, Marrucini. 7. Roma. 8. Latium. 9. Campania. 10. Samnium and the Frentani. 11. Apulia, including Daunia and Messapia, or Iapygia. 12. Lucania. 13. Brutii." *Cram. It.*

ITALICA, a town of Bætica, belonging to the Turdetani, on the Bætis, between Hispalis and Ilerda, the birth-place of Trajan and Hadrian, now *Sevilla la Vrieja*, in Andalusia. Italica was founded by Scipio, about A. U. C. 654, and Augustus afterwards conferred on it the honours and privileges of a municipium.

ITHACA, a celebrated island in the Ionian Sea, on the western parts of Greece, with a city of the same name, famous for being part of the kingdom of Ulysses. It is very rocky and mountainous, measures about 25 miles in circumference, and is known by the name of *Isola del Compare*, or *Theachi*. *Homer. Il.* 2, v. 139. —*Od.* 1, v. 186, l. 4, v. 601, l. 9, v. 20.—*Strab.* 1 and 8.—*Mela*, 2, c. 7. "Ithaca, now *Theaki*, lies directly south of Leucadia, from which it is distant about six miles. The extent of this celebrated island, as given by ancient authorities, does not correspond with modern computation. Dicæarchus describes it as narrow, and measuring 80 stadia, meaning probably in length, but Strabo affirms, in circumference; which is very wide of the truth, since it is not less than 30 miles in circuit, and, according to Pliny, only twenty-five. Its length is nearly 17 miles, but its breadth not more than 4. The highest and most remarkable mountain in the island is that so often alluded to under the name of Neritus. According to Mr. Dodwell the modern name is *Anoi*, which means *lofty*; he observes also, that the forests spoken of by Homer have disappeared; it is at present bare and barren, producing nothing but stunted evergreens and aromatic plants. It is evident from several passages in the Odyssey, that there was a city named Ithaca, probably the capital of the island, and the residence of Ulysses, which was

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apparently placed on a rugged height. Its ruins are generally identified with those crowning the summit of the hill of *Aito*; 'Part of the walls which surrounded the acropolis are said to remain; and two long walls on the north and south sides are carried down the hill towards the bay of *Aitos*. In this intermediate space was the city. These walls are in the second style of early military architecture, composed of well-joined irregular polygons, like the walls of the Cyclopian cities of Argos and Mycenæ. The whole was built upon terraces, owing to the rapid declivity of the hill.' The port called by Homer Phorcys, and which he describes so accurately, is now known by the name of *Port Molo*. The present population of the island amounts to about 8000 souls. It produces only corn sufficient to maintain the inhabitants half the year." *Cram.*

Ithacesiæ, three islands opposite Vibo, on the coast of the Bruttí.——Baiæ was called also *Ithacesia*, because built by Bajus, the pilot of Ulysses. *Sil.* 8, v. 540, l. 12, v. 113.

Ithŏme, a town of Messenia, which surrendered, after ten years' siege, to Lacedæmon, 724 years before the Christian era. Jupiter was called *Ithomates*, from a temple which he had there, where games were also celebrated, and the conqueror rewarded with an oaken crown. *Paus.* 4, c. 32.—*Stat. Theb.* 4, v. 179.—*Strab.* 8.

Itius Portus, a town of Gaul, now *Witsand*, or *Boulogne* in Picardy. Cæsar set sail thence on his passage into Britain. *Cæs. G.* 4, c. 101, l. 5, c. 2 and 5.

Itŭna, a river of Britain, now *Eden* in Cumberland.——This name belonged also to the *Solway Frith*, into which the *Eden* discharges itself. *Camb.*

Ituræa, a province of Syria on the confines of Arabia. It lay between the Trachonitis and Auranitis, which constituted the border region between these countries, and had on the east the mountain of Hermon, which separated it, in part from Batanea and Palestine.

Judæa, a part of Palestine, extending from the borders of the stony Arabia along the *Dead Sea* upon the east, and the country of the Philistines, which lay on the coast of the Mediterranean, on the west. On the north it had Samaria, and it contained within these limits the early tribes of Judah, Benjamin, Dan, and Simeon. After the return from Babylon the name of Judæa was first given to this country, extending for the most part over the former kingdoms of Judah and Israel. The ruins of its former distinguished cities still appear; the cities themselves have for the greater part perished. Joppa, Gaza, and Jerusalem, however, remain, and the natural richness of the soil yet marks the Promised Land. Judæa constituted the kingdom of Herod under the protection of Rome, and was at last absorbed in one of the three Palestines into which all the surrounding country was divided, about the beginning of the fifth century of our era. Even before, though the limits as given above were recognised in the authority secured to Herod, the friend of the Romans, it was not acknowledged, apart from Palestine, in the provincial distribution of the empire.

Juliomăgus, a city of Gaul, now *Angers* in *Anjou*. Its modern name is derived from the name of the people whose capital it was in ancient times. Those people were the Andes or Andecavi, who dwelt about the confluence of the Liger and the Meduana, the *Loire* and the *Maienne*.

Juliopŏlis. *Vid. Gordium.*

Jŭlis, a town of the island of Cos, which gave birth to Simonides, &c. The walls of this city were all marble, and there are now some pieces remaining entire, above 12 feet in height, as the monuments of its ancient splendour. *Plin.* 4, c. 12.

Junōnis Promontorium, now *Cape Trafalgar*. It is on the Atlantic side of the *Straits of Gibraltar*, which may be considered to commence from this point. *Voss. ad Mel.*

Jura, a high ridge of mountains separating the Helvetii from the Sequani, or Switzerland from Burgundy. *Cæs. G.* 1, c. 2.

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Labeātis Palus, a lake in Dalmatia, towards the borders of Illyria. It received the waters of the Oriundus and the Clausula from the north and east, and discharged its own through the Barbana into the Hadriaticum Mare west of the mouth of the Drinus. At its southern extremity was Scodra, *Scutari*, the name of which is sometimes given to the lake. The people living in its vicinity were called Labeates. *Liv.* 44, c. 31, l. 45, c. 26.

Labĭcum, now *Colonna*, a town of Italy, called also, *Lavicum*, between Gabii and Tusculum, which became a Roman colony about four centuries B. C. *Virg. Æn.* 7, v. 796.—*Liv.* 2, c. 39, l. 4, c. 47.

Labotas, a river near Antioch in Syria. *Strab.* 16.

Labron, a part of Italy on the Mediterranean, supposed to be Leghorn. *Cic.* 2, *ad fra* 6.

Lăcēdæmon, a noble city of Peloponnesus, the capital of Laconia, called also *Sparta*, and now known by the name of *Misitra*. It has been severally known by the name of *Lelegia*, from the Leleges, the first inhabitants of the country, or from Lelex, one of their kings; and *Œbalia*, from Œbalus, the sixth king from Eurotas. It was also called *Hecatompolis*, from the hundred cities which the whole province once contained. Lelex is supposed to have been the first king. His descendants, thirteen in number, reigned successively after him, till the reign of the sons of Orestes, when the Heraclidæ recovered the Peloponnesus, about 80 years after the Trojan war. Procles and Eurysthenes, the descendants of the Heraclidæ, enjoyed the crown together, and after them it was decreed that the two families should always sit on the throne together. *Vid. Eurysthenes.* These two brothers began to reign B. C. 1102; their successors in the family of Procles were called *Proclidæ*, and afterwards *Eurypontidæ*, and those of Eurysthenes, *Eurysthenidæ*, and afterwards *Agidæ*. The successors of Procles on the throne began to reign in the following order: Sous, 1060 B. C. after his father had reigned 42 years: Eurypon, 1028: Prytanis, 1021: Eunomus, 986: Polydectes, 907: Lycurgus, 898: Charilaus, 873: Nicander, 809: Theopompus, 770; Zeuxidamus, 723: Anaxidamus,

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690: Archidamus, 651: Agasicles, 605: Ariston, 564: Demaratus, 526: Leotychides, 491: Achidamus, 469: Agis, 427: Agesilaus, 397: Archidamus, 361: Agis 2d, 338: Eudamidas, 330: Archidamus, 295: Ecdamidas 2d, 268: Agis, 244: Archidamus, 230: Euclidas, 225: Lycurgus, 219:—The successors of Eurysthenes were Agis, 1059: Echestratus, 1058: Labotas, 1023: Doryssus, 986: Agesilaus, 957: Archelaus, 913: Teleclus, 853: Alcamenes, 813: Polydorus, 776: Eurycrates, 724: Anaxander, 687: Eurycrates 2d, 664: Leon, 607: Anaxandrides, 563: Cleomenes, 530: Leonidas, 491: Plistarchus, under guardianship of Pausanias, 480: Plistoanax, 466: Pausanias, 408: Agesipolis, 397: Cleombrotus, 380: Agesipolis 2d, 371: Cleomenes 2d, 370: Aretus or Areus, 309: Acrotatus, 265: Areus 2d, 264: Leonidas, 257: Cleombrotus, 243: Leonidas restored, 241: Cleomenes, 235: Agesipolis, 219. Under the two last kings, Lycurgus and Agesipolis, the monarchical power was abolished, though Machanidas, the tyrant, made himself absolute, B. C. 210, and Nabis, 206, for fourteen years. In the year 191 B. C. Lacedæmon joined the Achæan league, and about three years after the walls were demolished by order of Philopœmen. The territories of Laconia shared the fate of the Achæan confederacy, and the whole was conquered by Mummius, 147 B. C. and converted into a Roman province. The inhabitants of Lacedæmon have rendered themselves illustrious for their courage and intrepidity, for their love of honour and liberty, and for their aversion to sloth and luxury. They were inured from their youth to labour, and their laws commanded them to make war their profession. They never applied themselves to any trade, but their only employment was arms, and they left every thing else to the care of their slaves. *Vid. Helotæ.* They hardened their body by stripes and manly exercises; and accustomed themselves to undergo hardships, and even to die without fear or regret. From their valour in the field, and their moderation and temperance at home, they were courted and revered by all the neighbouring princes, and their assistance was severally implored to protect the Sicilians, Carthaginians, Thracians, Egyptians, Cyreneans, &c. As to domestic manners, the Lacedæmonians as widely differed from their neighbours as in political concerns, and their noblest women were not ashamed to appear on the stage hired for money. In the affairs of Greece, the interest of the Lacedæmonians was often powerful, and obtained the superiority for 500 years. Their jealousy of the power and greatness of the Athenians is well known. The authority of their monarchs was checked by the watchful eye of the Ephori, who had the power of imprisoning the kings themselves if guilty of misdemeanors. *Vid. Ephori.* The Lacedæmonians are remarkable for the honour and reverence which they pay to old age. The names of *Lacedæmon* and *Sparta* are promiscuously applied to the capital of Laconia, and often confounded together. The latter was applied to the metropolis, and the former was reserved for the suburbs, or rather the country contiguous to the walls of the city. This propriety of distinction was originally observed, but in process of time it was totally lost, and both appellatives were soon synonymous and indiscriminately applied to the city and country. *Vid. Sparta, Laconia.* The place where the city stood is now called *Paleo Chori*, (*the old town*,) and the new one erected on its ruins at some distance on the west, is called *Misatra*. *Liv.* 34, c. 33, l. 45, c. 28.—*Strab.* 8.—*Thucyd.* 1.—*Paus.* 3.—*Justin.* 2, 3, &c.—*Herodot.* 1, &c.—*Plut. in Lyc.* &c.—*Diod.*—*Mela*, 2.

LĂCĔDÆMŌNII, and LĂCĔDÆMŌNES, the inhabitants of Lacedæmon. *Vid. Lacedæmon.*

LĂCĪDES, a village near Athens, which derived its name from Lacius, an Athenian hero, whose exploits are unknown. Here Zephyrus had an altar sacred to him, and likewise Ceres and Proserpine a temple. *Paus.* 1, c. 37.

LĂCĪNIUM, a promontory of Magna Græcia, now cape *Colonna*, the southern boundary of Tarentum in Italy, where Juno Lacinia had a temple held in great veneration. It received its name from Lacinius, a famous robber killed there by Hercules. *Liv.* 24, c. 3, l. 27, c. 5, l. 30, c. 20.—*Virg. Æn.* 3, v. 522.

LĂCOBRIGA, now *Lagos*, on the bay of *Lagos*, near the Sacrum Promontorium, now *Cape St. Vincent.* It was in this city of Lusitania that Metellus besieged the rebel hero Sertorius.

LĂCŌNIA, LĂCŌNĬCA, and LĂCEDÆMON. "The little river Pamisus, and the chain of Taygetus, formed the Laconian limits on the side of Messenia. Towards Arcadia the boundaries were marked by the chain of mountains which gave rise on the northern side to the Alpheus, and on the southern to the Eurotas. A continuation of the same ridge served to separate the Spartan territory from the small district of Cynuria, which originally belonged to the Argives, but became afterwards a constant cause of contention between the two states. From the tradition collected by Pausanias, it appears that the Leleges were generally regarded as the first inhabitants of Laconia. It is to this ancient race that he traces the foundation of Sparta, and the origin of its earliest sovereigns; but he has not informed us by what revolution the Tyndaridæ, who were the last princes of the first Laconian dynasty, made way for the house of Pelops in the person of Menelaus, son-in-law, it is true, of Tyndareus, but who could not have succeeded to the crown in right of his wife. We must probably seek for an explanation of this fact in the power and influence obtained by Pelops and Atreus at this early period over nearly the whole peninsula. Thus, while Agamemnon reigned over Argos and Mycene, the domination of his brother Menelaus extended over the whole of Laconia and a great portion of Messenia. Homer, as Strabo observes, employs the name of Lacedæmon to denote both the city and the country of which it was the capital; but when the word Sparta is used, it is always with reference to the town. Menelaus was succeeded by Orestes, and Orestes by his son Tisamenus. It was during the reign of the latter that the Dorians and Heraclidæ invaded Peloponnesus, and introduced great and permanent political changes throughout the whole peninsula. Laconia being conquered by the invading army, Tisamenus, with the Achæans, withdrew to the Ægialus, then occupied by the Ionians. In the division which took place of the conquered territory, Argos was assigned to Temenus, Mes-

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sania to Cresphontes, and Laconia to Aristodemus; but the latter dying before the partition had been carried into effect, it was adjudged that his two sons Eurysthenes and Procles should be joint heirs of the possessions allotted to their father; and they thus became the progenitors of a double line of kings, who reigned at Sparta for several generations with equal power and authority. According to Ephorus, as cited by Strabo, Eurysthenes and Procles divided Laconia into six portions, which were governed by deputies, they themselves residing at Sparta. The inhabitants of this city, called Spartiatæ, enjoyed peculiar rights and privileges. Next to these were the Perioeci, or inhabitants of the country, who, though in some respects subject to the Spartan citizens, were yet governed by the same laws, and were equally eligible to the different offices of the state. The third class consisted of slaves named Helots, who, having been at first tributary, were, in consequence of their revolt, reduced to slavery, after an obstinate contest, called the war of the Helots. This name was said to be derived from Helos, a Laconian town, which was foremost in the rebellion. The Helots being considered as public slaves, their places of abode were regulated by the state, and certain duties imposed upon them. The laws relative to this unfortunate class of men are ascribed to Agis son of Eurysthenes. The first important change introduced by Lycurgus in the Spartan constitution was the creation of a senate, consisting of twenty-eight members, who, being in all matters of deliberation possessed of equal authority with the kings, proved an effectual check against any infringement of the laws on their part, and preserved a just balance in the state, by supporting the crown against the encroachments of the people, and protecting the latter against any undue influence of the regal power. It was also enacted that the people should be occasionally summoned, and have the power of deciding upon any question proposed to them. No measure, however could originate with them; they had only the right of approving or rejecting what was submitted to them by the senate and two kings. But, as danger was to be apprehended from various attempts subsequently made by the people to extend their rights in these meetings, it was at length ordained, that, if the latter endeavoured to alter any law, the kings and senate should dissolve the assembly, and annul the amendment. With a view of counterbalancing the great power thus committed to the legislative assembly, and which might degenerate into oligarchy, five annual magistrates were appointed, named Ephori, whose office it was, like that of the tribunes at Rome, to watch over the interests of the people, and protect them against the influence of the aristocracy. Lycurgus, in order to banish wealth and luxury from the state, made a new division of lands, by which the income and possessions of all were rendered equal. He divided the territory of Sparta into 9000 portions, and the remainder of Laconia into 30,000, of which one lot was assigned to each citizen and inhabitant. These parcels of land were supposed to produce seventy medimni of grain for a man and twelve for a woman, besides a sufficient quantity of wine and oil. The more effectually to banish the love of riches, the Spartan lawgiver prohibited the use of gold and silver, and allowed only iron money, affixing even to this the lowest value. He also instituted public repasts termed Phiditia, where all the citizens partook in common of such frugal fare as the law directed. The kings even were not exempted from this regulation, but eat with the other citizens; the only distinction observed with respect to them being that of having a double portion of food. The Spartan custom of eating in public appears to have been borrowed from the Cretans, who called these repasts Andria. At the age of seven all the Spartan children, by the laws of Lycurgus, were enrolled in companies, and educated agreeably to his rules of discipline and exercise, which were strictly enforced. These varied according to the ages of the boys, but were not entirely remitted even after they had attained to manhood. For it was a maxim with Lycurgus that no man should live for himself, but for his country. Every Spartan therefore was regarded as a soldier, and the city itself resembled a great camp, where every one had a fixed allowance, and was required to perform regular service. In order that they might have more leisure to devote themselves to martial pursuits, they were forbidden to exercise any mechanical arts or trades, which, together with the labours of agriculture, devolved on the Helots. The condition of these ill-fated men cannot even now be considered without feelings of commiseration for their sufferings, and execration and horror at the conduct of their oppressors. Aristotle has recorded, that when the Ephori entered upon their office they began by declaring war against the Helots, who were then liable to be attacked and murdered without any form of justice whatsoever. Sometimes indeed the Spartan youths armed with daggers were ordered to place themselves in ambuscade, to surprise and put to death any of these unfortunate wretches whom they might chance to meet. These criptia, as they were called, took place most commonly at night; but the unhappy objects of this barbarous exercise were frequently assailed by day, and butchered whilst working in the fields. The two reigning houses of Lacedæmon took the name of Agidæ and Euripontidæ from Agis and Eurypon, sons of Eurysthenes and Procles, the first Heraclid sovereigns; since, as Ephorus asserted, these were looked upon as having succeeded to the throne in their own right, whilst their fathers obtained the crown by foreign aid. Sparta was already the first power of Greece, when Crœsus was induced by the counsels of an oracle to court its alliance; but the succours, which were to have been sent to the Lydian monarch, were stopped by the news of the siege and capture of Sardis. But for the unexampled instance of devotion in their country's cause, displayed by Leonidas and his 300 companions, the Lacedæmonian character would not have been distinguished in history for its energy or patriotic zeal during the Persian conflict; since tardiness and superstition prevented their sharing in the glories of the field of Marathon: the want also of energy and talent in their commander Eurybiades would no doubt have brought Greece to the verge of destruction, had not the wisdom and vigour of Themistocles interposed, to counteract the effects of his weak and vacillating disposition. The battle of Pla-

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tua, it is true, was won by a Spartan general, and it cannot be denied that the valour and firmness of the Lacedæmonian troops contributed mainly to the success of that memorable day; but yet how mean and contemptible appears the procrastination of the Spartan government in taking the field, when compared with the heroic zeal and devotion of the Athenians; notwithstanding the strength and resources of the former were as yet unimpaired, whilst the latter were without a country, and destitute of every thing but their arms, and courage to employ them against the common enemy. After the battle of Mycale, which freed the island and colonies from the Persian yoke, and the capture of Sestos, whereby the Hellespont was opened to the Grecian fleet, the Lacedæmonians abandoned the conduct of the war to the Athenians. The rapid advance of the Athenians towards universal domination proved too late the error they had been guilty of in withdrawing from the command of the Persian war before its termination; and the Spartan government gladly made the wrongs sustained by the Corinthians in the affairs of Corcyra and Potidæa a pretext for a rupture with Athens." With this began the Peloponnesian war, which terminated in the ruin of Athens, and which was hardly less pernicious to Laconia herself and to the rest of Greece. War followed war with varying success for many years, and terminated only in the loss of liberty to all, and the extension of the Macedonian name and power over the free states of Greece. To this succeeded the Roman authority, and the passage of empire across the Ionian and Adriatic seas from Macedon to Rome. "Under the domination of Rome, the inhabitants of Laconia enjoyed a greater degree of freedom than was allowed to the other provinces of Greece, being, says Strabo, rather regarded as allies than as subjects. A considerable part of the nation, consisting of several maritime towns around Sparta, was dignified with the title of Eleutherolacones, conferred upon it by Augustus, together with other privileges, for the zeal which its inhabitants had early testified in favour of the Romans. Laconia, from its rugged and mountainous character, was naturally barren and difficult of culture; such, in short, as Euripides described in one of his lost plays. The epithet of κητώεσσα, applied by Homer to this country, has been supposed by some to refer to its great extent compared with the other states of Peloponnesus, but by others to the number of its valleys. Laconia could boast at one time of possessing one hundred cities, but the greater part of these were probably like the demi of Attica, not larger than villages. The whole population of the country, including the Helots, who constituted by far the most numerous class, being in the proportion of 5 to 1, may be estimated at 270,000 souls." *Cram.*

Lade, an island of the Ægean Sea, on the coast of Asia Minor, where was a naval battle between the Persians and Ionians. *Herodot.* 6, c. 7.—*Paus.* 1, c. 35.—*Strab.* 17.

Ladon, l. a river of Arcadia, falling into the Alpheus. The metamorphosis of Daphne into a laurel, and of Syrinx into a reed, happened near its banks. *Strab.* 1.—*Mela*, 2, c. 3.—*Paus.* 8, c. 25.—*Ovid. Met.* 1, v. 659.——II. Another in Elis. This little stream, now called the *Dovrichi*, after flowing near the city of Pylos, discharges itself into the Peneus.

Lestrygones, the most ancient inhabitants of Sicily. Some suppose them to be the same as the people of Leontium, and to have been neighbours to the Cyclops. They fed on human flesh, and when Ulysses came on their coasts, they sunk his ships and devoured his companions. (*Vid. Antiphetes.*) They were of a gigantic stature, according to Homer, who, however, does not mention their country, but only speaks of Lamus as their capital. A colony of them, as some suppose, passed over into Italy, with Lamus at their head, where they built the town of Formiæ, whence the epithet of *Lestrygonia* is often used for that of *Formiana*. *Plin.* 3, c. 5.—*Ovid. Met.* 14, v. 233, &c. *Fast.* 4. *ex Pont.* 4, ep. 10.—*Tzetz. in Lycophr.* v. 662. and 818.—*Homer. Od.* 10, v. 81.—*Sil.* 7, v. 276.

Lagyra, a city of Taurica Chersonesus.

Lambrani, a people of Italy, near the Lambrus. *Suet. in Cæs.*

Lambrus, a river of Cisalpine Gaul, falling into the Po.

Lamia, a town of Thessaly, at the bottom of the Sinus Maliacus or Lamiacus, and north of the river Sperchius, famous for a siege it supported after Alexander's death. *Vid. Lamiacum. Diod.* 16, &c.—*Paus.* 7, c. 6.

Lamiæ, small islands of the Ægean, opposite Troas. *Plin.* 5, c. 31.

Lampsacus, and Lampsacum, now *Lamsaki*, a town of Asia Minor, on the borders of the Propontis at the north of Abydos. Priapus was the chief deity of the place, of which he was reckoned by some the founder. His temple there was the asylum of lewdness and debauchery, and exhibited scenes of the most unnatural lust; and hence the epithet *Lampsacius* is used to express immodesty and wantonness. Alexander resolved to destroy the city on account of the vices of its inhabitants, or, more properly, for its firm adherence to the interest of Persia. It was, however, saved from ruin by the artifice of Anaximenes. *Vid. Anaximenes.* It was formerly called Pityusa, and received the name of Lampsacus from Lampsace, a daughter of Mandron, a king of Phrygia, who gave information to some Phoceans who dwelt there, that the rest of the inhabitants had conspired against their lives. This timely information saved them from destruction. The city afterwards bore the name of their preserver. The wine of Lampsacus was famous, and therefore a tribute of wine was granted from the city by Xerxes to maintain the table of Themistocles. *Mela*, 1. c. 19.—*Strab.* 13.—*Paus.* 9, c. 31.—*Herodot.* 5, c. 117.—*C. Nep. in Themist.* c. 10.—*Ovid.* 1. *Trist.* 9, v. 26. *Fast.* 8, v. 345.—*Liv.* 33, c. 38, l. 35, c. 42.—*Martial.* 22, ep. 17, 52.

Lamus, a river of Cilicia Campestris, flowing from mount Taurus, the whole width of the country, into the Aulon Cilicius. From this river, which is still called the *Lamuzo*, the district to which it belonged was called Lamotis.—*D'Anville.*

Lancia. Three towns of ancient Hispania were known by the name of Lancia. One of these was a principal city of the Astures in Tarraconensis, between the Durius and the coast. The other places of this name belonged to Lusitania. Of these, the one called Oppi-

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dana was situate between the western bank of the Cuda and the springs of the Munda, (*Mondego,*) and is supposed to be the modern *a-Guarda;* and that called Transcuda, from its position also on the Cuda, may be *Ciudad Rodrigo. D'Anville.*

Langobardi, by corruption Lombards, one of the most celebrated of the northern barbarian hordes by which the Roman empire was overthrown. The original seats of this people it is difficult to describe, from the lateness of the period at which they became known, and from their various migrations during the era at which they first present themselves to history. Their Scandinavian origin has been supported and denied, and authorities of the highest character reject on the one hand, and advocate on the other, their connexion with the Germanic race. However the truth may be in relation to their earliest settlements, the Langobardi were settled in Germany when their relation to Roman history begins, and whatever differences characterized them, may be considered as distinctions of a tribe rather than of a race. In the reign of Augustus we find this people between the Oder and the Elbe; and by the year 500 of our era, they had approached the Danube and the provinces of the empire, or, in other words, the confines of civilization. Their particular province appears to have been at this period, and for some time afterwards, a part of the modern duchy of *Brandenburgh.* Few in number, they made up in courage and ferocity for their numerical inferiority; and in all the wars and changes of the barbarians, they maintained their fierce independence. Even when migrating before the new and potent multitude of those who, continually pressing on the confines of Europe, impelled the north upon the centre and the centre upon the south, they appear rather to have left their seats for more auspicious countries, and not to have felt the pressure of a foreign force. In their wars with the larger tribes they were invariably successful, and, though scarcely known until the time of Trajan, and then but merely named, by the time of Justinian they were sufficiently known and respected to be invited within the pale of the empire. At the suggestion of this emperor they crossed the Danube, and prepared for the reduction of the provinces of Noricum and Pannonia. With the Avars they conquered the Gepidi, and after occupying Pannonia for some time, they formally determined the conquest of Italy. Other barbarians had broken the barriers which the vanity of the Romans had placed as the limits of their empire, and as a bulwark, with the authority of their name, against hostile encroachment; but the desire of booty had been with them the governing principle. Alboinus, king of the Lombards, aspired to the crown of Italy, and passing, on the invitation of Narses, the resistance of the Alps, he appeared at the head of a vast and heterogeneous collection of barbarous tribes between the mountains and the Po. The conquests of this savage hero changed again the name of all the north of Italy; and as its Gallic invaders had imparted to it their name, which during all the ages of the Roman rule it bore, so from this successful attempt of the Longobardi, the name of Lombardy, assigned to the conquests of Alboinus, has remained to them through all the changes of twelve hundred years, and marks the limits of his victories. The Lombards from the north spread quickly over Italy; and the tributary, or, as we perhaps should say, the feudal dukes, established even in Campania the name and power of the Lombard race. In the middle ages three powers arose to claim supremacy in Italy; the pope, as guardian of the ecclesiastical interest; the exarch of Ravenna, to whom were intrusted the interests of the eastern emperors; and the Lombard kings, who boldly claimed to be considered kings of Italy. The conflict between these powers was long and warm; the Lombards for a time appeared to prevail, but the entreaties of the church obtained an ally in the once redoubted Franks, and raised up a new claimant to dominion in Italy. The arms of Charlemagne were matched against those of Desiderius, the last king of the Lombards, and the new empire of the west, established by the Frank monarch, was founded on the subjugation of the Lombards and the subversion of the Lombard throne. Thus ended, 774, the history of this people, who, after having lived the wild life of a Nomadic tribe, and causing terror even to the savage inhabitants of the northern forests, succeeded in giving a new throne and a new name to Italy. From this time the name of Lombard implies merely that the people bearing it belong to Upper Italy, and conveys no longer the notion of a barbarous character or a peculiar race; and this corrupt appellation becomes less objectionable than that original name of Longobardi, which denoted the bearded ferocity of the German foresters. *Sacchi Origine de' Longobard.*

Lanŭvium, a town of Latium, about 16 miles from Rome on the Appian road. Juno had there a celebrated temple, which was frequented by the inhabitants of Italy, and particularly by the Romans, whose consuls, on first entering upon office, offered sacrifices to the goddess. The statue of the goddess was covered with a goat's skin, and armed with a buckler and spear, and wore shoes which were turned upwards in the form of a cone. *Cic. pro Mur. de Nat. D.* 1, c. 29. *pro Milon.* 10.—*Liv.* 8, c. 14.—*Ital.* 13, v. 364.

Laŏdĭcĕa, I. a city of Asia, on the borders of Caria, Phrygia, and Lydia, celebrated for its commerce, and the fine soft and black wool of its sheep. It was originally called *Diospolis,* and afterwards *Rhoas. Plin.* 5, c. 29.—*Strab.* 12.—*Mela,* 1, c. 15.—*Cic.* 5, *Att.* 15. *pro Flacc.* According to the Roman distribution of the Asiatic provinces under Constantine, this was a town of Phrygia, but attributed by Ptolemy to Lydia. It stood on the Lycus, at its confluence with the Azopus, and but a short distance from the place at which it emptied into the Mæander, and might with almost equal propriety be assigned to Lydia or Phrygia. The due observance of the distribution of the provinces into Juridical Conventus, &c. in the order of time, will avoid a great part of the ambiguity arising from the circumstance of one town's being variously assigned to different provinces. As the seat of the imperial court for its district, Laodicea superseded Hierapolis as the capital. Its ancient name is still partly preserved in that of *Ladik,* though the Turks denominate it *Eski Hisar,* or the *Old Castle.*——II. Another of

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Lycaonia, surnamed Combusta, now *Jurekiam Ladik*, to the north-west of Iconium.——III. Another, surnamed Libani, from its situation among the mountains of that name. It stood between the rivers Orontes and Eleutherus, west of Emessa.——IV. A city of the same name upon the coast lay opposite the eastern extremity of the island of Cyprus, and from its situation was entitled ad Mare. The name is still extant, though slightly changed, in *Ladikieh*. There were other towns upon which this appellation was bestowed, in honour, generally, of the mothers, wives, and daughters of the Syrian kings.

Laodicene, a province of Syria, which receives its name from Laodicea, its capital.

Laphystium, a mountain in Bœotia, where Jupiter had a temple, whence he was called *Laphystius*. It was here that Athamas prepared to immolate Phryxus and Helle, whom Jupiter saved by sending them a golden ram, whence the surname and the homage paid to the god. *Paus.* 9, c. 34.

Larinum, or Larina, now *Larino*, a town of the Frentani, near the Tifernus before it falls into the Adriatic. The inhabitants were called *Larinates*. *Ital.* 15, v. 565.—*Cic. Clu.* 63, 4. *Att.* 12, l. 7, ep. 13.—*Liv.* 22, c. 18, l. 27, c. 40. —*Cæs. C.* 1, c. 23.

Larissa, I. "Larissa, which still retains its name and position, was one of the most ancient and flourishing towns of Thessaly, though it is not mentioned by Homer, unless indeed the Argos Pelasgicum of that poet is to be identified with it, and this notion would not be entirely groundless, if, as Strabo informs us, there was once a city named Argos close to Larissa. The same geographer has enumerated all the ancient towns of the latter name; and we may collect from his researches that it was peculiar to the Pelasgi, since all the countries in which it was found had been at different periods occupied by that people. Steph. Byz. says that Larissa of Thessaly, situated on the Peneus, owed its origin to Acrisius. This town was placed in that most fertile part of the province which had formerly been occupied by the Perrhæbi, who were partly expelled by the Larissæans, while the remainder were kept in close subjection, and rendered tributary. This state of things is said by Strabo to have continued till the time of Philip, who seems to have taken the government of Thessaly into his own hands. According to Aristotle the constitution of this city was democratical. Its magistrates were elected by the people, and considered themselves as dependant on their favour. This fact will account for the support which the Athenians derived from the republic of Larissa during the Peloponnesian war. The Aleuadæ, mentioned by Herodotus as princes of Thessaly at the time of the Persian invasion, were natives of this city. Larissa was occupied by the Romans soon after the battle of Cynoscephalæ, Philip having abandoned the place, and destroyed all the royal papers which were kept there. Larissa was attacked by Antiochus in the first war he waged against the Romans; but the siege was raised on the approach of some troops despatched by the latter for the relief of the place. Diodorus informs us that its citadel was a place of great strength. Though the territory of this city was extremely rich and fertile, it was subject to great losses, caused by the inundations of the Peneus. Dr. Clarke states that he could discover no ruins at Larissa; but that the inhabitants give the name of Old Larissa to a Palæo-Castro, which is situated upon some very high rocks at four hours distance towards the east. Dr. Holland and Mr. Dodwell are however of opinion that the modern *Larissa* stands upon the remains of the ancient city."——II. Another, surnamed Cremaste, "so called from the steepness of its situation was also named Pelasgia, as we are assured by Strabo. The latter appellation might indeed lead to the supposition that it was the Pelasgic Argos of Homer.

Atque olim Larissa potens: ubi nobile quondam
Nunc super Argos arant.

Larissa Cremaste was in the dominion of Achilles; and it is probable from that circumstance that Virgil gives him the title of Larissæus. At a much later period we find this town occupied by Demetrius Poliorcetes when at war with Cassander. It was taken by Apustius, a Roman commander in the Macedonian war, and was again besieged by the Romans in the war with Perseus, when it was entered by the consul Licinius Crassus on being deserted by the inhabitants. Its ruins are thus described by Mr. Dodwell: 'In three quarters of an hour' (from the village of *Gradista*) 'we arrived at the remains of an ancient city, at the foot of a steep hill, covered with bushes. The walls are built up the side of the hill, to the summit of which we arrived in twenty minutes; the construction is of the third style, and finely built with large masses. There is reason to suppose that these are the remains of Larissa Cremaste, the capital of the kingdom of Achilles; and I conceive there is an error in the text of Strabo respecting its distance from Echinus; for twenty stadia I should propose to substitute one hundred and twenty; which, calculating something less than thirty stadia an hour, corresponds with four hours and a half, which it took us to perform the journey. Its situation is remarkably strong; and its lofty and impending aspect merits the name of Cremaste.' Sir W. Gell says, 'the form of Larissa was like that of many very ancient Grecian cities, a triangle with a citadel at its highest point. The acropolis, in which are the fragments of a Doric temple, is connected with a branch of Othrys by a narrow isthmus, over which water was conducted to the city. It is accessible on horseback on the side nearest *Makalla*; and from it is seen the magnificent prospect of the Maliac gulf, the whole range of Œta, and over it Parnassus.' Beyond is Alope, ascribed by Homer to Achilles, and which according to Steph. Byz. stood between Larissa Cremaste and Echinus. It is probably the same as the Alitrope noticed by Scylax, and retains its name on the shore of the Melian gulf below *Makalla*." *Cram.*——III. A town of Syria on the Orontes between Epiphania and Apamea. Its modern name, according to D'Anville, is *Shizar*.——IV. The ruins of a city in Assyria, on the Tigris, above the mouth of the Zabus, indicated to the ten thousand the site of an ancient city named Larissa, supposed to have been destroyed by the Medes.

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Larissus, a river of Peloponnesus, flowing from mount Scollis, and forming the boundary of Achaia and Elis.

Larius lacus, a celebrated piece of water in Cisalpine Gaul, now *Lago di Como*. On the borders of this division of Italia and of Rhætia the river Addua spread itself into a lake which, receiving at the same time tributary streams from the Alps, became one of the most beautiful and celebrated sheets of water in ancient Italy, and has lost none of its celebrity in modern times and with its modern name. Here Pliny had two villas, and the fountain of which he speaks yet bears the name of the naturalist. The lake and its surrounding country are thus described in the Classical Tour: "The lake of *Como*, or the *Larian* (for so it is still called, not unfrequently even by the common people) retains its ancient dimensions unaltered, and is fifty miles in length, from three to six in breadth, and from forty to six hundred feet in depth. Its form is serpentine, and its banks are indented with frequent creeks and harbours; it is subject to sudden squalls, and sometimes, even when calm, to swells violent and unexpected; both are equally dangerous. The latter are more frequently experienced in the branch of the lake that terminates at *Como* than in the other parts, because it has no emissary or outlet, such as the *Adda* forms at *Lecco*. The mountains that border the lake are by no means either barren or naked; their lower regions are generally covered with olives, vines, and orchards; the middle is encircled with groves of chesnut of great height and expansion, and the upper regions are either downs, or forests of pine and fir, with the exception of certain very elevated ridges, which are necessarily either naked or covered with snow. Their sides are seldom formed of one continued steep, but usually interrupted by fields and levels extending in some places into wide plains, which supply abundant space for every kind of cultivation. These fertile plains are generally at one third, and sometimes at two thirds, of the total elevation. On or near these levels are most of the towns and villages that so beautifully diversify the sides of the mountains. But cultivation is not the only source of the riches of the *Larian* territory: various mines of iron, lead, and copper, are now, as they were anciently, spread over its surface, and daily opened in the bowels of its mountains; besides quarries of marbles, which supply *Milan*, and all the neighbouring cities with the materials and the ornaments of their most magnificent churches." *Eustace.*

Larnos, a small desolate island on the coast of Thrace.

Latërium, the villa of Q. Cicero at Arpinum, near the Liris. *Cic. ad Attic.* 10, ep. 1, el. 4, ep. 7, *ad fr.* 3, ep. 1.—*Plin.* 15, c. 15.

Latini, the inhabitants of Latium. *Vid. Latium.*

Latium. "The name of Latium was at first given to that portion of Italy only which extends from the mouth of the Tiber to the Circæan promontory, a distance of about fifty miles along the coast: but subsequently this last boundary was removed to the river Liris, now *Garigliano*, whence arose the distinction of Latium Antiquum and Novum. At a still later period, the southern boundary of Latium was extended from the Liris to the mouth of the river Vulturnus and the Massic hills. Latium Antiquum may be considered as bounded to the north by the Anio and the Tiber, the Latins being separated from the Sabines by the former river, and from the Tuscans by the latter; to the east and south-east by the river Ufens and the Volscian mountains, and to the west by the Tyrrhenian Sea. Even in this narrow territory it will be observed that many tribes are included which were not originally incorporated into the Latin confederacy, and consequently did not offer sacrifice in common on the Alban mount, nor meet in the general assembly held at the source of the Aqua Ferentina. The earliest records of Italian history, as we are assured by Dionysius of Halicarnassus, represented the plains of Latium as first inhabited by the Siculi, a people of obscure origin, but who would be entitled to our notice from the circumstance above mentioned, even had they not acquired additional historical importance from their subsequent migration to the celebrated island from thence named Sicily. It has been questioned, however, and apparently on sufficient grounds, whether the statement of Dionysius, in regard to the first possession of Latium by the Siculi, be correct; for on their arrival in Sicily they are said to have found that island already occupied by the Sicani, who, as Thucydides relates, came originally from the banks of the river Sicanus in Spain, having been driven from their country by the Ligurians; and as it is not probable that this people crossed over directly from Spain to Sicily, we must admit, with Freret, that they likewise traversed Italy, and having gradually advanced towards the extremity of that country, finally passed into the adjacent island. It is plain, however, from several passages in ancient writers, that the occupation of Italy by the Sicani was something more than a transient passage through that country. Respecting the Siculi, it is not easy to ascertain what was their origin, or the country which they occupied prior to their settlement in Italy. So remote indeed was the period of this event, that Dionysius appears to have considered them as settled there from time immemorial. But this opinion is too unsatisfactory to allow the modern antiquary to acquiesce in it; accordingly we find many systems advanced by writers of that class respecting the origin of this ancient people. Olivieri concluded that they came from Greece, because Ancona is said by Pliny to have been founded by the Siculi, while other writers expressly call it a Greek city. But it is much more probable that by the Siculi of Pliny we are to understand a Syracusan colony, of which Strabo makes mention, and to which Juvenal alludes when he calls the city in question the Doric Ancona. Freret, on the other hand, contended, that the Siculi were an Illyrian nation, who settled in Italy not long after the Liburni, a people of the same race, had established themselves in that country. This learned writer has not made us acquainted on what authority he grounded this assertion, but it is probable that he relied chiefly on a passage in Pliny, in which the Siculi are mentioned in conjunction with the Liburni, as having anciently possessed a considerable tract of country in the province which was afterwards called Picenum: he might also be induced to think that his opinion derived

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some support from Ptolemy, who mentions the Siculiotæ as a people of Dalmatia. It would hardly be advisable, however, to adopt this opinion of Freret without further evidence, especially as it is found to be at variance with the express testimony of a writer whose authority, on matters connected with the history of Sicily, ought not to be hastily rejected, we mean that of Philistus of Syracuse, who, as Dionysius reports, asserted that the Siculi were Ligurians, and that having been driven from Italy by the Umbri and Pelasgi, they crossed over into Sicily. This is also the account which Silius Italicus has followed. There is no point so clearly established with respect to the Siculi as that of their having occupied, at a very early period, the Latin plains and part of Etruria. Placed therefore on the western coast of Italy, their connexion with Liguria may readily be conceived, while their Illyrian origin becomes proportionably improbable. On the same supposition likewise we can well understand how this people may have been driven south along the western coast by the combined forces of the Pelasgi and the Aborigines; but if we allow with Pliny that they had formed settlements on the Adriatic also, it will not be easy to conceive how a nation so largely disseminated and so firmly settled could have been expelled from Italy. It is evident also that the Siculi did not extend from sea to sea, as the Aborigines, their constant enemies, were placed between them and the Adriatic. Lastly, we may adduce, in confirmation of the Ligurian origin of the Siculi, a tradition recorded by Festus, which stated that the Sacrani, who are the same people as the Aborigines, expelled the Ligurians and the Siculi from the Septimontium, or Rome. Dionysius likewise mentions the Ligurians among the heterogeneous population of which the Roman nation was first composed. Ancient writers do not seem agreed as to the name of the people who compelled the Siculi to abandon Latium. Dionysius informs us, that Philistus ascribed their expulsion to the Umbri and Pelasgi. Thucydides refers the same event to the Opici; while Antiochus of Syracuse, a still more ancient writer, represents the Siculi as flying from the Œnotri. Notwithstanding this apparent discrepance, it is pretty evident, that under these different names of Umbri, Opici, and Œnotri, the same people are designated whom Dionysius and the Roman historians usually term Aborigines. Having already sufficiently treated of this ancient race under the head of Umbria, we shall content ourselves with referring the reader to the section which relates to that province, and pass on to trace rapidly the sequel of the history of Latium. The Aborigines, intermixing with several Pelasgic colonies, occupied Latium, and soon formed themselves into the several communities of Latini, Rutuli, Hernici, and Volsci, even prior to the Trojan war and the supposed arrival of Æneas. Of that event it is scarce necessary for us to speak at length, since it has been already discussed by others as fully as the subject admits of. The question indeed seems to resolve itself into this narrow compass. Are we to form our notions of the Trojan prince by what we read concerning him in the Iliad? If so, we are there told plainly that Æneas and his descendants remained in possession of the Troad for many generations. (Il. Y. 307.) Consequently Homer himself furnishes the best argument against the colony of Æneas in Latium. If we are not to form our judgment from what is related of the son of Anchises in the Iliad, then he becomes a mere fictitious character, the reality of whose adventures cannot afford ground for historical discussion. Notwithstanding that Dionysius labours anxiously to prove the fact of the arrival of Æneas in Latium, he is obliged to confess that by the accounts of all the older historians, such as Hellanicus, Cephalo of Gergithus, and Hegesippus, the Trojan prince did not advance beyond Thrace, or the peninsula of Pallene. We would not, however, go so far as some modern writers, who consider the story of the Trojan colony as an invention of the Romans to please Augustus: it is evident, from Dionysius's account, that there were some traditions to this effect among the Greeks long before they knew any thing of Rome. There seems no objection, therefore, to our admitting the arrival of a chief called Æneas on the Latin coast, though he might neither be the son of Anchises, nor in any respect connected with Troy. If he came from the Thracian Ænea, as most accounts imply, the name of that city might have occasioned the error. Various etymologies of the names of Latium and the Latins are to be met with in ancient writers; but we see no reason why they should not be derived from a chief called Latinus, of whom the Greeks seem to have heard, since he is mentioned by Hesiod in a passage already cited, though they were not acquainted with the Latins as a distinct people of Italy. The name of Prisci Latini was first given to certain cities of Latium, supposed to have been colonized by Latinus Silvius, one of the kings of Alba, but most of which were afterwards conquered and destroyed by Ancus Martius and Tarquinius Priscus. In the reign of Tarquinius Superbus, we find the Latin nation united under the form of a confederate republic, and acknowledging that ambitious prince as the protector of their league. After the expulsion of the tyrant from Rome, we are told that the Latins, who favoured his cause, experienced a total defeat near the lake Regillus, and were obliged to sue for peace. According to this historian, the Latins received the thanks of the Roman senate, some years afterwards, for having taken no advantage of the disturbances at Rome, which finally led to the secession of the people to the mons Sacer, and for having, on the contrary, offered every assistance in their power on that occasion; he adds also, that a perpetual league was formed at that time between the Romans and Latins. However, about 143 years afterwards, we find the latter openly rebelling, and refusing to supply the usual quota of troops which they had agreed to furnish as allies of Rome. Their bold demand, which was urged through L. Annius Setinus in the Roman senate, that one of the consuls at least should be chosen out of their nation, led to an open rupture. A war followed, which was rendered remarkable from the event of the execution of young Manlius by order of his father, and the devotion of Decius. After having been defeated in several encounters, the Latins were finally reduced to subjection, with the exception of a

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few towns, which experienced greater lenity, and Latium thenceforth ceased to be an independent state. At that time the rights of Roman citizens had been granted to a few only of the Latin cities; but, at a later period, the Gracchi sought to level all such distinctions between the Latins and Romans. This measure, however, was not carried. The Social war followed; and though the confederates were finally conquered, after a long and desperate contest, the senate thought it advisable to decree that all the Latin cities which had not taken part with the allies should enjoy the rights of Roman citizens. Many of these towns were, however, deprived of their privileges by Sylla; and it was not till the close of the republic that the Latins were admitted generally to participate in all the rights and immunities enjoyed by the Quirites." *Cram.*

Latmus, a mountain of Caria, near Miletus. It is famous for the residence of Endymion, whom the Moon regularly visited in the night, whence he is often called *Latmius Heros. Vid. Endymion. Mela*, 1, c. 17.—*Ovid. Trist.* 2, v. 299. *Art. Am.* 3, v. 83.—*Plin.* 5, c. 29.—*Strab.* 14.—*Cic.* 1, *Tus.* 28.

Latobaci, a people of Belgic Gaul, of whom we know but little. According to Cæsar they were in the vicinity of the Helvetii, Rauraci, and Tulingi. *Cæs. B. G.* 1, 5.

Latopolis, a city of Egypt, in the Thebaid, "so called from a fish that was there adored, bears now the name of *Asna*, which signifies illustrious." *D'Anville.*

Lavinium, or Lavinum, a town of Italy, the capital of Latium during the reign of Æneas, "said to have been founded by that prince on his marriage with the daughter of Latinus: this story, however, would go but little towards proving the existence of such a town, if it were not actually enumerated among the cities of Latium, by Strabo and other authors as well as by the Itineraries. Plutarch notices it as the place in which Tatius, the colleague of Romulus, was assassinated. Strabo mentions that Lavinium had a temple consecrated to Venus, which was common to all the Latins. The inhabitants are termed by Pliny, Laviniates Ilionenses. Lavinium and Laurentium were latterly united under the name of Lauro-Lavinium. Various opinions have been entertained by antiquaries relative to the site which ought to be assigned to Lavinium. Cluverius placed it near the church of *S. Petronella*; Holstenius on the hill called *Monte di Levano*; but more recent topographers concur in fixing it at a place called *Pratica*, about three miles from the coast." *Cram.—Virg. Æn.* 1, v. 262.—*Strab.* 5.—*Dionys. Hal.* 1.—*Liv.* 1, c. 2.—*Justin.* 43, c. 2.

Laureacum, a town at the confluence of the Ens and the Danube, now *Lorch*. It was the place of rendezvous of a Roman fleet on the Danube.

Laurentini, a name belonging properly to the inhabitants of Laurentum, but applied also to the subjects of king Latinus in general.

Laurentum, "the capital of Latinus, according to the opinion of the best topographers, must have stood about sixteen miles from Ostia, and near the spot now called *Paterno*. Of the existence of this city, whatever may be thought of Æneas and the Trojan colony, there can be no doubt; without going so far back as to Saturn and Picus, it may be asserted that the origin of Laurentum is most ancient, since it is mentioned among the maritime cities of Latium in the first treaties between Rome and Carthage recorded by Polybius. Though Laurentum joined the Latin league in behalf of Tarquin, and shared in the defeat of the lake Regillus, it seems afterwards to have been firmly attached to the Roman interests. Of its subsequent history we know but little, Lucan represents it as having fallen into ruins, and become deserted in consequence of the civil wars. At a later period, however, Laurentum appears to have been restored under the name of Lauro-Lavinium; a new city having been formed, as it is supposed, by the union of Laurentum and Lavinium. This is proved by a passage in Frontinus and Symmachus, and numerous inscriptions collected by Vulpius. The district of Laurentum must have been of a very woody and marshy nature. The Silva Laurentina is noticed by Julius Obsequens; and Herodian reports, that the emperor Commodus was ordered to this part of the country by his physicians, on account of the laurel groves which grew there; the shade of which was considered as particularly salutary. It was from this tree that Laurentum is supposed to derive its name. (*Æn.* 7, 59.) The marshes of Laurentum were famous for the number and size of the wild boars which they bred in their reedy pastures. We are told that Scipio and Lælius, when released from the cares of business, often resorted to this neighbourhood, and amused themselves by gathering shells on the shore. Pliny the Younger says Laurentum was much frequented by the Roman nobles in winter; and so numerous were their villas, that they presented more the appearance of a city than detached dwellings. Every lover of antiquity is acquainted with the elegant and minute description he gives of his own retreat. The precise spot which should be assigned to this villa has been a subject of much dispute among topographers. Holstenius places it at *Paterno*, but in this respect he was probably mistaken, as the generality of antiquaries consider the remains, which exist on that site, as those of Laurentum; besides, *Paterno* is at some distance from the sea, whereas Pliny's retreat was close to it. We would rather follow the opinion of Fabretti, Lancisi, and Vulpius, who fix the site of the villa at *la Piastra*, a hamlet nearly midway between Laurentum and Ostia. Hortensius, the celebrated orator, and the rival of Cicero, had also a farm in this neighbourhood." *Cram.*

Laurium, "celebrated for its silver mines, was a range of hills extending from the Astypalæan promontory to the promontory of Sunium, and from thence to the neighbourhood of *Port Rafti*, the ancient Prasiæ, on the eastern coast. Herodotus informs us that the produce of these mines was shared among the Athenians, each of whom received ten drachmæ; but we are not informed whether this division took place annually. Themistocles, however, during a war with Ægina, advised them to apply this money to the construction of 200 galleys; a measure which contributed in a great degree to the naval ascendency of the Athenians. Thucydides reports, that the Lacedæmonian army, in their second invasion of Attica, advanced in

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this direction as far as Laurium. The produce of the mines had already much diminished in the time of Xenophon. We collect from his account that they were then farmed by private persons, who paid a certain sum to the republic in proportion to the quantity of ore they extracted; but he strongly urged the government to take the works into their own hands, conceiving that they would bring a great accession of revenue to the state. These private establishments were called ἐργαστήρια ἐν τοῖς ἀργυρείοις. Nicias is said to have employed at one time 1000 slaves in the mines. Strabo informs us that the metallic veins were nearly exhausted when he wrote; a considerable quantity of silver, however, was extracted from the old scoriæ, as the ancient miners were not much skilled in the art of smelting the ore. 'Mr. Hawkins, in his survey of this part of the Attic coast, discovered many veins of the argentiferous lead ore, with which the country seems to abound; he observed traces of the silver mines not far beyond *Keratia*. The site of the smelting furnaces may be traced to the southward of *Thorico* for some miles, immense quantities of scoriæ occurring there.' These were probably placed near the sea-coast for the convenience of fuel, which it became necessary to import. The mines were situated much higher along the central range of hills." *Cram.*

Lauron, a town of Spain, whose situation is uncertain. According to a learned geographer, "it is now *Laurigi* in *Valentia*, a small village, once a town of great strength, which Sertorius besieged, took, and burned; even then when Pompey, whose confederates the Lauronites were, stood with his whole army nigh enough unto the flame to warm his hands, and yet durst not succour it." *Heyl. Cosm.*

Laus, now *Laino*, a town on a river of the same name, which forms the southern boundary of Lucania. *Strab.* 6.

Laus Pompeia, a town of Italy, founded by a colony sent thither by Pompey.

Lautumiæ, or Latomiæ, a prison at Syracuse, cut out of the solid rock by Dionysius, and now converted into a subterraneous garden, filled with numerous shrubs, flourishing in luxuriant variety. *Cic. Vir.* 5, c. 27.—*Liv.* 26, v. 27.

Lebădea, a town of Bœotia, on the borders of Phocis, west of Coronea, more anciently called Midea. "This city was celebrated in antiquity for the oracle of Trophonius, situated in a cave above the town, into which those who consulted the Fates were obliged to descend, after performing various ceremonies, which are accurately detailed by Pausanias, who also gives a minute description of the sacred cavern. The oracle was already in considerable repute in the time of Crœsus, who consulted it, as well as Mardonius. The victory of Leuctra was said to have been predicted by Trophonius, and a solemn assembly was in consequence held at Lebadea, after the action to return thanks. This was known, however, to have been an artifice of Epaminondas. Strabo calls the presiding deity Jupiter Trophonius. The geographer Dicæarchus, as we are informed by Athenæus, wrote a full account of the oracle. He briefly alludes to it in his description of Greece.

Πλὴς Δεβάδεια καὶ ἱερὸν Τροφωνίου
Ὅπου τὸ μαντεῖον λίγυρον γεγονέναι.

Below the cave were the grove and temple of Trophonius, the fountains of Lethe and Mnemosyne, and the temples of Proserpine, Ceres, Jupiter, and Apollo; a chapel dedicated to Bona Fortuna; all of which were filled with statues by the first artists; whence Pausanias observes that Lebadea was as richly ornamented with works of art as any city of Greece. It is however said to have been plundered by the troops of Mithridates." *Cram.*

Lebĕdus, or Lebĕdos, a town of Ionia, at the north of Colophon, where festivals were yearly observed in honour of Bacchus. Lysimachus destroyed it, and carried part of the inhabitants to Ephesus. It had been founded by an Athenian colony, under one of the sons of Codrus. *Strab.* 14.—*Horat.* 1. ep. 11, v. 7.—*Herodot.* 1, c. 142.—*Cic.* 1, *Div.* 33.

Lechæum, now *Pelago*, a port of Corinth in the bay of Corinth. *Stat. Theb.* 2, v. 381.—*Liv.* 32, c. 23. Sir William Gell observes, "Lechæum is thirty-five minutes distant from Corinth, and consists of about six houses, magazines, and a custom-house. East of it, the remains of the port are yet visible at a place where the sea runs up a channel into the fields. Near it are the remains of a modern Venetian fort."

Lectum, a promontory, now *Cape Baba*, separating Troas from Æolia. This constituting the northern limit of Phrygia Minor under the Roman government, formed consequently the farthest northern point of Asia, properly so called by the Romans. *Liv.* 37, c. 37.

Ledus, now *Lez*, a river of Gaul near the modern Montpelier. *Mela*, 2, c. 5.

Lĕlĕges, (ἀ λεγω, *to gather*,) a wandering people, composed of different unconnected nations inhabiting the Troad at the time of the Trojan war, and driven towards Caria on the termination of that contest and the destruction of Troy. Such is one account of this obscure and very ancient race. We are at liberty, however, from the very weak authority on which this notion rests, and from the vagueness of the account, to inquire further into the origin of this people, and we shall find them settling, in the earliest ages of European population, the Peloponnesus, Acarnania, Ætolia, Locris, and Bœotia. Though we do not deny the early mixture of the Carians and Leleges, it seems probable that the early residence of the latter, if the temporary occupation of a place by so migratory a people can be called a residence, was in the western continent, and probably in Thrace or Macedonia. Their appearance, nevertheless in the southern peninsula, must have been before the period of authentic history, because Lelegia, (the earliest name of Laconia, according to the traditions relied on by Pausanias) came from them, or from Lelex their prince, who flourished at an era purely mythological. The same geographer believed them to have had their first seats in this part of the Peloponnesus; an opinion which cannot stand, because it is opposed by reason and analogy, but which manifestly proves the early settlement of the Leleges in those regions. When from this place and from the other parts of Greece, they passed over to the islands, in the sea that separated the coasts of Europe and Asia, they assumed the name of Carians, if Herodotus may be relied on;

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but it is certainly more consonant with probability, that this occurred upon their emigration from the islands to the eastern shore. We may still further observe, that it is not always possible to distinguish the Leleges from the other primitive tribes of Greece, who were frequently blended in part, and who were still more frequently confused by the ignorance of historians and the obscurity of the period to which they belonged. *Strab.* 7 and 8.—*Homer. Il.* 21, v. 85.—*Plin.* 4, c. 7, l. 5, c. 30.—*Virg. Æn.* 8, v. 725.—*Paus.* 3, c. 1.

Lelegeis, a name applied to Miletus, because once possessed by the Leleges. *Plin.* 5, c. 29.

Lemanis, a place in Britain, where Cæsar is supposed to have first landed, and therefore placed by some at *Limne* in *Kent*.

Lemannus, a lake in the country of the Allobroges, through which the Rhone flows by Geneva. It is now called the lake of *Geneva* or *Lausanne*. *Lucan.* 1, v. 396.—*Mela*, 2, c. 5.

Lemnos, an island in the northern part of the Ægean Sea, south-east of the promontory of Athos 87 miles, towards the islands of Imbros and Tenedos, and the coast of Asia minor. It was sacred to Vulcan, called *Lemnius pater*, who fell there when thrown from heaven by Jupiter. (*Vid. Vulcanus.*) It was celebrated for two horrible massacres, that of the Lemnian women murdering their husbands (*Vid. Hipsipyle,*) and that of the Lemnians, or Pelasgi, in killing all the children they had had by some Athenian women, whom they had carried away to become their wives. These two acts of cruelty have given rise to the proverb of *Lemnian actions*, which is applied to all barbarous and inhuman deeds. The first inhabitants of Lemnos were the Pelasgi, or rather the Thracians, who were murdered by their wives. After them came the children of the Lemnian widows by the Argonauts, whose descendants were at last expelled by the Pelasgi about 1100 years before the Christian era. It is famous for a certain kind of earth or chalk, called *terra Lemnia* and *terra sigillata*; and for a labyrinth, which, according to some traditions, surpassed those of Crete and Egypt. Some remains of it were still visible in the age of Pliny. The island of Lemnos, now called *Stalimene*, was reduced under the power of Athens by Miltiades, and the Carians, who then inhabited it, obliged to emigrate. *Virg. Æn.* 8, v. 454.—*Homer. Il.* 1, v. 593.—*C. Nep. in Milt.*—*Strab.* 1, 2 and 7.—*Herodot.* 6, c. 140.—*Mela*, 2, c. 7.—*Apollon.* 1, *arg.*—*Flacc.* 2, v. 78.—*Ovid. Art. Am.* 3, v. 672.—*Stat.* 3, *Theb.* 274. The principal cities were Hephaistia and Myrina. The latter stood upon the point or cape that looked towards mount Athos, whose shadow, it was said, was seen in the market-place of this city at a particular season. Hephaistia may be supposed from its name to have been peculiarly dedicated to the worship of Vulcan, the tutelar deity of the island; but its wars with the soldiers of Mahomet, and its resistance under the conduct of the daughter of its Venetian governor, have rendered its modern fame superior to any that it derives from antiquity. It was well provided with bays and creeks, which in some measure atoned for the want of rivers, and the soil was for the most part fruitful and productive. There still remains one harbour, sufficient for the diminished trade of the island, which now, in a circumference of upwards of 100 miles, contains but a population of about 8000 souls. The remains of an extinct volcano have been discovered here, and the eruptions, which are supposed to have overwhelmed a part of the country, may account for the fable by which the god of fire is represented to have dwelt in this island.

Lemovices, a people of Gallia Celtica, in that part which was afterwards attached to Aquitania. Their capital was Angusturitum, *Limoges*, though Ptolemy makes it Ratiastum. The province of *Limousin*, or that region which forms the department *de la Haute Vienne*, corresponds to their territory, about the sources of the *Vienne*. The Lemovices are again mentioned by Cæsar in the same passage as that in which they are assigned to the position given above; in the second instance they would seem to belong to Armorica, but it is possible that the text is here corrupt. *Cæs. Bell. Gal.* 7, 75.

Leocorion. *Vid. Athenæ.*

Leontium, and Leontini, I. a town of Sicily, about five miles distant from the sea-shore. It was built by a colony from Chalcis in Eubœa, and was, according to some accounts, once the habitation of the Læstrigones; for which reason the neighbouring fields are often called *Læstrigonii campi*. The country was extremely fruitful, whence Cicero calls it the grand magazine of Sicily. The wine which it produced was the best of the island. The people of Leontium implored the assistance of the Athenians against the Syracusans, B. C. 427, and the eloquence of Gorgias, the Leontine rhetorician, was chosen as the persuasive intercessor with the republicans of Greece. The result of this embassy, and of the war which ensued on the adoption of the quarrels of the Leontines by Athens, are well known in the appointment of Alcibiades and others to take command of the Athenian forces, his recall, the defeat of the other generals, the destruction of the Greeks in Sicily, and shortly afterwards in the disastrous subversion of the Athenian democracy. The modern *Lentini* corresponds to the ancient Leontium. ——II. A town of the same name in Achaia, one of the twelve original cities of that division of the Peloponneseus. It was near mount Scollis, and is mentioned by Polybius. *Thucyd.* 6.—*Polyb.* 7.—*Ovid. Fast.* 4, v. 467.—*Ital.* 14, v. 126.—*Cic. in Verr.* 5.

Leontos, a river of Cœlo Syria, called at its mouth, in modern times *Casemieh*, but through the rest of its course *Leitoni* or *Lante*. *Vid. Libanus.*

Lepontii. "The Lepontii inhabited the high Alps, whence flow the Rhine, the Rhone, and the Tesin; and the name of Leventina, which distinguishes among many valleys that through which the Tesin runs, is formed of the name of this nation, who on the other side extended in the Pennine valley, where they possessed Oscela, now *Domo d' Ossula. D'Anville.* Communicating their name to the mountains among which they dwelt, and which separated Italy from Helvetia, they were surrounded by the innumerable Alpine tribes of Rhœtia, Helvetia, and Gallia Cisalpina.

Leptis, I. the name of a large city of the Tripolitana in Africa. It was situated near the

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Syrtis Major, a little to the west, and the ruins that now bear the name of *Lebida* indicate the site of this ancient place. Leptis Magna was the principal of the three cities from which that part of the African coast on which it stood has been denominated Tripolis.——II. Another, now *Lemta*, west of the Syrtis Minor, in the fertile country of Byzacium, and of course beyond the Tripolitana. Though a place of much importance, it was called Minor to distinguish it from the former. This Leptis stood about eighteen Roman miles from Adrumetum. It paid every day a talent to the republic of Carthage, by way of tribute. *Lucan.* 2, v. 251.—*Plin.* 5, c. 19.—*Sallust. in Jug.* 77.—*Mela*, 1, c. 8.—*Strab.* 3, v. 256.—*Cæs. C.* 2, c. 38.—*Cic.* 5. *Verr.* 59.

Leria, an island in the Ægean Sea, on the coast of Caria, about eighteen miles in circumference, peopled by a Milesian colony. Its inhabitants were very dishonest. *Strab.* 10.—*Herodot.* 5, c. 125.

Lerina, or Planasia, a small island in the Mediterranean, now *Leria*, on the coast of Gaul, at the east of the Rhone. *Tacit. Ann.* 1, c. 3.

Lerna, a country of Argolis, celebrated for a grove and a lake, where, according to the poets, the Danaides threw the heads of their murdered husbands. It was there also that Hercules killed the famous hydra. The fountain Amymone, the Halcyonian pool, the torrent Chimarrus, and the river Erasinus, famous in themselves, contributed to form this still more celebrated pool or marsh. A modern traveller relates, that, overgrown with grass and reeds, an incurious passenger might not observe this famed and ancient lake, which still retains in the minds of the surrounding inhabitants its former properties and peculiarities. Its small channel affording, as it discharges itself by a little stream into the Argolic gulf, abundance of water for a few mills that are seated on its banks, the surrounding people are for the most part millers; they inform the inquirer that the pool is bottomless, and no doubt the tradition to that effect has come down to them uninterrupted since the fabulous exploit of Hercules beside its bank. *Virg. Æn.* 6, v. 803, l. 12, v. 517.—*Strab.* 8.—*Mela*, 2, c. 3.—*Ovid. Met.* 1, v. 597.—*Lucret.* 5.—*Stat. Theb.* 4, v. 638.—*Apollod.* 2, c. 15.——There was a festival called *Lernæa*, celebrated there in honour of Bacchus, Proserpine, and Ceres. The Argives used to carry fire to this solemnity from a temple upon mount Crathis, dedicated to Diana. *Paus.*

Lero, the same as Lerina.

Lesbos, one of the largest islands in the Ægean Sea, and the seventh in the Mediterranean, distant from the coast of Æolia a few miles, and itself in circumference about 168. The island, to which a mythological origin, serving only to show its antiquity, is assigned by ancient authorities, seems to have received its name in the obscurest ages. Long before the Trojan war, according to their account, the Pelasgi migrated to this place; and the story of the Ionic settlement of Macareus and his family is still sufficiently remote from that first landmark of classical history to become doubtful, even without the embellishments which would make it so if otherwise entitled to credit. The later population seemed, however, descended from the Æolians, who, at a later period, and probably within the historic ages, or very nearly so, passed over to this inviting spot. "The happy temperature of the climate of Lesbos conspired with the rich fertility of the soil to produce those delicious fruits, and those exquisite wines, which are still acknowledged by modern travellers to deserve the encomiums so liberally bestowed on them by ancient writers. The convenience of its harbours furnished another source of wealth and advantage to this delightful island, which, as early as the age of Homer, was reckoned populous and powerful, and, like the rest of Greece at that time, governed by the moderate jurisdiction of hereditary princes. The abuse of royal power occasioned the dissolution of monarchy in Lesbos, as well as in the neighbouring isles. The rival cities of Mitylene and Methymna contended for republican pre-eminence. The former prevailed; and having reduced Methymna, as well as six cities of inferior note, began to extend its dominion beyond the narrow bounds of the island, and conquered a considerable part of Troas. The Lesbians afterwards underwent those general revolutions, to which both the islands and the continent of Asia Minor were exposed from the Lydian and Persian power. Delivered from the yoke of Persia by the successful valour of Athens and Sparta, the Lesbians, as well as all the Greek settlements around them, spurned the tyrannical authority of Sparta and Pausanias, and ranged themselves under the honourable colours of Athens, which they thenceforth continued to respect in peace and to follow in war." *Gill. Hist. Greece.* The name of the island is now *Mytilin*, from that of the principal city, which still retains its old appellation in the altered form of *Mytilini*. Among the other names by which Lesbos was known to the ancients, the most common were Macaria, Lasia, and Pelasgia.

Lethe, I. one of the rivers of hell, whose waters the souls of the dead drank after they had been confined for a certain space of time in Tartarus. It had the power of making them forget whatever they had done, seen, or heard, before, as the name implies, λήθη, *oblivion*.—— II. Lethe is a river of Africa, near the Syrtes, which runs under the ground, and some time after rises again; whence the origin of the fable of the Lethean streams of oblivion. "Divers canals derived from the Nile, separating Memphis from the ancient sepulchres and pyramids, furnished the Greeks with the idea of their infernal rivers Acheron, Cocytus, and Lethe."——III. There is also a river of that name in Spain.——IV. Another in Bœotia, whose waters were drunk by those who consulted the oracle of Trophonius. *Lucan.* 9, v. 355.—*Ovid. Trist.* 4, el. 1, v. 47.—*Virg. G.* 4, v. 545. *Æn.* 6, v. 714.—*Ital.* 1, v. 235, l. 10, v. 555.—*Paus.* 9, c, 39.—*Horat.* 3, od. 7, v. 27.

Leuca, a town of Messapia, almost upon the point of the Iapygian promontory. Some vestiges of the ancient place and name are extant in that of a church, which bears the title of *Santa Maria di Leuca*. The name of this whole region, according to Strabo, was derived from a gigantic race of men called Leucterni, who once inhabited it, having escaped from the fight upon the Phlegrean plains. It was after-

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wards included in the country of the Salentini, though the Leuterni may (without recourse to fable) be supposed at one time to have dwelt thereabout, and to have caused that region to be called Leuteria.

Leucas, or Leucadia, an island of the Ionian Sea, on the coast of Acarnania. It once formed "part of the continent, but was afterwards separated from the mainland by a narrow cut, and became, as it now is, an island, known by the name of *Santa Maura*. In Homer's time it was still joined to the mainland, since he calls it Ἀκτὴν Ἠπείροιο, in opposition to Ithaca and Cephallenia. Scylax also affirms, 'that it had been connected formerly with the continent of Acarnania. It was first called Epileucadii, and extends towards the Leucadian promontory. The Acarnanians being in a state of faction, received a thousand colonists from Corinth. The Acarnanians were urgent with Demosthenes to undertake the siege of Leucas, which had always been hostile to them, but that officer, having other designs in view, did not accede to their request. It appears, however, that many years after, they became masters of the place, though at what precise period is not mentioned, I believe, by any ancient writer. We learn from Livy that it was considered as the principal town of Acarnania, and that the general assembly of the nation was usually convened there at the time of the Macedonian war. It was then besieged by the Romans under L. Quintius Flamininus, and defended by the Acarnanians with great intrepidity and perseverance; but at length through the treachery of some Italian exiles, the enemy was admitted into the town; and the place taken by storm, an event which was followed by the subjugation of all Acarnania. After the conquest of Macedonia, Leucas was by a special decree separated from the Acarnanian confederacy. The same historian describes the town of 'Leucas as situated on the narrow strait which divides the island from Acarnania, and is not more than 120 steps wide. It rests on a hill, looking towards Acarnania and the east. The lower parts of the city are flat, and close to the shore; hence it is easily assailed by land and sea.' Thucydides likewise states that the town was situated within the Isthmus, as also Strabo, who adds, that the Corinthians removed it to its present situation from Nericum. Dr. Holland speaks of the ruins of an 'ancient city about two miles to the south of the modern town. The spot exhibits the remains of massive walls of the old Greek structure, ascending and surrounding the summit of a narrow ridge of hill near the sea; and of numerous sepulchres, which appear among the vineyards that cover its declivity.' As the passage through the Dioryctus was somewhat intricate on account of the shallows, we learn that these were marked out by stakes fixed in the sea at certain intervals. In a small island between the Dioryctus and Leucas was an ancient temple consecrated to Venus. Some other passages relative to Leucas will be found in Polybius. Aristotle in his Politics speaks of a law in force there by which landed proprietors were forbidden to part with their estates, except in cases of great necessity; he adds, that the abolition of this law proved a very popular measure. Nericum was probably the oldest town in the Leucadian peninsula, as we learn from Homer that it existed before the siege of Troy. It was taken by Laertes, father of Ulysses, at the head of his Cephallenians.

Οἵος Νήριτον εἶλον, ἐύκτιμενον πτολίεθρον
Ἀκτὴν Ἠπείροιο, Κεφαλλήνεσσιν ἀνάσσων—
Od. Ω. 376.

Strabo, as I have already noticed, reports that the Corinthians removed their town to the Isthmus; but Nericum seems still to have subsisted after this, as Thucydides relates that the Athenians landed some forces here in the Peloponnesian war, which were, however, defeated by the inhabitants, and compelled to retire. It was probably situated in a bay not far from the Leucadian promontory, where, according to modern maps, there are some vestiges of an ancient town. Thucydides mentions also a port called Ellomenus, which is considered to be *Porto Vlico*, a few miles south of *Santa Maura*. The Leucadian promontory, so celebrated in antiquity for the lover's leap, is said by Strabo to have derived its name from the colour of the rock. On its summit was a temple of Apollo; and every year on the festival of the god, it was customary to hurl from the cliff some condemned criminal, as an expiatory victim. Feathers, and even birds were fastened to each side of his person, in order to break his fall; a number of boatmen were also stationed below ready to receive him in their skiffs, and if they succeeded in saving him, he was conveyed out of the Leucadian territory. Sappho is said to have been the first to try the remedy of the leap, when enamoured of Phaon. Artemisia, queen of Caria, so celebrated by Herodotus, perished, according to some accounts, in this fatal trial. Virgil represents this cape as dangerous to mariners."—*Cram.*

Leuce, a small island in the Euxine Sea, of a triangular form, between the mouths of the Danube and the Borysthenes. According to the poets, the souls of the ancient heroes were placed there as in the Elysian fields, where they enjoyed perpetual felicity, and reaped the repose to which their benevolence to mankind, and their exploits during life, seemed to entitle them. From that circumstance it has often been called the island of the blessed, &c. According to some accounts Achilles celebrated there his nuptials with Iphigenia, or rather Helen, and shared the pleasures of the place with the manes of Ajax, &c. *Strab.* 2.—*Mela*, 2, c. 7.—*Ammian.* 22.—*Q. Calab.* 3, v. 773. It was probably a portion of the Dromos Achilles, which the reader may see under its proper name.

Leuci, a people of Belgic Gaul. They dwelt in that part which lay upon the borders of the provinces called afterwards *Champagne* and *Lorraine*, the present departments *de la Meuse* and *de la Meurthe*. Upon their north were the Mediomatrices, the mountains Vosges covered them upon the east, on the south were the Lingones, and on the west the Tricasses and Catelauni. They were among those Gallic people, who, with the name of friends of the Romans, were permitted to enjoy a moderate and precarious liberty at the discretion of their too powerful protectors. Among their towns were Tullum, *Toul*, and Nasium; of the latter the site is not known with equal certainty.

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Mountains on the west of Crete appear at a distance like *white* clouds, whence the name.

Leucopĕtra, I. a place on the isthmus of Corinth, where the Achæans were defeated by the consul Mummius.——II. A promontory six miles east from Rhegium in Italy, where the Appenines terminate and sink into the sea.

Leucŏphrys, a temple of Diana, with a city of the same name, near the Mæander. The goddess was represented under the figure of a woman with many breasts, and crowned with victory.——An ancient name of Tenedos. *Paus.* 10, c. 14.—*Strab.* 13 and 14.

Leucos, a river of Macedonia near Pydna.

Leucosia, a little island towards the southern limit of the Pæstanus Sinus, north of the Posidium promontorium. It was said "to derive its name from one of the Sirens, as we learn from Lycophron and from Strabo. Dionysius calls it Leucasia. It is now known by the name of *Licosa*, and sometimes by that of *Isola piana*. It was once probably inhabited, as several vestiges of buildings were discovered there in 1696." *Cram.*

Leucosyri, a name applied to the inhabitants of Cappadocia on the borders of Pontus, and to those of Pontus on the borders of Cappadocia. These people were supposed to be of Syrian origin, and the superior fairness of their complexions caused the epithet of Leuco (*white*) to be prefixed to the name of Syri, by which they were designated in common with others of that race. The term Leuco Syri was not the less applied to the people dwelling in these regions after the whole country had become thickly interspersed with colonies and settlements from Greece.

Leucŏthoe, or Leucothea, an island in the Tyrrhene Sea, near Capreæ.——A fountain of Samos.——A town of Egypt.——of Arabia. *Mela*, 2, c. 7.——A part of Asia which produces frankincense.

Leuctra, a village of Bœotia, between Platæa and Thespiæ, belonging to the territory of the latter. It is famous for the victory which Epaminondas, the Theban general, obtained over the superior force of Cleombrotus, king of Sparta, on the 8th of July, B. C. 371. In this famous battle 4000 Spartans were killed, with their king Cleombrotus, and no more than 300 Thebans. From that time the Spartans lost the empire of Greece. The place retains its ancient name, though the modern Greek pronunciation in some measure obscures it to the English ear and eye when written according to the present mode of pronouncing it. *Plut. in Pelop. & Ages.—C. Nep. in. Epam.—Justin.* 6, c. 6. *—Xenophon. Hist. Græc.—Diod.* 15.—*Paus. Lacon.—Cic. de offic.* 1, c. 18. *Tusc.* 1, c. 46. *Alt.* 6, ep. 1.—*Strab.* 9.

Leuctrum, a town of Messenia, on the eastern side of the Messenian gulf. The antiquity of this town ascended to the ages of fable, and the inhabitants boasted that their founder had given his name to southern Greece or the Peloponnesus. Thucydides call this place Leuctra. *Strab.* 8.

Leucyanias, a river of Peloponnesus, flowing into the Alpheus. *Paus.* 6, c. 21.

Lexovii, a people of Gaul, at the mouth of the Seine, conquered with great slaughter by a lieutenant of J. Cæsar. *Cas. Bell. G.*

Libanus, a chain of mountains extending parallel with the coast from north to south, between Phœnicia and Syria. Towards Tyre this range of hills inclines to the coast in double ridges; the more southern of which assumes the name of Anti-Libanus. Between these, the valley is called Cœlo Syria, and the river Leontos, now *Lante*, runs in the line of these mountains through the whole length of the valley till it falls into the Mediterranean at Tyre. The southern extremity of this chain, or the Anti-Libanus, reaches south for some distance, running into Palestine. "Next to the country of the Ansiareh, mount Libanus raises its summits to the clouds, still shaded with some cedars and beautified with thousands of rare plants. Here the Astragalus tragacanthoides displays its clusters of purple flowers. The primrose of Libanus, the mountain amaryllis, the white and the orange lily, mingle their brilliant hues with the verdure of the birch-leaved cherry. The snow of the mountain is skirted by the *Xeranthemum frigidum*. The deep ravines of these mountains are watered by numerous streams, which arise on all sides in great abundance. The highest of the valleys are covered with perpetual snow. Arvieux and Pococke found the snow lying here in the month of June; Rauwolf and Kort in August. But it does not appear that any of the exposed peaks are covered with snow. The coolness, the humidity, and the good quality of the soil, maintain a perpetual verdure. These bounties of nature are protected by the spirit of liberty. It is to an industry less harassed by predatory encroachments than that of the other districts of Syria, that the hills of Lebanon owe those fine terraces in long succession, which preserve the fertile earth; those well planted vineyards; those fields of wheat, reared by the industrious hand of the husbandman; those plantations of cotton, of olives, and of mulberries, which present themselves every where in the midst of the rocky steeps, and give a pleasing example of the effects of human activity. The clusters of grapes are enormous, and the grapes themselves as large as cherries. Goats, squirrels, partridges, and turtle-doves are the most numerous animal species. All of them become a frequent prey to the pouncings of the eagle and the prowlings of the panther. This last is the animal which is here called the tiger. These retreats, secured from warlike invasion, but unfortunately accessible to the intrigues of Turkish pashas, are inhabited by two races, different in religion and in manners, but similar in their love of independence, the Maronites and the Druses." *Malte-Brun.*

Libethra, "a city, the name of which is associated with Orpheus, the Muses, and all that is poetical in Greece. 'Libethra,' says Pausanias, 'was situated on mount Olympus, on the side of Macedonia; at no great distance from it stood the tomb of Orpheus, respecting which an oracle had declared, that when the sun beheld the bones of the poet the city should be destroyed by a boar (ὑπὸ συός.) The inhabitants of Libethra ridiculed the prophecy as a thing impossible; but the column of Orpheus's monument having been accidentally broken, a gasp was made by which light broke in upon the tomb, when the same night the torrent named Sus

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being prodigiously swollen, rushed down with violence from mount Olympus upon Libethra, overflowing the walls and all the public and private edifices, and destroying every living creature in its furious course. After this calamity, the remains of Orpheus were removed to Dium; and Dr. Clarke observed near *Katerina* a remarkable tumulus, which he conceives to have been the tomb of Orpheus. This tumulus is of immense magnitude, of a perfectly conical form, and upon its vertex grow trees of great size. Pausanias says the tomb of Orpheus was twenty stadia from Dium. Whether Libethra recovered from the devastation occasioned by this inundation is not stated, but its name occurs in Livy, as a town in the vicinity of Dium before the battle of Pydna. After describing the perilous march of the Roman army under Q. Marcius through a pass in the chain of Olympus, he says, they reached, on the fourth day, the plains between Libethrum and Heracleum. Strabo also alludes to Libethra when speaking of mount Helicon, and remarks, that several places around that mountain attested the former existence of the Thracians of Pieria in the Bœotian districts. From these passages it would seem that the name of Libethrus was given to the summit of Olympus, which stood above the town. Hence the Muses were surnamed Libethrides as well as Pierides." *Cram.* —*Virg. Ecl.* 7, v. 21.—*Plin.* 4, c. 9.—*Mela*, 2, c. 3.—*Strab.* 9 and 10.

Libophœnices, the inhabitants of the country near Carthage.

Liburnia, an Illyrian province of the Roman empire, lying between the river Arsia, which separated it from Histria, the Albius mons which lay towards the side of Illyricum, the Titius which flowed between it and Dalmatia, and the Adriatic Sea which lay along its coast in bays which were formed by the innumerable islands called Liburnides and Absyrtides, that studded its bosom. Two people, the Japydes and Liburni, occupied this tract of country; the former dwelling in the more northern parts in the mountains and upon the coast around their capitals Senia and Metullum in the modern *Morlachia:* and the latter towards the borders of Dalmatia. "The Liburni appear to have been a maritime people from the earliest times, as they communicated their name to the vessels called Liburnine by the Romans. And the Greeks, who colonized Corcyra, are said, on their arrival in that island, to have found it in their possession. Scylax seems to distinguish the Liburni from the Illyrians, restricting probably the latter appellation to that part of the nation which was situated more to the south, and was better known to the Greeks. The same writer alludes to the sovereignty of the Liburni, as not excluding females; a fact which appears to have some reference to the history of Teuta, and might serve to prove that this geographical compilation is not so ancient as many have supposed. Strabo states that the Liburni extended along the coast for upwards of one thousand five hundred stadia. To them belonged Iadera, a city of some note, and a Roman colony, the ruins of which are still to be seen near the modern town of *Zara*, on the spot called *Zara Vecchia*. Beyond is the mouth of the river *Kerka*, perhaps the same as the Catarbates of Scylax and the Titius of Ptolemy. Strabo, who does not mention its name, says it it is navigable for small vessels up to Scardona. This town appears to have been the capital of the Liburni since Pliny says the national council met here. The present town retains its name, and is situated on a lake formed by the *Kerka*, a few miles above its entrance into the sea. Under the Romans this river served as the boundary between Liburnia and Dalmatia." *Cram. Gr.* There were at Rome a number of men whom the magistrates employed as public heralds, who were called *Liburni*, probably from being originally of Liburnian extraction.

Liburnides. A great number of islands, amounting to upwards of 40 of the larger kind, on the coast of Liburnia, were called among the Greeks Liburnides. Some of them were comparatively large, and have been famous in history, as Pharos, Scardona, and Issa. They were also called the Dalmatian islands.

Liburnum mare, the sea which borders on the coasts of Liburnia.

Liburnus, a mountain of Campania.

Libya, I. In its widest sense the name of Libya was used to signify the whole of Africa. There was, however, a particular district to which this name belonged geographically, while it was rather poetically used in the manner mentioned above. This proper Libya lay upon the coast of the Mare Internum, from Egypt to the greater Syrtis, comprising the countries of Marmarica and Cyrenaica, and extending inland indefinitely.——II. Deserta, or Libya Interior, was that part of Africa which lies between the Niger and the inhabited part of the coast on the Mediterranean, corresponding in a great measure to the desert of *Sahara*, which modern travellers have so frequently partially described. From the word Libya are derived the epithets of *Libys, Libyssa, Libysis, Libystis, Libycus, Libysticus, Libystinus, Libystæus: Virg. Æn.* 4, v. 106, l. 5, v. 37.—*Lucan.* 4.—*Sallust.* &c.

Libycum mare, that part of the Mediterranean which lies on the coast of Cyrene. *Strab.* 2.

Libyssa, now *Gebisse*, a town of Bithynia, in which was the tomb of Hannibal. It was situated near the shores of the Propontis, or rather the Astacenus Sinus, west of Nicomedia.

Lichades, small islands near Cæneum, a promontory of Eubœa, called from Lichas. *Vid. Lichas. Ovid. Met.* 9, v. 155, 218.—*Strab.* 9.

Liger, or Ligeris, now *La Loire*, a large river of Gaul falling into the ocean near *Nantes. Strab.* 4.—*Plin.* 4, c. 18.—*Cæs. G.* 7, c. 56 and 75. *Vid. Aquitania* and *Celtica.*

Ligures, the inhabitants of Liguria. *Vid. Liguria.*

Liguria, a country at the west of Italy, bounded on the east by the river Macra, on the south by part of the Mediterranean, called the *Ligustic Sea;* on the west by the Varus, and on the north by the Po. The commercial town of *Genoa* was anciently and is now the capital of the country. The origin of the inhabitants is not known, though in their character they are represented as vain, unpolished, and addicted to falsehood. According to some they were descended from the ancient Gauls or Germans,

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or, as others support, they were of Greek origin, perhaps the posterity of the Ligyes mentioned by Herodotus. Liguria was subdued by the Romans, and its chief harbour now bears the name of *Leghorn*. *Lucan.* 1, v. 442.—*Mela*, 2, c. 1.—*Strab.* 4, &c.—*Tacit. Hist.* 2, c. 15.—*Plin.* 2, c. 5, &c.—*Liv.* 5, c. 35, l. 22, c. 33, l. 29, c. 6, &c.—*C. Nep. in Ann.*—*Flor.* 2, c. 8. The Ligures were a more unmixed population than almost any other of the Italians, and may be considered as having descended from the first northern inhabitants of Italy.

Ligusticæ Alpes. *Vid. Alpes.*

Ligusticum mare, the north part of the Tyrrhene Sea, now the *Gulf of Genoa*. *Plin.* 2, c. 47.

Ligyes, a people of Asia, who inhabited the country between Caucasus and the river Phasis. Some suppose them to be a colony of the Ligyes of Europe, more commonly called Ligures. *Herodot.* 7, c. 72.—*Dionys. Hal.* 1, c. 10.—*Strab.* 4.—*Diod.* 4.

Lilybæum, I. a promontory of the island of Sicily, extending into the sea, and forming the nearest point towards Africa Propria from Europe. The promontory is now *Boeo*.——II. A town of the same name, now *Marsalla*, stood on this projection, and is noted both as a principal possession of the Carthaginians, and for its resistance to the Romans during the Punic wars. It had a port large and capacious, which the Romans, in the wars with Carthage, endeavoured in vain to stop and fill up with stones, on account of its convenience and vicinity to the coast of Africa. Nothing now remains of this once powerful city but the ruins of temples and aqueducts. *Virg. Æn.* 3, v. 706.—*Mela*, 2, c. 7.—*Strab.* 6.—*Cic. in Verr.* 5.—*Cæs. de Bell. Afric.*—*Diod.* 22.

Limnæ, I. a fortified place on the borders of Laconia and Messenia. *Paus.* 3, c. 14.——II. A town of the Thracian Chersonesus.

Limnæa, I. a lake in the interior of Acarnania, about six miles in length, now called lake *Nizero*.——II. A district of country, called also Limnæa, surrounded this piece of water, which likewise gave name to its principal town. This small state or region extended to the Ambracian gulf, on which it had its port, now called, as well as the bay on which it stands, *Lutraki*. *Xen. Hell.* 4, 6.

Limnæum, a temple of Diana at Limnæ, from which the goddess was called Limnæa, and worshipped under that appellation at Sparta and in Achaia. The Spartans wished to seize the temple in the age of Tiberius, but the emperor interfered, and gave it to its lawful possessors, the Messenians. *Paus.* 3, c. 14, l. 7, c. 20.—*Tacit. Ann.* 4, c. 43.

Limonum, a town of Gaul, afterwards Pictavi, *Poictiers*. *Cæs. G.* 8, c. 26.

Lindum, a colony of Britain, now *Lincoln*. This city belonged to the Coritani, who were extended widely over several counties in that part of Britain.

Lindus, now *Lindo*, a city at the south-east part of Rhodes, built by Cercaphus, son of Sol and Cydippe. The Danaides built there a temple to Minerva, and one of its colonies founded Gela in Sicily. It gave birth to Cleobulus, one of the seven wise men, and to Chares and Laches, who were employed in making and finishing the famous Colossus of Rhodes. *Strab.* 14.—*Homer. Il.* 2.—*Mela*, 2, c. 7. *Plin.* 34.—*Herodot.* 7, c. 153.

Lingones, a people of Celtic Gaul, on the borders of Belgica, to which they are said at an early period to have belonged. Their country, when residing in Lugdunensis Prima, in the former province, was about the springs of the Mosa, the Sequana, and the Matrona, corresponding to the department *de la Haute Marne*, a part of the province of Champagne. Their capital, once Andomatunum, assumed their name, with which, under the modification of *Langres*, it has reached the present time. The Lingones passed into Italy, where they made some settlement near the Alps, at the head of the Adriatic. *Tacit. H.* 4, c. 55.—*Martial.* 11, ep. 57, v. 9, l. 14, ep. 159.—*Lucan.* 1, v. 398.—*Cæs. Bell. G.* 1, c. 26.

Lipara, I. the largest of the Æolian islands on the coast of Sicily, now called from this one, *Lipari*. It had a city of the same name, which, according to Diodorus, it received from Liparus, the son of Auson, king of these islands, whose daughter Cyane was married by his successor Æolus, according to Pliny. The inhabitants of this island were powerful by sea, and from the great tributes which they paid to Dionysius, the tyrant of Syracuse, they may be called very opulent. The island was celebrated for the variety of its fruits, and its raisins are still in general repute. It had some convenient harbours, and a fountain whose waters were much frequented on account of their medicinal powers. According to Diodorus, Æolus reigned at Lipara before Liparus. *Liv.* 5, c. 28.—*Plin.* 3, c. 9.—*Ital.* 14, v. 57.—*Virg. Æn.* 1, v. 56, l. 8, v. 417. *Mela*, 2, c. 7.—*Strab.* 6.——II. A town of Etruria.

Liquentia, now *Livenza*, a river of Cisalpine Gaul, falling into the Adriatic Sea. *Plin.* 3, c. 18.

Liris, now *Garigliano*, a river of Campania, which it separates from Latium. It rose among the Appenines, and flowing through a part of Latium, and between that country and Campania with a sluggish course, discharged itself into the Tyrrhene Sea among the marshes of Minturnæ. This river was more anciently called the Clanis, according to Strabo.

Lissus, I. a town of Illyria, near the mouth of the Drilo, on the borders of Macedonia. It was colonized by the Syracusans, from whom it was taken by the Illyrians. From these it was wrested for a time by Philip of Macedon. Pliny styles it Oppidum civium Romanorum. The modern *Alessio* corresponds to the site of Acrolissus, the citadel of Lissus. *Polyb.* 8, 15.—— II. A river of Thrace, falling into the Ægean Sea between Thasos and Samothracia. It was dried up by the army of Xerxes when he invaded Greece. *Strab.* 7.—*Herodot.* 7, c. 109.

Lista, a town of the Sabines, whose inhabitants are called Listini. This town was taken by the Sabines from the Aborigines, whose capital it was supposed to have been.

Litana, a wood in Cisalpine Gaul, extending at the foot of the Appenines, from the sources of the Parma and the Nicia to those of the Secia, occupying a part of the modern duchies of *Parma* and *Modena*. Here the Roman army was beaten by the Gauls. *Liv.* 23, c. 24.

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Liternum, a town of Campania. "Its situation has been disputed; but antiquaries seem now agreed in fixing the site of the town at a place called *Torre di Patria*. The difficulty arose chiefly from the mention of a river of the same name by some of the ancient writers. This stream is apt to stagnate near its entrance into the sea, and to form marshes anciently known as the Palus Literna, now *Lago di Patria*. Liternum became a Roman colony in the same year with Vulturnum. It was recolonized under Augustus, and ranked among the præfecturæ. That Scipio retired here in disgust at the injustice of his countrymen, seems a fact too well attested to be called in question; but whether he really closed his existence there, as far as we can collect from Livy's account, may be deemed uncertain: his tomb and statue were to be seen both at Liternum and in the family vault of the Scipios, which was discovered some years ago outside the Porta Capena. According to Valerius Maximus, Scipio himself had caused to be engraved on it this inscription:

INGRATA . PATRIA . NE . OSSA . QUIDEM . MEA HABES.

which would be decisive of the question. It is not improbable that the little hamlet of *Patria*, which is supposed to stand on the site of Scipio's villa, is indebted for its name to this circumstance. Pliny asserts, that there were to be seen in his day, near Liternum, some olive-trees and myrtles, said to have been planted by the illustrious exile." *Cram.*

Lixus, a river of Mauretania, with a city of the same name. Antæus had a palace there, and according to some accounts it was in the neighbourhood that Hercules conquered him. *Ital.* 3, v. 258.—*Mela*, 3, c. 10.—*Strab.* 2.

Locri, I. a town of Magna Græcia in Italy, on the Adriatic, not far from Rhegium. It was founded by a Grecian colony about 757 years before the Christian era, as some suppose. The inhabitants were called *Locri* or *Locrenses*. *Virg. Æn.* 3, v. 399.—*Strab.*—*Plin.*—*Liv.* 22, c. 6, l. 23, c. 30.——II. A town of Locris in Greece.

Locris. "The Greeks comprehended under the name of Locrians three tribes of the same people, which, though distinct from each other in territory as well as in nominal designation, doubtless were derived from a common stock. These were the Locri Ozolæ, the Epicnemidii, and Opuntii. A colony of the latter, who at an early period had settled on the shores of Magna Græcia, were distinguished by the name of Epizephyrii, or Western Locri. The Epicnemidian and Opuntian Locri alone appear to have been known to Homer, as he makes no mention of the Ozolæ; whence we might conclude that they were not so ancient as the rest of the nation. The earliest and most authentic accounts concur in ascribing the origin of this people to the Leleges. The Locri Ozolæ occupied a narrow tract of country, situated on the northern shore of the Corinthian gulf, commencing at the Ætolian Rhium, and terminating near Crissa, the first town of Phocis, on the bay to which it gave its name. To the west and north they adjoined the Ætolians, and partly also, in the latter direction, the Dorians, while to the east they bordered on the district of Delphi belonging to Phocis. They are said to have been a colony from the more celebrated Locrians of the east, and their name, according to fabulous accounts, was derived from some fetid springs near the hill of Taphius, or Taphiassus, situated on their coast, and beneath which it was reported the centaur Nessus had been entombed. Thucydides represents them as a wild uncivilized race, and addicted from the earliest period to theft and rapine. In the Peloponnesian war they appear to have sided with the Athenians, as the latter held possession of Naupactus, their principal town and harbour, and also probably from enmity to the Ætolians, who had espoused the cause of the Peloponnesians. The Epicnemidian Locri occupied a small district immediately adjoining Thermopylæ, and confined between mount Cnemis, a branch of Œta, whence they derived their name, and the sea of Eubœa. Homer classes them with the Opuntii under the general name of Locri. The Opuntian Locri follow after the Epicnemidii; they occupied a line of coast of about fifteen miles, beginning a little south of Cnemides, and extending to the town of Halæ, on the frontier of Bœotia. Inland their territory reached to the Phocian towns of Hyampolis and Abæ. This people derived its name from the city of Opus, their metropolis." The Locri who established themselves in Italy were of the Opuntii and Ozolæ tribes, but the period of their migration it is hardly possible to define. The name of Epizephyrii they obtained from their settlement about the Cape Zephyrium, and by this appellation they were distinguished from the Locrians of Greece. The chief city founded by them bore their name, and became famous not only as one of the most flourishing towns of Græcia Magna, but also for the institutions of Zaleucus, one of the most admired lawgivers of antiquity. For 200 years these institutions continued in force, and for all that length of time the city of Locri enjoyed the greatest prosperity and the highest character for the wisdom and virtue of its citizens. Locri early took part in the politics and resolutions of Sicily, and suffered greatly from the cruelty of Dionysius the Younger. It suffered still further from the anger of Pyrrhus, on his second invasion of Italy, and still more from the licentiousness of the Roman Q. Pleminius, who was stationed there with a garrison, to keep it in the interest of Rome during the Punic war. "The situation of ancient Locri has not been hitherto determined with accuracy, though the most judicious antiquaries and travellers agree in fixing it in the vicinity of *Gerace*. This modern town stands on a hill, which is probably the mons Esopis of Strabo, and where the citadel was doubtless placed; the elevated position of Locri is also to be inferred from a fragment of Pindar. But the name of *Pagliapoli*, which is attached to some considerable ruins below *Gerace*, naturally leads to the supposition that this was the site of the Epizephyrian Locri. D'Anville removed it too far to the south, when he supposed it to accord with the *Motta di Bruzzano*." *Cram.*

Londinum, the capital of Britain, founded, as some suppose, between the age of Julius Cæsar and Nero. It has been severally called *Londinium*, *Londinum*, &c. Ammianus calls it *vetus-*

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tum oppidum. It is represented as a considerable, opulent, and commercial town in the age of Nero. *Tacit. Ann.* 14, c. 33.—*Ammian.* The various modes of writing the name of this place are given by Cambden, and show a striking analogy, in the greater number, to that of Londinum. Ammianus calls it Augusta, to which the surname Trinobantum is to be added, from the people whose capital it is known to have been. Its mythological names, however, are entirely different, and refer to the fabulous origin assigned to it by the obscure writers of the darkest ages. Thus Troy Novant, or Troia Nova, in allusion to its colonization by the grandson of Æneas, the renowned Brute, and Caer Lud, from Lud, another fictitious person, who founded, or at least exalted it to the high state which it early held among the cities of Britain.

LONGOBARDI. *Vid. Langobardi.*

LONGŬLA, a town of Latium, on the borders of the Volsci. *Liv.* 2, c. 33 and 39, l. 9, c. 39.

LOTŎPHĂGI, a people on the coast of Africa, near the Syrtes. They received this name from their living upon the lotus. Ulysses visited their country at his return from the Trojan war. *Herodot.* 4, c. 177.—*Strab.* 17.—*Mela*, 1, c. 7.—*Plin.* 5, c. 7, l. 13, c. 17.

LUCA, now *Lucca*, a city of Etruria, on the river Arnus. *Liv.* 21, c. 5, l. 41, c. 13.—*Cic.* 13, *fam.* 13.

LŪCĀNI, a people of Italy, descended from the Samnites or from the Brutii.

LŪCĀNIA, a country of Italy, between the Tyrrhene and Sicilian seas. Without pretending to explain the exact limits or extent of country over which the Lucani may have spread themselves, we may define the boundaries of Lucania, as it formed a part of the Roman dominion, with considerable exactness. To the south-west, beyond the little river Laos, and to the south-east beyond the Crathis, lay the Brutiorum Ager, or country of the Brutii. On the side of Campania the Silarus bounded it from the mountains to the sea; and the Bradanus, in the same manner, from the mountains to the Tarentine Gulf, divided it from Apulia. A line from the sources of these rivers, along the highlands in which they rise, describes its limits on the side of Samnium. The country was famous for its grapes. *Strab.* 6.—*Plin.* 3, c. 5.—*Mela*, 2, c. 4.—*Liv.* 8. c. 17, l. 9, c. 20, l. 10, c. 11.—*Horat.* 2, ep. 2, v. 178.

LUCĔRIA, now *Lucera*, a town of Apulia, in that part which was distinguished by the name of Daunia. This was a place of great antiquity; its origin was referred by the poets to the time of Diomed, who was said to have founded it. It was one of the first places over which the Romans extended their dominion in Apulia, and continued faithful to them during their wars with Carthage. Like the rest of Apulia, it was remarkable for the fineness of the wool which was there prepared.

LŪCRĒTĪLIS, now *Libretti*, a mountain in the country of the Sabines, hanging over a pleasant valley, near which the house and farm of Horace was situate. *Horat.* 1, od. 17, v. 1.—*Cic.* 7, *Att.* 11.

LŪCRĪNUS, a small lake in Campania, opposite Puteoli. It abounded with excellent oysters, and was united by Augustus to the Avernus, and a communication formed with the sea near the harbour called *Julius Portus.* The Lucrine lake disappeared on the 30th of September, 1538, in a violent earthquake, which raised on the spot a mountain 4 miles in circumference, and about 1000 feet high, with a crater in the middle. The present state of this celebrated lake is described as follows by Eustace: "Of the Lucrine lake a small part only remains, now a muddy pool, half covered with reeds, and bulrushes. The centre, though remarkable for its depth, was in one short night changed into a conical mountain. The mountain is a vast mass of cinders, black and barren, and is called *Monte Nuovo.* The pool, however, diminished in its size and appearance, still retains the name and honours of the Lucrine lake." *Classical Tour.—Cic.* 4. *Att.* 10.—*Strab.* 5 and 6.—*Mela*, 2, c. 4.—*Propert.* 1, el. 11, v. 10.—*Virg. G.* 2, v. 161.—*Horat.* 2, od. 15.

LUCULLI HORTI. I. *Vid. Horti.*——II. VILLA, one of those villas which were so numerous in the immediate neighbourhood of Misenus. That of Lucullus was the chief one, and was afterwards occupied by Tiberius. "Phædrus informs us that it was situated on the very pinnacle of the hill, as it not only commanded the adjacent coasts, but extended its view to the seas of Sicily. This villa, with its gardens and porticoes, must have occupied a considerable space, and left but little room for the town, which of course must have been situated lower down, and probably on the sea-shore." *Eustace.*

LUGDUNENSIS GALLIA, a part of Gaul, which received its name from Lugdunum, the capital city of the province. It was anciently called Celtica. *Vid. Gallia.*

LUGDŪNUM, a town of Gallia Celtica, built at the confluence of the Rhone and the Arar, or Saone. "It was anciently a Roman colony, (testified by many old inscriptions,) and honoured with a magnificent temple, dedicated by the cities of France to Augustus Cæsar: now the most famous mart of France, and a university. These marts, in former times, were holden at Geneva, from thence removed hither by king Lewis the 11th, for the enriching of his own kingdom. When Julio the 2d had excommunicated Lewis the 12th, he commanded, by his apostolical authority, that they should be returned to Geneva again; but therein his pleasure was never obeyed. As for the university, questionless it is very ancient, being a seat of learning in the time of Caius Caligula. For in those times, before an altar consecrated to Augustus in the temple above-named, this Caligula did institute some exercises of the Greek and Roman eloquence: the victor to be honoured according to his merit; the vanquished, either to be ferulated, or with their own tongues to blot and expunge their writings; or to be drowned in the river adjoining. Hence that of Juvenal,

Ut Lugdunensem Rhetor dicturus ad aram,

applied to dangerous undertakings. In the time of the Romans' first coming into Gaul, it was the chief city of the Hedui and Sequani; afterwards the metropolis of Lugdunensis Prima. The archbishop hereof is the metropolitan of all France, and was so in the time of St. Irenæus, one of the renowned Fathers in the

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primitive times, who was bishop here." *Heyl. Cosm.*

Lupia, or Lupia, now *Lippe*, a town of Germany, with a small river of the same name, falling into the Rhine. *Tacit. Ann.* 1, &c.

Lusitania, a part of Hispania, answering nearly to the modern *Portugal*. In the time of Cæsar its limits were uncertain: he, however, tells us, that to the north were the Callaici; to the east, the Vettones; to the south, Bæturia, and the sea from the mouth of the Anas; and to the west, the ocean. Ptolemy makes it the third part of Spain, and ranks with the Lusitani, the Vettones, and part of the Celtici and Turdetani. The chief cities of Lusitania were Olisipo, *Lisbon*; Conimbriga, *Coimbra*; Pax Julia, *Beja*; Augusta Emerita, *Merida*; Norba Cæsarea, *Alcantara*. The Tagus divided the country into two parts; in the north was the Durius, on the south the Anas. The Lusitanians inhabited a remarkably fertile country, but neglected to avail themselves of it until they had been instructed by their Roman conquerors. *Vid. Hispania. Cæs. B. C.* 1, 38 and 44.—*B. Hisp.* 35, 40.—*B. Al.* 48, &c. *Lem. ed.*

Lusones, a people of Spain, near the Iberus.

Lutetia, a town of Belgic Gaul, at the confluence of the rivers Sequana and Matrona, which received its name, as some suppose, from the quantity of clay, *lutum*, which is in its neighbourhood. J. Cæsar fortified and embellished it, from which circumstance some authors call it *Julii Civitas*. Julian the apostate resided there some time. It is now *Paris*, and is the capital of France. *Cæs. de Bell. G.* 6 and 7. —*Strab.* 4.—*Ammian.* 20.

Lycabettas, a mountain of Attica, near Athens. *Stat.*

Lycæus, a mountain of Arcadia, sacred to Jupiter, where a temple was built in honour of the god by Lycaon, the son of Pelasgus. It was also sacred to Pan, whose festivals, called *Lycæa*, were celebrated there. Pausanias affirms that the whole Peloponnesus might be seen from its summit, where are yet visible the remains of the altar of Jupiter. *Virg. G.* 1, v. 16. *Æn.* 8, v. 343.—*Strab.* 8.—*Hor.* 1, od. 17, v. 2.—*Ovid. Met.* 1, v. 698.

Lycaonia, a province of Asia Minor, bounded on the north by Cappadocia, on the east by Armenia Minor, on the south by Pisidia, and on the west by the Greater Phrygia; "so called from the Lycaones, a people of Lycia, or from the inhabitants of Lycaonia, a town of Phrygia Major, who, enlarging themselves into these parts, gave this name unto it; either of which I should prefer before their conceit who derive it from Lycaon, king of Arcadia, dispossessed by Jupiter of that kingdom; or think that Lycaon was king of this country and not of that." Its chief towns were Iconium, the metropolis of it when a Roman province, and Lystra. "Nor, indeed, were the Lycaonians themselves, from whomsoever they were descended, of any great note or observation in former times: subject to Cappadocia when it was a kingdom, and reckoned a part of it in the time of Ptolemy, when first made a province of the empire. Torn from the empire by the Turks, it was at first a member of the Selzuccian kingdom, as afterwards of the Caramanian; which last, founded by Caraman, a great prince of the Turks, on the death of Aladine the 2d, the last king of the Selzuccian family, was a great eyesore to those of the house of Ottoman, from the time of Amurath the 1st, who first warred upon it, to the reign of Bajazet the 2d, who in fine subverted it, An. 1486." *Heyl. Cosm.*

Lycaste, an ancient town of Crete, whose inhabitants accompanied Idomeneus to the Trojan war. *Hom. Il.* 2.

Lyceium. *Vid. Athenæ.*

Lychnidus, or Lychnidium, "a city of Illyria, the chief town of the Dassaretii, situated on the great lake of the same name. Its foundation is ascribed by a writer in the Greek Anthology to Cadmus. We hear of its being constantly in the occupation of the Romans during their war with Perseus, king of Macedon, and, from its position on the frontier, it must have always been deemed a place of importance. This was more especially the case after the construction of the great Egnatian way, which passed through it. It appears to have been still a large and populous town under the Greek emperors. Procopius relates that it was nearly destroyed by an earthquake, which overthrew Corinth and several other cities during the reign of Justinian. In the Synecdemus of Hierocles it is probable that we ought to read Λυχνιδὸς μητρόπολις for Ἀδλυνιδὸς μητρόπολις. It is the opinion of Palmerius, who has treated most fully of the history of Lychnidus in his Description of Ancient Greece, that this town was replaced by *Achrida*, once the capital of the Bulgarians; and, according to some writers of the Byzantine empire, also the native place of Justinian, and erected by him into an archbishopric under the name of Justiniana Prima. The opinion of this learned critic has been adopted, we believe, by the generality of writers on comparative geography. But we are induced by various considerations to dissent from the commonly received notion on this point. We may observe, in the first place, that none of the historians quoted by Palmerius assert that *Achrida* was built on the site of Lychnidus. Nicephorus Callistus states that *Achrida* was placed on a lofty hill, very near a great lake called Lychnidus, and more anciently Dassarite; but there is no reference to the town of that name. Had Lychnidus been replaced by the new town of Justinian, or the *Achrida* of the Bulgarians, the fact would certainly have been distinctly mentioned, since it was a celebrated city, and still existing in the reign of Justinian, as Wesseling, we think, has satisfactorily proved. But even granting to Palmerius that Justiniana Prima and *Achrida* are the same town, he has not at all shown that they are to be identified with Lychnidus. The improbability of this supposition will, we think, be evident from a comparison of the Roman Itineraries, which describe the Via Egnatia, on which Lychnidus was placed, with the best modern maps of the Turkish dominions in Europe. Now all the Itineraries agree in fixing Lychnidus at a distance of twenty-seven or twenty-eight miles from the station in the Candavian mountains, a well-known ridge which separated the valley of the Germans from the lake of Lychnidus; while *Achrida*, as it is now called, stands at the northern extremity of the lake, and not more than twelve miles from the foot of the chain above

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mentioned; so that it ought to be removed at least fifteen miles further down the lake to answer to Lychnidus. In the Table, the first station after the Candavian mountains is the Pons Servilii, a distance of nine miles. This bridge can be no other than that which crosses the river *Drino* on its issuing from the lake of *Achrida*; and Lychnidus, in the same Itinerary, is nineteen miles distant thence, whereas *Achrida* is not removed more than five miles from the point in question; where a bridge is still found at the present day. We are assured by Pouqueville that the ruins of Lychnidus are still apparent near the monastery of *St. Naum*, on the eastern shore of the lake, and about fourteen miles south of *Achrida*. We have dwelt at some length on this point, because the site of Lychnidus is important, from its connexion with the course of the Egnatian way through Macedonia, a country of which we at present know so little." *Cram.*

Lȳcia, a province of Asia Minor, invested on every side, either by the sea or the mountains. The chain of mountains which was celebrated for the volcanic Chimæra, converted into a monster by poetic fiction, commenced at a promontory where stood the city of Telmissus, on the common boundary of Lycia and Caria. This range, holding a north-easterly course, and separating Lycia from Caria and Phrygia, joins mount Taurus at the north-east corner of the first-named province. Mount Taurus, descending from this point towards the south, divides Lycia and Pamphylia; its most easterly extremity on this common boundary bore in ancient days the name of Climax, or the ladder, and is mentioned in the history of Alexander, whose army had to wade through the sea in order to get round the promontory. The range of Taurus continues hence along the shore of the gulf which washes the eastern coast of Lycia, and the Pamphylian coast, until it terminates in the Sacrum Promontorium. The south-western coast of Lycia is deeply indented, forming the Glaucus Sinus. The chief towns of Lycia were Patara and Myra; its principal rivers Xanthus and Glaucus. In ancient times the name of Lycia was applied also to the coast of Pamphylia; whence Stephanus makes two Lycias, distinguishing one as situated towards Pamphylia: this he calls the kingdom of Sarpedon. The name of Lycia is commonly referred to Lycus, son of Pandion, who is said to have been expelled from Athens by his brother, and to have repaired to Lycia to Sarpedon. But it may be remarked that Sarpedon, the brother of the first Minos, and Rhadamanthus, could not have been contemporary with Lycus the brother of Ægeus, who carried on a war with the second Minos. In accounts that relate to periods, whose history is, to say the least, intermixed with fable, we cannot look for consistency. The Solymi, an ancient people of Lycia, driven to the north by Sarpedon, changed their name for that of Milyæ, and occupied a territory from them called Milyas. This region is near the common boundaries of Lycia, Phrygia, and Pisidia. "The Lycians were, in former times, a puissant people, extending their power upon the seas as far as Italy. Subjected to the Persian not without great difficulty, the people with great obstinacy defending their liberty; that some of them being besieged by Harpagus, lieutenant unto Cyrus, the first Persian monarch, they burnt their wives, children, servants, and riches, in a common fire, and then made a furious sally upon the enemy, by whom they all were put to the sword. To Alexander in his march this way towards Persia, they submitted without any resistance; after whose death they fell with the rest of these parts into the hand of Seleucus. On the defeat of Antiochus at the battle of Magnesia, it was given to the Rhodians for their assistance in that war; but governed as a free estate by a common council of fourteen senators, elected out of their principal cities, over whom was one chief president, or prince of the senate, whom they called by the name Lyciarchus. In these remained the whole power of imposing taxes, making war and peace, appointing justiciaries and inferior magistrates, and all things appertaining to the public government; a shadow of which power they retained when brought under the Romans, and a shadow only; the supreme power being no longer in the senate of Lycia, but in that of Rome. When made a province of the empire, it had the same fortune as the others had, till it fell into the power of the Turks: after the death of the second Aladine made a part of the kingdom of *Caramania*." (*Heyl. Cosm.*) Under the still later Turkish division, "the pasha of *Kutaieh* reigns over the *Tekieh*, on the coasts of the ancient Pamphylia and Lycia. Upon the picturesque shores of Lycia, the magnificent ruins of Myra, now *Cacamo*, attest the opulence of the age of Adrian and of Trajan; the Necropolis, or place of interment, has of itself the appearance of a city." *Malte-Brun.*—*Pomp. Mel.* 1, 15.—*D'Anville.*

Lycopŏlis, now *Siut*, a town of Egypt, in the Thebaid, situated a little distance from the Nile, beyond Cusa. It received this name on account of the immense number of wolves, λυκοι which repelled an army of Æthiopians who had invaded Egypt. *Diod.* 1.—*Strab.* 17.

Lycorea. "Lycorea, which, according to Strabo, stood above Cyparissus in Phocis, was a place of the highest antiquity, since it is stated by the Arundelian Marbles to have been once the residence of Deucalion. Strabo also affirms that it was more ancient than Delphi. Dodwell reports, that it still retains the name of *Lyakoura*; and he was informed that it possessed considerable traces of antiquity." *Cram.*

Lycormas, a river of Ætolia, whose sands were of a golden colour. It was afterwards called *Evenus* from king Evenus, who threw himself into it. *Ovid. Met.* 2, v. 245.

Lycosūra, a city of Arcadia, situated on the slope of mons Lycæus, now, according to Dodwell, *Agios Giorgios*, near *Stala*. Pausanias considered this the most ancient city in the world. *Paus. Arc.* 38.—*Cram.*

Lycrus, a town of Crete, the country of Idomeneus, whence he is often called *Lyctius*. *Virg. Æn.* 3, v. 401.

Lycus, I. now the *Lech*, one of the head branches of the Danube in Vindelicia. It belongs to Bavaria, through which it runs during its whole course, and passing by *Augsburgh*, discharges itself into the Danube between *Ingolstadt* and *Ratisbon*.——II. Another of Asia Minor, which, rising in the mountains that line

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the borders of Phrygia and Pamphylia, and running through the former of these provinces, unites with the Mæander below Colossæ, on the borders of Lydia.——III. A considerable river of Pontus, which rising in the mountains of Armenia Minor, passes through the eastern part of Pontus in a north-westerly course, and empties into the Iris some distance from its mouth. The Lycus, indeed, may perhaps be considered the principal stream.——IV. One of the small streams which constitute the head waters of the Euphrates. It belongs to Armenia, and is one of the two rivers or rivulets, which unite beneath the walls of *Erzroom*, to form the smaller branch of Euphrates before its junction with the *Murad* or other branch, which, coming from the east, was considered by Xenophon to be the proper Euphrates.——V. The Zabus was called Lycus by the Greeks, and was a tributary of the Tigris. It was an Assyrian river, and rose in the region called Corduene, a part of *Curdistan*. Its course is extremely sinuous, flowing first north-west, then west, then inclining towards the south-west, and lastly almost south, till it falls into the Tigris.

Lydia. The limits of this province and kingdom of Asia Minor must be differently given in reference to different eras. Lydia proper was bounded north by Mysia, east by Phrygia, south by Caria, and west by the waters of the Ægean. Such were the limits of Lydia after the kings of Sardis, its capital, had extended their authority over the Mæones, who occupied the region north of that celebrated city. The Lydii and Mæones are not to be considered different people united into one nation, but as the same, assuming different names from a change of circumstances at different eras. The Ionians, however, were a different race; who, coming from Europe, established themselves in the islands and on the coast, to which they imparted the name of Ionia. Under the empire of Crœsus, Lydia included Mæonia and Ionia, extending westward to the Halys, the limit of his empire. This, however, was a political and not a geographical distribution of the peninsula. As Sardis was the capital of Lydia proper, so we may look upon Ephesus as that of Ionia; though indeed the nature of the Ionic confederacy hardly allows the application of such a term even to its principal city. It was governed by monarchs, who after the fabulous ages reigned for 249 years in the following order: Ardysus began to reign 797 B. C.; Alyattes, 761; Meles, 747; Candaules, 735; Gyges, 718; Ardysus 2d, 680; Sadyattes, 631; Alyattes 2d, 619; and Crœsus, 562, who was conquered by Cyrus, B. C. 548, when the kingdom became a province of the Persian empire. There were three different races that reigned in Lydia, the Atyadæ, Heraclidæ, and Mermnadæ. The history of the first is obscure and fabulous; the Heraclidæ began to reign about the Trojan war, and the crown remained in their family for about 505 years, and was always transmitted from father to son. Candaules was the last of the Heraclidæ; and Gyges the first, and Crœsus the last of the Mermnadæ. All the distinctions of territory in the peninsula may be considered as changed or abrogated while the empire of the Persian kings extended over it; at least they bore no analogy to those of the earlier times. Under the Romans again, new changes and new divisions were introduced. At one time with Mysia, Phrygia, and Lycaonia, Lydia formed the kingdom of Pergamus: converted afterwards into a prætorian province, it was given, with Mysia, Phrygia, and Caria, into the hands of a prefect. Under Constantine, who divided his empire into diocesses, Lydia fell with Caria, Lycia, the islands Pamphylia, Pisidia, &c. into the diocess called that of Asia, of which Ephesus was the capital. The Lydians were an enterprising people; and it has never yet been disproved that Hetruria owed her early population and civilization to a Lydian colony. *Vid. Hetruria.* They were no less remarkable, however, for their luxury and effeminacy after their empire had become somewhat extended. Sipylus and Tmolus were the principal mountains, and the Hermus, the Pactolus, the Caystrus, and the Mæander, the principal rivers of Lydia.

Lyncestæ. *Vid. Lyncus.*

Lyncus, "was situated east of the Dassaretii of Illyria, from whose territory it was parted by the chain of mount Bernas, or Bora; while on the north it adjoined Pelagonia and Deuriopus, districts of Pæonia. It was watered by the Erigonus and its tributary streams, and was traversed by the great Egnatian way. The Lyncestæ were at first an independent people, governed by their own princes, who were said to be descended from the illustrious family of the Bacchiadæ at Corinth. Arrhibæus, one of these, occupied the throne when Brasidas undertook his expedition into Thrace. At the solicitation of Perdiccas, who was anxious to add the territory of Arrhibæus to his dominions, Brasidas, in conjunction with a Macedonian force, invaded Lyncus, but was soon compelled to retire by the arrival of a large body of Illyrians, who joined the troops of the Lyncestian prince, and had some difficulty in securing his retreat. Strabo informs us, that Irrha, the daughter of Arrhabæus, (as he writes the name,) was mother of Eurydice, who married Amyntas, the father of Philip. By this marriage it is probable that the principality of Lyncus became annexed to the crown of Macedon." *Cram.*

Lyrnessus, a city of Cilicia, the native country of Briseis, called thence *Lyrnesseis*. It was taken and plundered by Achilles and the Greeks, at the time of the Trojan war, and the booty divided among the conquerors. *Homer. Il.* 2, v. 197.—*Ovid. Met.* 12, v. 108.—*Heroid.* 3, v. 5. *Trist.* 4, el. 1, v. 15.

Lysimachia, now *Hexamili*, I. a city on the Thracian Chersonesus. *Paus.* 1, c. 9. This city was founded by Lysimachus, who transferred to it the population of the then declining Cardia, near which it was built. Its modern name is in allusion to the width of the isthmus on which it stood. *Hexamili*, however, can hardly be considered a town.——II. Another in Ætolia.

M.

Macæ, a people of Arabia Felix. *Mela*, 3. c. 8. They are placed in Africa, near the larger Syrtis, by *Herodot.* 4, v. 175.—*Sil.* 3, v. 275, l. 5, v. 194.

Macaris, an ancient name of Crete.

Macedonia. "Much uncertainty exists as to

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the origin of the name of Macedon, but it seems generally agreed among the writers of antiquity that its more ancient appellation was Emathia. According to Hesiod, Macedo, the founder of this nation, was the son of Jupiter, or of Osiris according to Diodorus, while many of the moderns have derived the name from that of Kittim, by which it has been supposed that the kings of Macedon are designated in the Old Testament. In support of this opinion it is observed, that the country is not unfrequently called Macetia, and the inhabitants Macetæ. It appears from Herodotus, that the name served originally to designate the small place or district of Macednon, in the vicinity of mount Pindus. And, according to the same ancient historian, it would seem that this was the primary appellation of the Dorians. The origin of the Macedonian dynasty is a subject of some intricacy and dispute. There is one point, however, on which all the ancient authorities agree; namely, that the royal family of that country was of the race of the Temenidæ of Argos, and descended from Hercules. The difference of opinion principally regards the individual of that family to whom the honour of founding this illustrious monarchy is to be ascribed. Thucydides gives an accurate account of the extent of territory possessed by the Macedonian monarch. 'Alexander, father of Perdiccas, and his ancestors the Temenidæ, who came from Argos,' says the historian, 'were the first occupiers of Macedonia after they had vanquished and expelled the Pierians, who retired to Phagres across the Strymon, and the country under mount Pangæus, and other places; from which circumstance, the coast situated under mount Pangæus is called the Pierian gulf. They also dispossessed of their territory the Bottiæi, who are now contiguous to the Chalcidians. They likewise occupied a narrow strip of Pœonia, along the river Axius, from Pella to the sea; and beyond the Axius, as far as the Strymon, the district called Mygdonia, after driving out the Edones, the original inhabitants. They also expelled the Eordi from Eordæa, (the greater part of whom were destroyed, but a few remain near Physca,) as well as the Almopes from Almopia. Besides these, there were other districts of which the Macedonians were masters at the time of Sitalces' invasion; such as Anthemus, Grestonia, and Bisaltia. Their authority extended also over the Lyncestæ and Elimiotæ, and other inland tribes, which, though governed by their own princes, were considered as dependants and allies.' On the conquest of Macedonia by the Romans the following decree was issued by the Roman senate and people respecting that country. It was ordered that the Macedonians should be considered as free, living under their own laws, and electing their own magistrates; and that they should pay to the Romans one half only of the annual contributions heretofore levied by their kings. It was also enacted, that from henceforth Macedonia should be divided into four distinct regions. The first of these was to comprise all the country between the rivers Strymon and Nessus, and whatever Perseus held on the left bank of the latter, with the exception of Enos, Maronea, and Abdera. On the right bank of the Strymon the districts of Bisaltia and Heraclea Sintica were included in this division. The second was formed of the country situated between the Strymon and the Axius, with the addition of ancient Pœonia. The third extended from the latter river to the Peneus. The fourth region reached, from mount Bermius to the confines of Illyria and Epirus. It was decided that Amphipolis should be the capital of the first division, Thessalonica of the second, Pella of the third, and Pelagonia of the fourth."—*Cram.* These it will be understood, were the limits of Macedonia, reduced to a province; as the kingdom of Philip, its limits may be defined nearly as follows. On the north, the ridge of mount Hæmus divided it from Mœsia; and the Cambunii montes separated it from Thessaly on the opposite side. The country of the Macedonian Illyrians lay upon its west, beyond the Scardus mountains and the hills called Bernus; while on the east the Strymon distinguished its borders from the farther limits of Thrace. Before the conquests of Philip extended the empire of his kingdom over all of Greece, the inhabitants of the southern parts were accustomed to consider the Macedonians like the Thracians, &c. as barbarians; nor were they looked upon as Greeks till that prince converted Greece into Macedonia. They were, in all probability, of the same origin as the Thracians, from whom there is little doubt they derived their descent. The kingdom of Macedonia, first founded B. C. 814, by Caranus, a descendant of Hercules, and a native of Argos, continued in existence 646 years, till the battle of Pydna. The family of Caranus remained in possession of the crown until the death of Alexander the Great, and began to reign in the following order: Caranus, after a reign of 28 years, was succeeded by Cœnus, who ascended the throne 786 B. C. Thurimus 774, Perdiccas 729, Argæus 678, Philip 640, Æropas 602, Alcetas or Alectas 576, Amyntas 547, Alexander 497, Perdiccas 454, Archelaus 413, Amyntas 399, Pausanias 398, Amyntas 2d 397, Argæus the tyrant 390, Amyntas restored 390, Alexander 2d 371, Ptolemy Alorites 370, Perdiccas 3d 366, Philip son of Amyntas 360, Alexander the Great 336, Philip Aridæus 323, Cassander 316. Antipater and Alexander 298, Demetrius king of Asia 294, Pyrrhus 287, Lysimachus 286, Ptolemy Ceraunus 280, Meleager two months, Antipater the Etesian 45 days, Antigonus Gonatas 277, Demetrius 243, Antigonus Doson 232, Philip 221, Perseus 179, conquered by the Romans 168 B. C. at Pydna.

Macri, a river flowing from the Appenines, and dividing Liguria from Etruria. *Lucan.* 2. v. 426.—*Liv.* 39, c. 32.—*Plin.* 3, c. 5.

Macrōbii, a people of Æthiopia, celebrated for their justice and the innocence of their manners. They generally lived to their 120th year, some say to a thousand; and, indeed from that longevity they have obtained their name (μακρος βιος, *long life*) to distinguish them more particularly from the other inhabitants of Æthiopia. After so long a period spent in virtuous actions, and freed from the indulgences of vice, and from maladies, they dropped into the grave as to sleep, without pain and without terror. *Orph. Argon.* 1105.—*Herodot.* 3, c. 17.—*Mela*, 3, c. 9.—*Plin.* 7, c. 48.—*Val. Max.* 8, c. 3.

Macrontichos. *Vid Dercoh.*

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Madaura, a town on the borders of Numidia and Gætulia, of which the inhabitants were called *Madaurenses*. It was the native place of Apuleius. *Apul. Met.* 11.

Mæander, a celebrated river of Asia Minor, rising near Celænæ, and flowing through Caria and Ionia into the Ægean Sea between Miletus and Priene, after it has been increased by the waters of the Marsyas, Lycus, Eudon, Lethæus, &c. It is celebrated among the poets, for its windings, which amount to no less than 600, and from which all obliquities have received the name of *Mæanders*. It forms in its course, according to the observations of some travellers, the Greek letters ε ζ ξ ς & ω, and from its windings Dædalus had the first idea of his famous labyrinth. *Ovid. Met.* 8, v. 145, &c.—*Virg. Æn.* 5, v. 254.—*Lucan.* 5, v. 208, l. 6, v. 471.—*Homer. Il.* 2.—*Herodot.* 2, c. 29.—*Cic. Pis.* 28.—*Strab.* 12, &c.—*Mela*, 1, c. 17. This river is called by the Turks the *Meinder*; but because they give the same name to the Cayster, they prefix to this the epithet *Boiuc* or *Great*, as to the smaller stream a name indicative of its inferiority.

Mæatæ, a people at the south of Scotland. *Dio.* 76, c. 12.

Mædi, a people of *Mædica*, a district of Thrace near Rhodope. *Liv.* 26, c. 25, l. 40, c. 21.

Mænălus, (*plur.* Mænala,) I. a mountain of Arcadia, sacred to the god Pan, and greatly frequented by shepherds. It received its name from Mænalus, a son of Lycaon. It was covered with pine trees, whose echo and shade have been greatly celebrated by all the ancient poets. *Ovid. Met.* 1, v. 216.—*Virg. G.* 1, v. 17. *Ecl.* 8, v. 24.—*Paus.* 8, c. 3.—*Strab.* 8.—*Mela*, 2, c. 3. "The modern name of this mountain is *Reino*. Dodwell says its height is considerable, and that it is characterized by the glens and valleys which intersect it, and are watered with numerous rivulets. It is connected on the east with mount Parthenius, and to the north with the hills of Orchomenus and Stymphalus." *Cram.*——II. A town of Arcadia.

Menus, a river of Germany, now called the *Mayne*, falling into the *Rhine* at *Mayence*.

Mæonia. *Vid. Lydia.* The Etrurians, as being descended from a Lydian colony, are often called *Mæonidæ*, (*Virg. Æn.* 11, v. 759.) and even the lake Thrasymenus in their country is called *Mæonius lacus*. *Sil. Ital.* 15, v. 35.

Mæotæ, a people of Asiatic Sarmatia.

Mæotis Palus, a large lake, or part of the sea between Europe and Asia, at the north of the Euxine, to which it communicates by the Cimmerian Bosphorus, now called the *Sea of Azoph* or *Zabach*. It was worshipped as a deity by the Massagetæ. It extends about 390 miles from south-west to north-east, and is about 600 miles in circumference. The Amazons are called *Mæotides*, as living in the neighbourhood. *Strab.*—*Mela*, 1, c. 1, &c.—*Justin.* 2, c. 1.—*Curt.* 5, c. 4.—*Lucan.* 2, &c.—*Ovid. Fast.* 3, el. 12. *ep. Sab.* 2, v. 9.—*Virg. Æn.* 6, v. 739.

Mesia sylva, a wood in Etruria, near the mouth of the Tiber. *Liv.* 1, c. 33.

Magna Græcia.—*Vid Græcia Magna.*

Magnēsia, I. a city of Lydia, surnamed from the Mæander, upon which it stood. This was a Grecian colony. It is now *Guzel-Hizar*, or the *Handsome Castle*.——II. Another in the same country, called Sypilia from its situation beneath mount Sypilus, on the Hermus, opposite the mouth of the Hyllus. In this city died Themistocles, an exile from his country, and dependant on the magnanimity and bounty of the Persian king. It is celebrated for his death, and for a battle which was fought there 187 years before the Christian era, between the Romans and Antiochus king of Syria. The forces of Antiochus amounted to 70,000 men according to Appian, or 70,000 foot and 12,000 horse according to Livy, which have been exaggerated by Florus to 300,000 men; the Roman army consisted of about 28 or 30,000 men, 2000 of which were employed in guarding the camp. The Syrians lost 50,000 foot and 4000 horse, and the Romans only 300 killed with 25 horse. It was founded by a colony from Magnesia in Thessaly.——III. A country on the eastern parts of Thessaly, at the south of Ossa. It was sometimes called *Æmonia* and *Magnes Campus*. The capital, was also called Magnesia. "The Greeks gave the name of Magnesia to that narrow portion of Thessaly which is confined between the mouth of the Peneus and the Pagasæan bay to the north and south, and between the chain of Ossa and the sea on the west and east. The people of this district were called Magnetes, and appear to have been in possession of it from the most remote period. They are also universally allowed to have formed part of the Amphictyonic body. The Magnesians submitted to Xerxes, giving earth and water in token of subjection. Thucydides leads us to suppose they were in his time dependant on the Thessalians; for he says, Μάγνητες καὶ οἱ ἄλλοι ὑπήκοοι Θετταλῶν. They passed, with the rest of that nation, under the dominion of the kings of Macedon, who succeeded Alexander, and were declared free by the Romans after the battle of Cynoscephalæ. Their government was then republican, affairs being directed by a general council, and a chief magistrate called Magnetarch. Mount Homole, the extreme point of Magnesia to the north, was probably a portion of the chain of Ossa; and celebrated by the poets as the abode of the ancient Centaurs and Lapithæ, and a favourite haunt of Pan.

Ceu, duo nubigenæ quum vertice montis ab alto
Descendunt Centauri, Homolen Othrymque nivalem
Linquentes cursu rapido. ÆN. VII. 674.

From Pausanias we learn that it was extremely fertile, and well supplied with springs and fountains. One of these was apparently the Libethrian fountain. Strabo says that mount Homole was near the mouth of the Peneus, and Apollonius describes it as close to the sea." *Cram.*——IV. a promontory of Magnesia in Thessaly. *Liv.* 37.—*Flor.* 3.—*Appian.*

Magon, a river of India falling into the Ganges. *Arrian.*

Majorca. *Vid. Baleares.*

Malēa, I. a promontory of Lesbos.——II. Another in Peloponnesus, at the south of Laconia. The sea is so rough and boisterous there, that the dangers which attended a voyage round it gave rise to the proverb of *Cum ad Maleam deflexeris obliviscere quæ sunt domi.* It is now Cape *St. Angelo* or *Malio*; according

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to Strabo there were 670 stadia from hence to Tænarum, including the sinuosities of the coast. *Cram.*—*Strab.* 8 and 9.—*Lucan.* 6, v. 58.—*Plut. in Arat.*—*Virg. Æn.* 5, v. 193.—*Mela*, 2, c. 3.—*Liv.* 21, c. 44.—*Ovid. Am.* 2, el. 16, v. 24, el. 11, v. 20.—*Paus.* 3, c. 23.

MALEVENTUM, the ancient name of Beneventum. *Liv.* 9, c. 27.

MALIA, a city of Phthiotis, near mount Œta and Thermopylæ. There were in its neighbourhood some hot mineral waters which the poet Catullus has mentioned. From Malia, a gulf or small bay in the neighbourhood, at the western extremities of the island of Eubœa, has received the name of the gulf of Malia, *Maliacum Fretum* or *Maliacus Sinus*. Some call it the gulf of Lamia from its vicinity to Lamia. It is often taken for the *Sinus Pelasgicus* of the ancients. *Paus.* 1, c. 4.—*Herodot.*

MAMERTĪNA, a town of Campania, famous for its wines.——A name of Messana in Sicily. *Martial.* 13, ep. 117.—*Strab.* 7.

MAMERTĪNI. *Vid.* Part II.

MANDĒLA, a village in the country of the Sabines, near Horace's country-seat. *Horat.* 1, ep. 18, v. 105.

MANDUBII, a people of Celtic Gaul, dependants of the Ædui. Their chief city was Alesia, and they occupied a part of the ancient dukedom of Burgundy, called *l' Auxois*, now *Département de la Côte d'Or*. Strabo is incorrect in representing them as adjacent to the Arverni, since they were separated from that people by a large portion of the Æduan territory. *Cæs. Bell. G.* 7, c. 78.

MANDURIA, a city of Calabria, near Tarentum, whose inhabitants were famous for eating dog's flesh. *Plin.* 2, c. 103.—*Liv.* 27, c. 15.

MANTINEA, a town of Arcadia, at the foot of mount Artemisius, on the borders of Argolis. The little river Ophis flowed beneath its walls. Mantinea consisted of a few small villages, which at an early period uniting, formed this city, for a long time the chief town of Arcadia. In history the Mantineans hold a conspicuous place for the wisdom of their institutions, and for the battles fought in their territory. After the Peloponnesian war, in which they had taken part with the Lacedæmonians, they fell into the displeasure of Sparta; and two wars, with an interval of some years between them, were the consequence. In the latter, the walls of the town were demolished, and the city, resolved into its primitive elements, formed again, instead of one united town, four smaller villages. At the same time it was compelled to change its republican institutions for others more consistent with the views of the Laconians. When Thebes began to assume, in the time of her generals Pelopidas and Epaminondas, an important attitude in the affairs of Greece, the Mantinæans, under the protection of that city, reunited their population and rebuilt their walls: another battle between the Thebans and the Spartans succeeded, in which Epaminondas lost his life, and which, taking its name from Mantinæa, has given to that city an immortal fame. From this time forward the policy of the people was indirect and timid in the convulsions which were preparing the way for the destruction of Greece; and the barbarous massacre of the Achæans who were garrisoned in their city, exciting the anger of Antigonus and the league, a chastisement was inflicted upon them equal to their perfidy. The city was taken, and the inhabitants were sold as slaves; and the name of Antigonea was assigned to it instead of its ancient title, to obliterate all memory of the guilty place. Under the Romans the place recovered a part of its splendour, enjoying the favour of the emperor Augustus, and afterwards of Hadrian, who restored the name of Mantinea. "The tomb of Arcas, who gave his name to all the country, was erected close to the temple of Juno, on a site called the altar of the Sun. The equestrian statue of Gryllus, the son of Xenophon, who eminently distinguished himself in the battle of Mantinea, was placed not far from the theatre. In the same quarter were situated the temples of Vesta and Venus Symmachia, the latter having been erected by the Mantineans in commemoration of the battle of Actium. There was also in this city a temple raised to Antinous, the favourite of Hadrian, by order of that emperor; it being pretended that the Bithynians, among whom Antinous was born, were descended from the Mantineans. A yearly festival and quinquennial games were also solemnized in honour of Hadrian's minion; and in a building near the gymnasium were deposited his statue, and several paintings, in which he was represented under the form of Bacchus." *Cram.*

MANTINŌRUM OPPIDUM, a town of Corsica, now supposed to be *Bastia*.

MANTUA, a town of Italy beyond the Po, founded about 300 years before Rome, by Blanor or Ocnus, the son of Manto. It was the ancient capital of Etruria. When Cremona, which had followed the interest of Brutus, was given to the soldiers of Octavius, Mantua also, which was in the neighbourhood, shared the common calamity, though it had favoured the party of Augustus, and many of the inhabitants were tyrannically deprived of their possessions. Virgil, who was among them, applied for redress to Augustus, and obtained it. *Strab.* 5. —*Virg. Ecl.* 1, &c. *G.* 3, v. 12. *Æn.* 10, v. 180.—*Ovid. Amor.* 3, el. 15. It is now *Mantova*, in English *Mantua*. This place is one of the greatest antiquity, not being, like other towns in that part of Italy, of Gallic origin. By Virgil, its founding is ascribed to the Tuscans, and though we are not called upon to acknowledge its debt to Manto, the daughter of Tiresias, according to the fancy of that poet and of the early Florentine who followed his tradition, we can have no hesitation in assigning to Mantua a Tuscan origin. It was situated on an island, or rather in a marsh occasioned by the waters of the Mincius, and was in antiquity by no means distinguished, being among the smaller towns of Gallia Cisalpina. The birth of Virgil alone ennobled it, however, in the eyes of the Romans of the empire; and in modern times, amid all the power and comparative splendour to which it arose, the name of Virgil appears to rank among the first of its glories. He was not born, however, within the city, but at Andes, a small village in the vicinity.

MĂRĂTHON, a village of Attica, 10 miles from Athens, celebrated for the victory which the 10,000 Athenians and 1000 Platæans, under the command of Miltiades, gained over the Persian

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army, consisting of 100,000 foot and 10,000 horse, or, according to Val. Maximus, of 300,000, or as Justin says, of 600,000, under the command of Datis and Artaphernes, on the 28th of Sept. 490 B. C. In this battle, according to Herodotus, the Athenians lost only 192 men, and the Persians 6,300. Justin has raised the loss of the Persians in this expedition, and in the battle, to 200,000 men. To commemorate this immortal victory of their countrymen, the Greeks raised small columns, with the names inscribed on the tombs of the fallen heroes. It was also in the plains of Marathon that Theseus overcame a celebrated bull, which plundered the neighbouring country. Erigone is called *Marathonia virgo*, as being born at Marathon. *Stat. 5, Sylv. 3, v. 74.—C. Nep. in Milt.—Herodot. 6, &c.—Justin. 2, c. 9.—Val. Max. 5, c. 3.—Plut. in Paral.—Paus. 2, c. 1.*

Marcianopŏlis, the capital of Lower Mœsia. It received its name in honour of the empress Marciana, and is now called by the inhabitants *Prebislaw*, or the *Illustrious City*. *D'Anville.*

Marcomanni, a German people, dwelling, when first known to the Romans, between the *Rhine* and the *Mayne*, in a part of that which now constitutes the Duchy of *Baden*. When the Roman arms began to threaten the extinction, or at least the subjugation, of all the border nations, the Marcomanni resolved to quit their dangerous seats, and crossing the Mœnus and the vast Hercynian forests, they drove the Boii from their possessions about the sources of the Albis (*Elbe*), and fixed their residence in that country. It however retained, and still retains, in the name of *Bohemia*, the appellation of the people thus expelled by the Marcomans. They proved powerful enemies to the Roman emperors. Augustus granted them peace, but they were afterwards subdued by Antoninus and Trajan, &c. *Paterc. 2, c. 109.—Tacit. Ann. 2, c. 46 and 62, G. 42.*

Mardi, a people of Persia, on the confines of Media. They were very poor, and generally lived upon the flesh of wild beasts. Their country in later times, became the residence of the famous assassins destroyed by Hulakou, the grandson of Zingis Khan. *Herodot. 1 and 3. —Plin. 6, c. 16.*

Mardia, a place of Thrace, famous for a battle between Constantine and Licinius. A. D. 315.

Mardus, a river of Media, falling into the Caspian Sea.

Mare Mortuum, called also, from the *bitumen* it throws up, the lake *Asphaltites*, is situate in Judæa, and near 100 miles long and 25 broad. Its waters are salter than those of the sea, but the vapours exhaled from them are not so pestilential as have been generally represented. It is supposed that the 13 cities, of which Sodom and Gomorrah, as mentioned in the Scriptures, were the capital, were destroyed by a volcano, and on the site a lake formed. Volcanic appearances now mark the face of the country, and earthquakes are frequent. *Plin. 5, c. 6.—Joseph. J. Bell. 4, c. 27.—Strab. 16, p. 764.—Justin. 36, c. 3.* "To the east of Judæa, two rude and arid chains of hills encompass, with their dark steeps, a long basin, formed in a clay soil, mixed with bitumen and rock salt. The water contained in this hollow is impregnated with a mixture of different saline matters, having lime, magnesia, and soda, for their base, partially neutralized with muriatic and sulphuric acid. The salt which they yield by evaporation is about one fourth of their weight. The asphalta, or bitumen of Judæa, rises from time to time from the bottom, floats on the surface of the lake, and is thrown out on the shores, where it is gathered for use. Formerly the inhabitants were in the practice of going out in boats or rafts to collect it in the middle of the lake. None of our travellers have thought of sailing on this lake, which would undoubtedly contribute to render their acquaintance with its phenomena more complete. We are told by the greater part of those who have visited it, that neither fish nor shells are to be found in it, that an unwholesome vapour is sometimes emitted by it, and that its shores, frightfully barren, are never cheered by the note of any bird. The inhabitants however, are not sensible of any noxious quality in its vapours; and the accounts of birds falling down dead in attempting to fly over it are entirely fabulous. We are taught to believe that the site of the *Dead Sea* was once a fertile valley, partly resting on a mass of subterranean water, and partly composed of a stratum of bitumen; that a fire from heaven kindled these combustible materials, the fertile soil sunk into the abyss beneath, and that Sodom and Gomorrah, and other cities of the plain, probably built of bituminous stones, were consumed in the tremendous conflagration. In this manner the amateurs of physical geography contrive a scientific explanation of those awful changes of which, according to the Scriptures, this place was once the scene." *Malte-Brun.*

Mareōtis lacus, a bay of the Mediterranean, through which the Nile, at one of its mouths, discharged itself into that great inland sea. "To the south of Alexandria is lake Mareotis. For many ages this lake was dried up; for though the bed is lower than the surface of the ocean, there is not sufficient rain to keep up any lake in that country in opposition to the force of perpetual evaporation. But in 1801, the English, in order to circumscribe more effectually the communications which the French army in the city of Alexandria maintained with the surrounding country, cut across the walls of the old canal which had formed a dyke, separating this low ground from lake Maadie, or the lake of Aboukir on the east. In consequence of this easy operation, the water had a sudden fall of six feet, and the lake of Mareotis, which had so long disappeared, and the site of which had been occupied partly by salt marshes, partly by cultivated lands, and even villages, resumed its ancient extent. This modern inundation from the sea, indeed, is much more extensive than the ancient lake Mareotis, occupying, probably, four times its extent." *Malte-Brun.*

Margiana, a part of the empire of the Persian kings, belonging to Media, and afterwards attached to the kingdom of Parthia. On its borders were the countries of Bactriania, Aria, Parthia, and Hyrcania, with Sogdiana beyond its northern boundary, which was formed by the Oxus. The Margus, which flowed from the borders of Bactriana through the whole extent of this province, imparted to it the name of Mar

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giana. All this country forms at present but a part of the district of *Khorason*. It was uncommonly fertile, and produced the most excellent wines, the grapes being of the finest quality and of the largest size. The vines are so uncommonly large, that two men can scarcely grasp the trunk of one of them. *Curt.* 7, c. 10. —*Ptol.* 5.

Margus, I. a river of Mœsia, falling into the Danube, with a town of the same name, now *Kastolatz*.——II. Another in Asia, now the *Marg-ab*. Rising in the mountains of Bactriana, this river flows through the greater part of Margiana towards the Ochus, but before it reaches that river, after having passed the capital, it is said to be absorbed in the sands that overspread those parts of Asia.

Mariānæ Fossæ, a town of Gaul Narbonensis, which received its name from the *dyke* (*fossa*) which Marius opened thence to the sea. *Plin.* 3, c. 4.—*Strab.* 4.

Mariandynum, a place in Bithynia, where the poets feigned that Hercules dragged Cerberus out of hell. *Dionys.*—*Ptol.* 5, c. 1.—*Mela*, 1, c. 2 and 19, l. 2, c. 7.

Marianus mons, now *Sierra Morena*, a ridge of mountains in Spain, dividing Bætica from Lusitania and Tarraconensis. It joins the Orospeda mons at the springs of the Anas; Caput-Anæ and the Batis also rise in that part in which those mountain ranges join one another. The Marianus now separates *Castile* from *Andalusia*.

Marisus, a river of Dacia, emptying into the Tibiscus. In modern geography it belongs, for the former part of its course, to *Transylvania*, and for the latter forms the boundary line between the *Bannot* on the south and *Hungary* on the north. It is now the *Maros*.

Marmārica. *Vid. Marmaridæ.*

Marmărĭdæ, the inhabitants of that part of Libya called *Marmarica*, between Cyrene and Egypt. They were swift in running, and pretended to possess some drugs or secret power to destroy the poisonous effects of the bite of serpents. *Sil. It.* 3, v. 300, l. 11, v. 182.—*Lucan.* 4, v. 680, l. 9, v. 894.

Marmarĭon, a town of Eubœa, whence Apollo is called *Marmarinus*. *Strab.* 10.

Maronēa, a city of the Cicones, in Thrace, near the Hebrus, of which Bacchus was the chief deity. The wine was always reckoned excellent, and with it, it was supposed, Ulysses intoxicated the Cyclops Polyphemus. *Plin.* 14, c. 4.—*Herodot.*—*Mela*, 2, c. 4.—*Tibull.* 4, el. 1, v. 57.

Marpesus, a mountain of Paros, abounding in white marble. The quarries are still seen by modern travellers. *Virg. Æn.* 6, v. 471.—*Plin.* 4, c. 12, l. 36, c. 5.

Marrucīni. "The Marrucini occupied a narrow slip of territory on the right bank of the river Aternus, between the Vestini to the north, and the Frentani to the south, and between the Peligni and the sea towards the west and east. Cato derived their origin from the Marsi. Like that people, they were accounted a hardy and warlike race, and with them they made common cause against the tyranny of Rome. An idea may be formed of the population and force of the several petty nations which may be classed together in this part of Italy, from a statement of Polybius, where that historian, when enumerating the different contingents which the allies of the Romans were able to furnish about the time of the second Punic war, estimates that of the Marsi, Marrucini, Vestini, and Frentani, at 20,000 foot and 4000 horse." *Cram.*

Marruvium, the chief town of the Marsi, in the country of the Sabines. It stood upon the shore of the celebrated Fucine lake.

Marsi, a nation of Germany, who afterwards came to settle near the lake Fucinus in Italy, in a country checkered with forests abounding with wild boars and other ferocious animals. They at first proved very inimical to the Romans, but, in process of time, they became their firmest supporters. They are particularly celebrated for the civil war in which they were engaged, and which from them has received the name of the *Marsic* war. The large contributions they made to support the interest of Rome, and the number of men which they continually supplied to the republic, rendered them bold and aspiring; and they claimed, with the rest of the Italian states, a share of the honour and privileges which were enjoyed by the citizens of Rome, B. C. 91. The petition, though supported by the interest, the eloquence, and the integrity of the tribune Drusus, was received with contempt by the Roman senate; and the Marsi, with their allies, showed their dissatisfaction by taking up arms. Their resentment was increased when Drusus, their friend at Rome, was murdered by the means of the nobles; and they erected themselves into a republic, and Corfinium was made the capital of their new empire. A regular war was now begun, and the Romans led into the field an army of 100,000 men, and were opposed by a superior force. Some battles were fought, in which the Roman generals were defeated, and the allies reaped no inconsiderable advantages from their victories. A battle, however, near Asculum, proved fatal to their cause, 4000 of them were left dead on the spot, their general, Francus, a man of uncommon experience and abilities, was slain, and such as escaped from the field perished by hunger in the Appenines, where they had sought a shelter. After many defeats and the loss of Asculum, one of their principal cities, the allies, grown dejected, and tired of hostilities which had already continued for three years, sued for peace one by one, and tranquillity was at last re-established in the republic, and all the states of Italy were made citizens of Rome. The armies of the allies consisted of the Marsi, the Peligni, the Vestini, the Hermini, Pompeiani, Marcini, Picentese, Venusini, Frentani, Apuli, Lucani, and Samnites. The Marsi were greatly addicted to magic. The German Marsi, from whom these people were descended according to common report, after emigrating from the margin of the Lupia, inhabited the banks of the *Weser* in the vicinity of the Cherusci, and were altogether undistinguished in history. *Horat.* ep. 5, v. 76, ep. 27, v. 29.—*Appian.*—*Val. Max.* 8.—*Paterc.* 2.—*Plut. in Sert. Mario*, &c.—*Cic. pro Balb.*—*Strab.*—*Tacit. Ann.* 1, c. 50 and 55. *G.* 2.

Marsigni, a barbarous people, between the sources of the *Oder* and the *Elbe*, in that part of Germany which is now *Silesia*, north of the Quadi and the Marcomanni.

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Marsyas, I. a river of Phrygia emptying into the Mæander. The confluence of these rivers was a little below the town of Celænæ. *Liv.* 38, c. 13.—*Ovid. Met.* 2, v. 265.—*Lucan.* 3, v. 208.——II. Another in Syria, rising in the east of the mountains which form the chain of Libanus, and falling into the Orontes opposite to Apamea.

Martis aqua, water at Rome, celebrated for its clearness and salubrity. It was conveyed to Rome, at the distance of above 30 miles, from the lake Fucinus, by Ancus Martius, whence it received its name. *Tibull.* 3, el. 7, v. 26.—*Plin.* 31, c. 3, l. 36, c. 15.

Marus, (*the Morava,*) a river of *Germany*, which separates modern *Hungary* and *Moravia*. *Tacit. Ann.* 2, c. 63.

Massæsylii, a people of Numidia, on the side of Mauretania. It was this part of Numidia that Syphax ruled over, and which was united on his death to the other portion over which Massinissa had authority. The promontory Tretum, now *Sebdaruz*, or *the Seven Capes*, divided these two districts, which afterwards constituted the kingdom of Numidia. *Vid. Massyla.*

Masca, a river of Mesopotamia, emptying into the Euphrates between the mouth of the Chaboras and the borders of Arabia, near the town of Corsote. It might be possible to display a great deal of learning in fixing the precise situation of the mouth of this river; but as it is of very little importance in the history of ancient times, and as the difference of a mile or two in the description of its course affects in no degree the accuracy of our conclusions in regard to any fact in ancient history, we shall not enter into an examination of its various bendings, nor attempt to prove with Mannert, that its confluence with the Euphrates was within a mile less to the west of Anatho than D'Anville has placed it. (See Lemp. Class. Dict. 6th Am. ed. in which all these points are learnedly discussed.) The name of Masca is applied to this river by Xenophon, but Ptolemy calls it the Saocoras. It is now designated as the *Wadal Geboa.*

Massăgĕtæ. "We find no name more considerable in Scythia than that of *Massagetæ*, which may be interpreted the Great Getes, by the signification of the initial syllables. The primitive and principal dwelling of the Massagetes was beyond the Iaxartes, or Araxes, according to Herodotus; and in the vicinity of the moor which the same river forms, according to Strabo. And if we find this name in other countries, as in those of the Alans, and the Huns, of a different race, the diffusion of it was owing to the celebrity that it acquired in Scythia." *D'Anville.* The name of Massagetæ disappears in the first centuries of Christianity. They had no temples, but worshipped the sun, to whom they offered horses, on account of their swiftness. When their parents had come to a certain age, they generally put them to death, and eat their flesh mixed with that of cattle. *Horat.* 1, od. 35, v. 40.—*Dionys. Per.* 738.—*Herodot.* 1, c. 204.—*Strab.* 1.—*Mela*, 1, c. 2.—*Lucan.* 2, v. 50.—*Justin.* 1, c. 8.

Massicus, a mountain of Campania, near Minturnæ, famous for its wine, which even now preserves its ancient character. *Plin.* 14, c. 6.—*Horat.* 1, od. 1, v. 19.—*Virg. G.* 2, v. 143.

Massilia, a maritime town of Gallia Narbonensis, now called *Marseilles.* It is celebrated for its laws, its fidelity to the Romans, and for its being long the seat of literature. It acquired great consequence by its commercial pursuits during its infancy, and even waged war against Carthage. By becoming the ally of Rome, its power was established; but in warmly espousing the cause of Pompey against Cæsar, its views were frustrated, and it was so much reduced by the insolence and resentment of the conqueror, that it never after recovered its independence and warlike spirit. *Herodot.* 1, c. 164.—*Plin.* 3, c. 4.—*Justin.* 37, &c.—*Strab.* 1.—*Liv.* 5, c. 3.—*Horat.* ep. 16.—*Flor.* 4, c. 2.—*Cic. Flac.* 26. *Off.* 2, 8.—*Tacit. Ann.* 4, c. 44. *Agr.* 4. This city, almost equally celebrated in antiquity and by the moderns, owed its origin to the Asiatic Greeks of Phocæa, who, fleeing from the threatening power and oppression of the Persians, brought among the savage Gauls the civilization and enterprise of Greece. Five hundred years before the Christian era, and about the period of the Gallic invasion of Italy, while Rome yet acknowledged the rule of the Tarquins, these bold and adventurous colonists fixed themselves among the Salyes, the fiercest people of the Gauls, as yet unattempted in the strength and independence of their native land. The natural harbour of Massilia was not calculated to afford convenient moorings to all the vessels which the great trade of the place invited to its port. The Massilians were early celebrated for their arts and letters, and not less so for the excellence of their laws and the justness with which they were executed. As their soil was not fertile, they very soon directed their attention therefore rather to commerce than to agricultural pursuits; and a number of colonies in Hispania and elsewhere, which owed their origin to the Phocæans of Marseilles, attested the spirit and prosperous enterprise of the Massilians.

Massyli, a people of Numidia, on the east of the Massæsyli, and west of Africa properly so called. When Massinissa, their king, upon the death of Syphax possessed himself of the country of the Massæsyli lying on the west, the united region constituted one kingdom under the name of Numidia. Thus joined they formed the territory of Jugurtha, so celebrated for the war which he waged with the Romans. *Vid. Masæsylii.* When the *Massyli* went on horseback, they never used saddles or bridles, but only sticks. Their character was warlike, their manners simple, and their love of liberty unconquerable. *Liv.* 24, c. 48, l. 28, c. 17, l. 29, c 32.—*Sil.* 3, v. 282, l. 16, v. 171.—*Lucan.* 4, v 682.—*Virg. Æn.* 4, v. 132.

Mastramela, a lake near Marseilles, *mer d. Martegues. Plin.* 3, c. 4.

Matisco, a town of the Ædui in Gaul, now called *Macon.*

Matrŏna, a river of Gaul, now called the *Marne*, falling into the Seine. This river, which, in modern geography, belongs for the most part to *Champaigne*, the departments of *Marne* and *Seine et Marne*, in the time of the Gauls divided many tribes, and rising on the confines of the territory that belonged to the Lingones, separated the Belgic population from the Celtic through the whole of its course, till

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its confluence with the Seine near Lutetia Parisiorum, the city of *Paris*.

Mattiaci, a German people on the borders of the *Rhine*, belonging to the Catti, but early in alliance with Rome. Their southern limit may be generally described by the course of the *Mayne* towards its mouth, and the Mattiaci Fontes, above the confluence of the two rivers along which their possessions extended, may be considered as one of their principal places. This town is now called *Wisbaden* in *Hesse*, as were the greater part of the lands of the Mattiaci. Mattium, supposed to be the same as *Marpurg*, appears to have been their capital, and is sometimes called the capital of all the Cattian people. *Tacit. de Germ.* 29. *An.* 1, c. 56.

Mauretania, an extensive region of Africa, upon the sea coast of the north. The Mediterranean bounded it upon this side; upon the east was Numidia; the vast Getulian deserts lay upon its borders on the south; and the open ocean washed it on the west. These boundaries enclose the modern kingdoms of *Morocco* and *Fez*. To this was added a part of Numidia, when all the coast of Africa was reduced into the form of a province or provinces of the empire. In the reign of Claudius, Mauretania was divided into two parts; the western, extending from the ocean to the river Molochath, and formed of what might be considered the proper and original Mauretania, was denominated Tingitana, from Tingis, its capital; and the eastern portion, reaching from the same river to the Ampsagas on the borders of the diminished Numidia, received the surname of Cæsariensis, from the city of Cæsaria, which, until it received this name from Juba in honour of Augustus, had been called Iol. At a still later period, the interior of Mauretania Cæsariensis was erected into a separate province under the title of Sitifensis, from the capital city of Sitifi. On the division of the empire into east and west Mauretania, Tingitana constituted a part of one of the Spanish provinces. "The expulsion of the Vandals from Spain put the Goths also in possession of the province of Tingitana; the commandant of which, under the last king of the Visigoths, in vengeance of a private injury, introduced the Maures into that kingdom about the beginning of the eighth century. The western situation of this extremity of Africa, procured it from the Arabs the name of Garb, from an appellative in their language; the province of Tingitana corresponding nearly with the kingdom of *Fez*." *D'Anville*. In the time of the Romans, the whole of this coast was thickly lined with populous cities, the inhabitants of which, though partly civilized, lived not according to the usages of Roman society. It is now inhabited by the African Moors, who retain no vestiges of even the partial civilization of the former occupants of their country. Mauretania was also called Maurusia.

Mauri, the inhabitants of Mauretania. Every thing among them grew in greater abundance and greater perfection than in other countries. *Strab.* 17.—*Martial.* 5, ep. 29, l. 12, ep. 67.—*Sil. Ital.* 4, v. 569, l. 10, v. 402.—*Mela*, 1, c. 5, l. 3, c. 10.—*Justin.* 19, c. 2.—*Sallust. Jug.*—*Virg. Æn.* 4, v. 206.

Maurusi, the people of Maurusia, a country near the columns of Hercules. It is also called Mauretania. *Vid. Mauretania. Virg. Æn.* 4, v. 206.

Maxica. *Vid. Cæsarea.*

Mazaxes, (sing. *Mazax*,) a people of Africa, famous for shooting arrows. *Lucan.* 4, v. 681.

Mazĕras, a river of Hyrcania, falling into the *Caspian Sea*. *Plut.*

Mazices, and Mazyes, a people of Libya, inhabiting the country in the vicinity of the Oases.

Media, a country of Asia. Media, properly so called, was separated from Armenia by the Araxes on the north, the province of Asia extended from its eastern boundary, Assyria lay upon its west, and Persis and Susiana bordered on it towards the south. On the north, the mountain regions of this country west of Armenia, were washed by the waters of the Caspian Sea. The modern *Irak*, distinguished, according to D'Anville, by the surname of Ajami or the *Persian Irak*, corresponds to the country contained within these limits. "The vast province of Irak-Adjemi, which nearly corresponds to the Great Media of the ancients, takes its name from the first founder of the Persian monarchy; the Djemshid of the Orientalists, and the Achæmenes of the Greeks. If *shid* and *menes* are considered terminations, these two words may be reduced to one root, *Adjem* or *Achem*. With the Arabians *Irak* signifies Babylonia, and *Adjemi* is their name for the Persians. The name of the province, therefore, means Persian Babylonia. This province occupies the greater part of the central plateau of Persia," (*Malte-Brun*,) and its description is comprehended in its name of the *great salt desert*. But Media, in the widest extent of its empire, was not so circumscribed, and extending on the west almost to the Halys, and on the south over Persia, it formed one of the distinguished monarchies of the early ages of antiquity. It should be observed that the history of Media, with which we are acquainted, refers but to the later period of her people, who, at a much earlier period, and probably in regions farther to the east, had exercised a controlling power over the affairs of Asia. In effect, the two series of Median kings, preserved by Herodotus and Xenophon on one hand, and by Ctesias on the other, offer little in common, and seem to refer to different dynasties or different empires. For a long time, however, the Medes were subject to the Assyrians, and their country formed a small portion of the wide empire of the Assyrian kings. The principal division of Media was into Atropatena contiguous to Armenia and Media proper, consisting of the minor districts of Choromethrene, Artacene, &c. on the more southern boundaries. "Atropatena," says Heylin, "is that part of Media which lieth between mount Taurus and the Caspian Sea." This represents the mountainous and barren parts of Media, and its capital Gasa or Gazaca still bears among the Armenians the name of *Gauzak*. This region, in the language of the old English antiquarian so often cited, was a "barren, cold inhospitable country; and for that reason allotted for the dwelling of so many of the captive Israelites, brought hither by Salmanassar when he conquered that country." South of the mountains commences the fertile tract; and here, in the capital city of Ecbatana,

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the kings of Persia, when in their turn they became lords of Media, were accustomed to take up their summer residence. The name of Media is of great antiquity, and modern writers, who please themselves in finding the origin of nations among the immediate posterity of Noah, refer it to Madai, the son of Japhet and grandson of the first great patriarch. In comparatively recent times, that is to say, within a a century or two of our era, the countries of Hyrcania and Parthia were cut off from the north-eastern parts of Media, and formed, long after she had ceased to exist as a nation, a powerful and independent state. The principal mountains of this country were the Orontes, the Coronus, the Zagros which bounded it towards Assyria, and the Bagoas which lay on the borders of Aria. These were all but ramifications of the great Taurus range, which are here disjointed, and point in every direction, intersecting the country with great irregularity. From these mountains flow the chief rivers which water the whole face of Media; the Mardus or Amardus, which falls into the Caspian Sea; the Eulæus or Choaspes, which belongs to Persia and falls into the Tigris near Apamea, with many smaller streams that irrigate the parts of Media not covered by the salt deserts which lay waste so many tracts of Asia. The province of Media was first raised into a kingdom by its revolt from the Assyrian monarchy, B. C. 820; and, after it had for some time enjoyed a kind of republican government, Deioces, by his artifice, procured himself to be called king, 700 B. C. After a reign of 53 years he was succeeded by Phraortes, B. C. 647; who was succeeded by Cyaxares, B. C. 625. His successor was Astyages, B. C. 585, in whose reign Cyrus became master of Media, B. C. 551; and ever after the empire was transferred to the Persians. The Medes were warlike in the primitive ages of their power, they encouraged polygamy, and were remarkable for the homage which they paid to their sovereigns, who were styled king of kings. This title was afterwards adopted by their conquerors, the Persians, and was still in use in the age of the Roman emperors. *Justin.* 1, c. 5.—*Herodot.* 1, &c.—*Polyb.* 5 and 10.—*Curt.* 5, &c.—*Diod. Sic.* 13.—*Ctesias.*

MEDIOLANUM, I. now *Milan*, a city of the Insubres in Gallia Cisalpina. It was situated on the Lambrus, near its source, in the valley of the Ticinus and the Addua, in a country abundantly fertile and conveniently situated on the Po, the medium of communication and commerce for the north of Italy with all the people of the southern coast. But, though supposed to have been early a capital city of those Gauls by whom it had been built, and though thus advantageously situated, Mediolanum is scarcely mentioned in history during the early ages of Rome. "This city is named for the first time in history by Polybius, in his account of the Gallic wars. The capture of it by Cn. Scipio and Marcellus was followed by the submission of the Insubres. In Strabo's time it was considered as a most flourishing city. But its splendour seems to have been the greatest in the time of Ausonius, who assigns to it the rank of the sixth town in the Roman empire. Procopius, who wrote a century and a half later, speaks of Mediolanum as one of the first cities of the west, and as inferior only to Rome in population and extent." *Cram.* With the fall, however, of the empire, commence the fortunes of *Milan*. For a long time, when the name of Italy became to signify more particularly the northern parts, as it was in a great measure confined to the territories of the *Lombard* king, the bishop of *Milan* was dignified by the title of Metropolitan of the diocess of Italy; and as the first city of the Lombard kingdom, in proportion to the diminution of the imperial power and of the Exarch's authority, this city became to hold the place and honours of the first town in Italy.——II. Aulercorum, a town of Gaul, now *Evereux* in Normandy. ——III. Santonum, another, now *Saintes*, in Guienne.

MEDIOMATRICI, a powerful and widely extended people of Gallia Belgica. Their country corresponded nearly to the province of *Lorraine*, in that part which constitutes the department *de la Moselle*. They were surrounded on the north by the Treviri, on the east by the Nemetes and Triboci, and on the south by the Leuci, reaching to the division of Belgica 2d on the west. The chief town of this people was Divodurum, *Metz*.

MEDITERRANEUM MARE, the great inland sea that lies between Europe and Africa, having the former on the north and the latter on the south, and washing the western shores of Asia on the east. It receives its names from its situation *medio terræ*, situate in *the middle of the land*. The word Mediterranean does not occur in the classics; but it is sometimes called *internum, nostrum*, or *medius liquor*, and is frequently denominated in Scripture the *Great* Sea. The first naval power that ever obtained the command of it, as recorded in the fabulous epochs of the writer Castor, is Crete under Minos. Afterwards it passed into the hands of the Lydians, B. C. 1179; of the Pelasgi, 1058; of the Thracians, 1000; of the Rhodians, 916; of the Phrygians, 893; of the Cyprians 868; of the Phœnicians, 826; of the Egyptians, 787; of the Milesians, 753; of the Carians, 734; and of the Lesbians, 676, which they retained for 69 years. *Horat.* 3, od. 3, v. 46.—*Plin.* 2, c. 68.—*Sallust. Jug.* 17.—*Cæs. B. G.* 5, c. 1.—*Liv.* 26, c. 42. "The *Strait of Gibraltar* leads into the Mediterranean, that series of inland seas equally interesting from their situation, their physical character, and historical celebrity. The first basin of the Mediterranean terminates at *Cape Buono* and the *Strait of Messina*. It is divided into two unequal parts by Corsica and Sardinia; but the gulfs of *Genoa* and *Lyons* are the only places that are at present generally designated. The depth of the basin is about a thousand or fifteen hundred fathoms near the shores where the sea washes the base of the Pyrenees, the Alps, and the Appenines. The eastern part may be denominated the Italian Sea: numerous volcanic islands, such as the *Lipari*, *Pentia*, and many others are scattered over it; and all of them are connected with the same subterraneous fires that rise from Etna and Vesuvius. The second basin is nearly twice as large, but very few islands or rocks have been observed on it. It extends from the coasts of Sicily and Tunis to the shores of Syria and Egypt, and forms in the north two separate basins renowned in history and well adapted to excite the attention of the

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physical geographer. The first is the *Adriatic*; its bed, if carefully examined, appears to be composed of marble and lime mixed with shells. The second is the Archipelago or *White Sea* of the Turks, its numerous and picturesque islands are all of volcanic origin. The gulf the Great Syrtes on the south penetrates into Africa; its sandy coasts are lower than most others in the Mediterranean; its vast marshes in the midst of moving sands are of variable extent, and seem to confound the limits of the land and sea. But the most remarkable basin in the Mediterranean is without doubt that of the *Black Sea*. Its entrance is formed by the strait of the *Dardanelles*, the Propontis or the sea of Marmora, and the Bosphorus or the narrow channel of Constantinople. It is fed by the greatest rivers in central Europe, and receives, by the strait of *Caffa* or the Cimmerian Bosphorus, the turbid waters of the Palus-Mæotis, which the moderns have so inaccurately denominated the *Sea of Azoph*. Such are at present the limits of those inland seas which separate Europe from Asia and Africa, and facilitate the communication between the ancient continents. It is not perhaps improbable that a former strait, gradually obstructed in the course of ages by the gravel and alluvial deposits from the torrents of Caucasus, connected, long after the last physical revolutions that happened in our globe, the *Sea of Azof*, and consequently the *Black Sea*, with the *Caspian*. The deep waters in the Mediterranean arrive chiefly from the Nile, the *Danube*, the *Dnieper*, and other rivers that enter the Black Sea; and also from the *Po*, the *Rhone*, and the *Ebro*. Thus it receives the torrents formed by the melting of the snow in Abyssinia, *Switzerland*, Caucasus, and mount Atlas. But although its feeders are so abundant, it has been generally believed that the quantity of water which enters the Mediterranean from the Atlantic is greater than that discharged from it into the same ocean. It has been alleged, in support of this supposition, that a constant and large current flows into the middle, of the strait at Gibraltar, whilst only two feeble and lateral currents issue from it. But that apparent influx of the ocean is to be attributed to the pressure of a greater fluid mass on a smaller body of water; a pressure, which, from the force of its impulsion, must necessarily displace the upper strata in the lesser mass. If an anchor be cast in the strait, a lower current may be discovered, which carries to the ocean the superfluous water of the interior sea. The principal motion of the Mediterranean is from east to west, but the reaction of its water against the coast occasions several lateral and adverse currents. The straits too, from their position, give rise to many very variable currents. Those near *Cape Pharo* in Messina or the Charybdis of the ancients and the Euripus between the continent and the island of Negropont, are the most remarkable. The tides are in most places hardly perceptible, but they may be observed in the Adriatic and in the gulf of the Syrtes." *Malte-Brun.*

"Medma, or Mesma, a town in the country of the Brutii on the coast, situated by the right bank of the river *Mesima*. It was a city of some importance and of Greek origin; having been colonized by the Locrians, together with Hipponium. According to Strabo, it derived its name from a great fountain in its vicinity. In Pliny it is written corruptly Medua. Antiquaries report that the ruins of this city are to be seen between Nicotera and the river *Medama*, but nearer to the latter." *Cram.*

Medoacus. *Vid. Meduacus.*

Meduacus, two rivers of Venetia, (*Major*, now *Brenta*, and *Minor*, now *Backiglione*,) falling near Venice into the Adriatic Sea. *Plin.* 3, c. 16.—*Liv.* 10, c. 2.

Meduana, a river of Gaul, flowing into the Ligeris, now the *Mayne*. *Lucan.* 1, v. 438.

Megalia, a small island of Campania, near Neapolis. *Stat.* 2, *Sylv.* v. 80.

Megalopŏlis. "Megalopolis, the most recent of all the Arcadian cities, and also the most extensive, was situated in a wide and fertile plain watered by the Helisson, which flowed from the central parts of Arcadia, and nearly divided the town into two equal parts. Pausanias informs us that the Arcadians, having, by the advice of Epaminondas, resolved on laying the foundations of a city which was to be the capital of the nation, they deputed ten commissioners, selected from the principal states, to make the necessary arrangements for conducting the new colony. This event took place in the 102d Olympiad, or 370–1 B. C. The territory assigned to Megalopolis was extensive, since it reached as far as the little states of Orchomenus and Caphyæ on the north-east, while to the south and south-west it adjoined Laconia and Messenia. Diodorus affirms that the city contained about 15,000 men capable of bearing arms, according to which calculation we may compute the whole population at 65,000. The Megalopolitans experienced no molestation from the Lacedæmonians as long as Thebes was powerful enough to protect them; but on the decline of that city, and when also it became engaged in the Sacred war against the Phocians, they were assailed by the Spartans, who endeavoured to obtain possession of their town; these attacks were however easily repulsed by the aid of the Argives and Messenians. To the Athenians the Megalopolitans were likewise indebted for their protection against the attempts of Sparta, as well as their assistance in settling some dissensions in their republic, which had led to the secession of several townships that originally contributed to the foundation of the city. In order to strengthen themselves still further against the Lacedæmonians, they formed an alliance with Philip, son of Amyntas, who conciliated the favour of the Arcadians not only towards himself, but towards all his successors. On the death of Alexander, Megalopolis had to defend itself against the army of Polysperchon, who was engaged in war with Cassander. This general vigorously assaulted the city; but, owing to the bravery of the inhabitants headed by Damis, who had served under Alexander, his attacks were constantly repulsed. Subsequently we find Megalopolis governed by tyrants, the first of whom was Aristodemus of Phigalea, whose excellent character obtained for him the surname of Χρηστός. Under his reign the Spartans again invaded Megalopolis, but were defeated after an obstinate conflict, Acrotatus, the son of Cleomenes, who commanded their army, being among the slain. Some time after the death of Aristodemus,

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the sovereignty was again usurped by Lydiades, a man of ignoble birth, but of worthy character, since he voluntarily abdicated his authority for the benefit of his countrymen, in order that he might unite them with the Achæan confederacy. At this time Megalopolis was assailed for the third time by the Spartans; who, having defeated the inhabitants, laid siege to the town, of which they would have made themselves masters but for a violent wind which overthrew and demolished their engines. Not long, however, after this failure, Cleomenes the son of Leonidas, in violation of the existing treaty, surprised the Megalopolitans by night, and putting to the sword all who offered any resistance, destroyed the city. Philopœmen, with a considerable part of the population, escaped into Messenia. Megalopolis was restored by the Achæans after the battle of Sellasia; but it never again rose to its former flourishing condition. The virtues and talents of its great general Philopœmen added materially to its celebrity and influence in the Achæan councils, and after his death its fame was upheld by the abilities of Lycortas and Polybius, who trod in the steps of their gifted countryman, and were worthy of sharing in the lustre which he had reflected on his native city. In the time of Polybius, Megalopolis was fifty stadia in circumference, but its population was only equal to half that of Sparta, and when Strabo wrote it was so reduced, that a comic poet was justified in saying,

Ἔρημία μεγάλη ἐστὶν ἡ Μεγαλόπολις.

Pausanias informs us, that it was divided into two parts by the river Helisson. The village of *Sinano* has been built on the site and amidst the ruins of Megalopolis. Mr. Dodwell informs us, 'that part of the theatre still remains, but the seats are covered with earth, and overgrown with bushes.'" *Cram.*

Megara, I. the capital of Megaris. "Tradition, as Pausanias affirms, represented Megara as already existing under that name in the time of Car the son of Phoroneus, while others have derived it from Megarus, a Bœotian chief, and son of Apollo or Neptune. Car was succeeded by Lelex, who, as it was reported, came from Ægypt, and transmitted his name to the ancient race of the Leleges, whom we thus trace from the Achelous to the shores of the Saronic gulf. Lelex was followed by Cleson and Pylas, who abdicated his crown in favour of Pandion, the son of Cecrops king of Athens, by which event Megaris became annexed to the latter state. Nisus, the son of Pandion, received Megaris as his share of his father's dominions. The history of this prince and his daughter Scylla, as also the capture of Megara by Minos, are found in all the mythological writers of Greece; but Pausanias observes that these accounts were disowned by the Megareans. Nisus is said to have founded Nisæa, the port of Megara; whence the inhabitants of that city were surnamed Nisæi, to distinguish them from the Megareans of Sicily, their colonists. Hyperion, the son of Agamemnon, according to Pausanias, was the last sovereign of Megara; after his death, the government, by the advice of an oracle, became democratical. As a republic, however, it remained still subject to Athens; Strabo indeed affirms that, till the reign of Codrus, Megaris had always been included within the limits of Attica; and he thus accounts for Homer's making no special mention of its inhabitants from his comprehending them with the Athenians under the general denomination of Ionians. In the reign of Codrus, Megara was wrested from the Athenians by a Peloponnesian force; and a colony having been established there by the Corinthians and Messenians, it ceased to be considered as of Ionian origin, but thenceforth became a Dorian city, both in its language and political institutions. The pillar also which marked the boundaries of Ionia and Peloponnesus was on that occasion destroyed. The Scholiast of Pindar informs us that the Corinthians at this early period, considering Megara as their colony, exercised a sort of jurisdiction over the city. Not long after, however, Theagenes, one of its citizens, usurped the sovereign power by the same method apparently which was afterwards adopted by Pisistratus at Athens. Plutarch informs us that he was finally expelled by his countrymen; after which event a moderate republican form of government was established, though afterwards it degenerated into a violent democracy. This should probably be considered as the period of Megara's greatest prosperity, since it then founded the cities of Selymbria, Mesembria, and Byzantium on the shores of the Euxine, and Megara Hyblæa in Sicily. It was at this time also that its inhabitants were engaged in war with the Athenians on the subject of Salamis, which, after an obstinate contest, finally remained in the hands of the latter. The Megareans fought at Artemisium with twenty ships, and at Salamis with the same number. They also gained some advantage over the Persians, under Mardonius, in an inroad which he made into their territory, and lastly, they sent 3000 soldiers to Platæa, who deserved well of their country in the memorable battle fought in its plains. After the Persian war, we find Megara engaged in hostilities with Corinth, and renouncing the Peloponnesian confederacy, to ally itself with Athens. This state of things was not, however, of long duration, for the Corinthians, after effecting a reconciliation with the oligarchical party in Megara, persuaded the inhabitants to declare against the Athenians, who garrisoned their city. These were presently attacked and put to the sword, with the exception of a small number who escaped to Nisæa. The Athenians, justly incensed at this treacherous conduct, renounced all intercourse with the Megareans, and issued a decree excluding them from their ports and markets; a measure which appears to have been severely felt by the latter, and was made a pretence for war on the part of their Peloponnesian allies. Megara was, during the Peloponnesian war, exposed, with the other cities of Greece, to the tumults and factions engendered by violent party spirit. The partisans of the democracy favoured, it is true, the Peloponnesian cause, but, dreading the efforts of the adverse faction, which might naturally look for support from the Lacedæmonians in restoring the government to the form of an oligarchy, they formed a plan for giving up the city to the Athenians in the seventh year of the war. An Athenian force was accordingly despatched, which appeared suddenly before Nisæa, the port of Megara, and having cut off the Peloponnesian

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troops which garrisoned the place, compelled them to surrender. Megara itself would also have fallen into their hands, if Brasidas had not at this juncture arrived with a Spartan army before the walls of that city, where he was presently joined by the Bœotians and other allies. On his arrival, the Athenians, not feeling sufficiently strong to hazard an action, withdrew to Nissæa, and, after leaving a garrison in that port, returned to Athens. The leaders of the democratical party in Megara now fearing that a reaction would ensue, voluntarily quitted the city, which then returned to an oligarchical form of government. From this period we hear but little of Megara in the Grecian history; but we are told that its citizens remained undisturbed by the contest in which their more powerful neighbours were engaged, and in the tranquil enjoyment of their independence. Philosophy also flourished in this city; Euclid, a disciple of Socrates, having founded there a school of some celebrity, known by the name of the Megaric sect. Plutarch reports that the Megareans offered to make Alexander the Great a citizen of their town, an honour which that prince was inclined to ridicule, though they asserted it had never been granted to any foreigner except Hercules. After the death of that monarch, Megara fell successively into the hands of Demetrius Poliorcetes, Ptolemy Soter, and Demetrius, son of Antigonus Gonatas, by whom, according to Plutarch, the city was destroyed; but as Pausanias mentions a war waged by the Megareans against Thebes, in which they were assisted by the Achæans, we may infer that it was subsequently restored, and we know that it was taken by the Romans under Metellus and F. Calenus. Strabo also affirms that Megara still existed in his time, though much reduced, as we are assured by Sulpicius in a well-known passage of his letter to Cicero. Pausanias affirms that Megara was the only city of Greece which was not restored by Hadrian, in consequence of its inhabitants having murdered Anthemocritus the Athenian herald. Alaric completed the destruction of this once flourishing town. Megara was situated at the foot of two hills, on each of which a citadel had been built; these were named Caria and Alcathous. It was connected with the port of Nissæa by two walls, the length of which was about eight stadia, or eighteen according to Strabo. They were erected by the Athenians at the time that the Megareans placed themselves under their protection. The distance from Athens was 210 stadia, as we learn from Procopius. Dio Chrysostom call it a day's journey. Modern travellers reckon eight hours." *Cram.* ——II. A town of Sicily, founded by a colony from Megara in Attica, about 728 years before the Christian era. It was destroyed by Gelon, king of Syracuse; and before the arrival of the Megarean colony it was called *Hybla*. *Strab.* 26, &c.—*Virg. Æn.* 3, v. 689.

Megăris, the name given to the territory of Megara. It "was confined on the west by the Corinthian gulf, on the south by the chain of mountains which separated it from the Corinthian district, and also by the waters of the Saronic gulf. On the east and north-east it bordered on Attica, and to the north on Bœotia, the chain of Cithæron being the common boundary of the two states in that direction. With the exception of the plain, in which Megara itself was situated, the country was rugged and mountainous, and, from the poverty of its soil, inadequate to the wants of the inhabitants, who must have derived their supplies from Attica and Corinth. The extent of the Megarean coast, along the Saronic gulf, from the ridge of Kerata, on the Attic frontier, to the vicinity of Crommyon, on that of Corinth, was 140 stadia according to Scylax. The same geographer reckons 100 stadia from Pagæ, the first Megarean port on the Crissæan gulf towards Bœotia, to the Corinthian frontier. The extreme breadth of the territory of Megara from Nissæa to Pagæ is estimated by Strabo at 120 stadia. According to Plutarch, Megaris was once divided into five districts or townships, named Heræa, Piræa, Megara, Cynosuria, Tripodiscus." *Cram.*

Megista, an island of Lycia, with a harbour of the same name. *Liv.* 37, c, 22.

Melanchlæni, a people near the Cimmerian Bosphorus.

Melas sinus, I. "a deep gulf formed by the Thracian coast on the north-west, and the shore of the Chersonese on the south-east; its appellation in modern geography is the *Gulf of Saros*. A river named Melas, now *Cavatcha*, empties itself into this bay at its north-eastern extremity." *Cram.*——II. A river of Thessaly, about 20 stadia from the river Dyras, and 5 from the city of Trachis.——III. A river of Bœotia, "near Orchomenus, which empties itself in the Copaic or Cephissian lake. Plutarch says it rose close to the city, and very soon became navigable, but that part of it was lost in the marshes, the remainder joined the Cephissus. Pliny remarks of its waters that they had the property of dying the fleece of sheep black. In the marshes formed near the junction of this river with the Cephissus grew the reeds so much esteemed by the ancient Greeks for the purpose of making flutes and other wind instruments." *Cram.*——IV. A river of Cappadocia, which issued from mount Argæus, now *Argeh-dag*. The Melas, now *Koremoz*, is "also called by the Turks *Karasou*, 'the Black water,' in conformity to its Greek denomination of Melas." *D'Anville.*——V. A river of Pamphylia.

Meldæ, or *Meldorum urbs*, a city of Gaul, now *Meaux* in Champagne.

Meles (ētis,) a river of Asia Minor, in Ionia near Smyrna. Some of the ancients supposed that Homer was born on the banks of that river, from which circumstance they call him *Melesigenes*, and his compositions *Meletææ chartæ*. It is even supported that he composed his poems in a cave near the source of that river. *Strab.* 12.-*Stat.* 2. *Sylv.* 7, v. 34.—*Tibull.* 4, el. 1, v. 201.—*Paus.* 7, c. 5.

Mĕlĭbœa, I. a town of Thessaly, "ascribed by Hòmer to Philoctetes. This town according to Livy, stood at the base of mount Ossa, in that part which stretches towards the plains of Thessaly above Demetrias. It was attacked in the Macedonian war by M. Popilius, a Roman commander, at the head of five thousand men; but the garrison being reinforced by a detachment from the army of Perseus, the enterprise was abandoned. We know from Apollonius that it was a maritime town." *Cram.*——II. Also an island at the mouth of the Orontes in Syria, whence *Mĕlibœa purpura*. *Mel.* 2, c. 3.

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Melegunis, one of the Æolian islands near Sicily.

Melita, I. an island in the Libyan Sea, between Sicily and Africa, now called *Malta*. The soil was fertile, and the country famous for its wool. It was first peopled by the Phœnicians. St. Paul was shipwrecked there, and cursed all venomous creatures, which now are not to be found in the whole island. Some, however, suppose that the island on which the Apostle was shipwrecked, was another island of the same name in the Adriatic, on the coast of Illyricum, now called *Melede*. Malta is now remarkable as being the residence of the knights of Malta, formerly of St. John of Jerusalem, settled there A. D. 1530, by the concession of Charles V. after their expulsion from Rhodes by the Turks. *Strab.* 6.—*Mela*, 2, c. 7.—*Cic. in Verr.* 4, c. 46.——II. Another on the coast of Illyricum in the Adriatic, now *Melede*. *Plin.* 3, c. 26.

Melitene, a part of Armenia Minor, one of the greatest prefectures of the country. "The principal Roman camp in *Melitene* took the form of a city under Trajan, with the same name; and in the division of the less Armenia into two provinces, *Melitene* became the metropolis of the second. Situated between the rivers Euphrates and *Melas*, which last may have thus denominated the country, it subsists in the name of *Malaria*; and, in its jurisdiction, a city called *Arca* is known under the same name." *D'Anville*.

Mella, or Mela, a small river of Cisalpine Gaul, falling into the Allius, and with it into the Po. *Catull.* 68, v. 33.—*Virg. G.* 4, v. 278.

Melos, now *Milo*, an island between Crete and Peloponnesus, about 24 miles from Schylæum, about 60 miles in circumference. It enjoyed its independence for above 700 years before the time of the Peloponnesian war. This island was originally peopled by a Lacedæmonian colony, 1116 years before the Christian era. From this reason the inhabitants refused to join the rest of the islands and the Athenians against the Peloponnesians. This refusal was severely punished. The Athenians took Melos, and put to the sword all such as were able to bear arms. The women and children were made slaves and the island left desolate. An Athenian colony re-peopled it, till Lysander reconquered it, and re-established the original inhabitants in their possessions. The island produced a kind of earth successfully employed in painting and medicine. *Strab.* 7.—*Mela*, 2, c. 7.—*Plin.* 4, c. 12, l. 35, c. 9.—*Thucyd.* 2, &c.

Melpes, now *Melpa*, a river of Lucania, falling into the Tyrrhene Sea. *Plin.* 3, c. 5.

Memphis, "which owed its foundation to a king in the first ages of Ægypt named Uchoreus, was a city predominant over all in Ægypt before Alexandria was elevated to this advantage, and was situated on the western shore of the Nile, three schænes, or fifteen miles, above the Delta. These indications are the only means afforded us of ascertaining its position. A considerable lapse of time had so impaired this great city when Strabo wrote, that he saw its palaces in ruins. It existed nevertheless about six hundred years after; for, on the invasion of Ægypt by the Arabs, it appears under the name of the country itself, or *Misr*. But vestiges of it, which, according to Abulfeda, were apparent in the fifteenth century, are no longer in being. Divers canals derived from the Nile, separating Memphis from the ancient sepulchres and pyramids, furnished the Greeks with the idea of their infernal rivers *Acheron*, *Cocytus*, and *Lethe*. On the bank of the Nile, opposite to Memphis, a place which it is pretended was named *Troja* by the Trojans who followed Menelaus into Egypt, is now indicated by the analogous name of *Tora*." (*D'Anville.*) We extract the following from Russell's History of Egypt. "We should willingly detain the reader at Memphis, did any relics of its magnificence occupy the ground on which it once stood, to gratify the rational curiosity its name cannot fail to excite. But we shall only quote from an old writer a description of that capital as it appeared in the twelfth century. 'Among the monuments of the power and genius of the ancients,' says Edrisi, 'are the remains still extant in old *Misr* or Memphis. That city, a little above *Fostat*, in the province of *Djizeh*, was inhabited by the Pharoahs, and is the ancient capital of the kingdom of Egypt. Such it continued to be till ruined by Bokhtnasr (Nebuchadnezzar); but many years afterward, when Alexander had built Iskanderiyeh (Alexandria), this latter place was made the metropolis of Egypt, and retained that pre-eminence till the Moslems conquered the country under Amru ebn el Aasi, who transferred the seat of government to *Fostat*. At last El Moezz came from the west and built *El Cahirah* (*Cairo*), which has ever since been the royal place of residence. But let us return to the description of Memf, also called old Misr. Not withstanding the vast extent of this city, the remote period at which it was built, the change of the dynasties to which it has been subjected, the attempts made by various nations to destroy even the vestiges, and to obliterate every trace of it by removing the stones and materials of which it was formed,—ruining its houses, and defacing its sculptures; notwithstanding all this, combined with what more than four thousand years must have done towards its destruction, there are yet found in it works so wonderful that they confound even a reflecting mind, and are such as the most eloquent would not be able to describe. The more you consider them, the more does your astonishment increase; and the more you look at them the more pleasure you experience. Every idea which they suggest immediately gives birth to some other still more novel and unexpected; and as soon as you imagine that you have traced out their full scope, you discover that there is something still greater behind.' Among the works here alluded to, he specifies a monolithic temple, similar to the one mentioned by Herodotus, adorned with curious sculptures. He next expatiates upon the idols found among the ruins, not less remarkable for the beauty of their forms, the exactness of their proportions, and perfect resemblance to nature, than for their truly astonishing dimensions. We measured one of them, he says, which, without including the pedestal, was forty-five feet in height, fifteen feet from side to side, and from back to front in the same proportion. It was of one block of red granite, covered with a coating of red varnish, the antiquity of which

seemed only to increase its lustre. The ruins of Memphis, in his time, extended to the distance of half a day's journey in every direction. But so rapidly has the work of destruction proceeded since the twelfth century, that few points have been more debated by modern travellers than the site of this celebrated metropolis. Dr. Pocoke and Mr. Bruce, with every show of reason, fixed upon *Metrahenny*, an opinion which was opposed by Dr. Shaw, who argued in favour of Djizeh. But the investigations of the French appear to have decided the question. At *Metrhainé*, one league from *Sakhara*, we found, says General Dugna, so many blocks of granite covered with hieroglyphics and sculptures around and within an esplanade three leagues in circumference, enclosed by heaps of rubbish, that we were convinced that these must be the ruins of Memphis. The sight of some fragments of one of those colossuses, which Herodotus says were erected by Sesostris at the entrance of the temple of Vulcan, would, indeed, have been sufficient to dispel our doubts had any remained. The wrist of this colossus, which Citizen Contelle caused to be removed, shows that it must have been forty-five feet high."

Menapii, a people of Belgic Gaul, partly Belgic, partly German. In regard to their territory, some difficulty has arisen in consequence of the apparently conflicting statements of ancient writers. Cæsar tells us "that the Usipetes and Tencheri came to the Rhine, where he Menapii dwelt, and where they possessed ands, houses, and villages, on either side of the river." Strabo agrees with Cæsar, saying that he Menapii inhabited woods and marshes on either side of the mouths of the Rhine; and that upon the borders of the sea they were adjoining the Morini. But Tacitus removes the Menapii from the Rhine, and places them this side the Mosa. Ptolemy too fixes the Menapii at the mouth of the Mosa; and Pliny classes them, not with the nations that bordered upon the Rhine, but with the Belgæ, and places them between the Mosa and the Scaldis. Perhaps Cæsar, in giving to the Menapii such an extensive territory, included under the same name several tribes of common origin and of the same habits of life. The Menapii, accordingly, were bounded on the north by the Mosa and the Rhine; on the east by the Rhine and various German nations; on the south by the Eburones and Ambivareti; and on the west by the sea and the marshes between the mouths of the Scaldis and the Mosa. They were very rude, and were Germans rather than Gauls. The city, or rather strong hold of the Menapii, is now *Kessel*, on the Mosa. If we follow Cæsar and Strabo, the Menapii occupied that part of Belgica which is now *la Gueldre, le duché de Clèves et le Brabant Hollandais. Cæs. Lem. ed.*

Mendes, a city of Egypt, near Lycopolis, on one of the mouths of the Nile called the Mendesian mouth. Pan, under the form of a goat, was worshipped there.

Menelai Portus, a harbour on the coast of Africa, between Cyrene and Egypt. *C. Nep. in Ages.* 8.—*Strab.* 1.——Mons, a hill near Sparta, with a fortication, called *Menelaium. Liv.* 34, c. 28.

Menestheï portus, a town of Hispania Bætica.

Meninx, Lotophagitis insula, afterwards Girba, now *Zerbi*, an island on the coast of Africa, near the Syrtis Minor. It was peopled by the people of Neritos, and thence called *Neritia*. The tree, called Lotus, gave this island one of its names. *Plin.* 5, c. 7.—*Strab.* 17. —*Sil. It.* 3, v. 318.

Mennis, a town of Assyria, abounding in bitumen. *Curt.* 5, c. 1.

Mercurii promontorium, a cape of Africa, near Clypea. *Liv.* 26, c. 44, l. 29, c. 27.—*Plin.* 5, c. 4.

Meroe, a country of Æthiopia, which the ancients believed to be an island. "Two rivers, which the Nile received successively on the eastern side, *Astapus* and *Astaboras*, would indeed insulate Meroe, if these rivers had communication above. The latter is named in Abyssinia, *Tacazzé*. At its confluence with the Nile, a city indicated by the Arabian geographers in the name of *Ialac*, should represent Meroe, according to the position which Ptolemy assigns to it. But we find a distance given from *Ialac* to ascend by the Nile to this city; whose name, in the Arabian geography of Edrisi, is *Nuabia*, and common also to the country, as Meroe was in antiquity." *D'Anville.* We subjoin the opinion of Malte-Brun in reference to this ancient empire. "Ascending to the confluence of the great Nile with the Nile of Abyssinia, we enter the territories of the kingdom of *Sennaar*, which occupy the space assigned by the ancients to the famous empire of *Meroe*, the origin of which is lost amidst the darkness of antiquity. Many writers, both ancient and modern, have considered it as the cradle of all the religious and political institutions of Egypt, and it must at least be admitted to have been a very civilized and a very powerful state. Bruce thought that he saw the ruins of its capital under the village of *Shandy*, opposite to the *isle of Kurgos*. The distances given by Herodotus and Eratosthenes coincide very well with that position; and the island which, according to Pliny, formed the port of Meroe, is found to correspond with equal probability." *Malte-Brun.*

Meros, a mountain of India sacred to Jupiter. It is called by Pliny, 6, c. 21, Nysa. Bacchus was educated upon it; whence arose the fable that Bacchus was confined in the thigh (μηρος) of his father. This mountain, now called *Merou*, is said to correspond with the ancient Meros. If the position of the latter was as uncertain as that of the former is, D'Anville has rested his decision in regard to the position of Nysa on a very unsafe foundation. The Bagavedam, one of the canonical books of the Indians, tells us, that in the middle of the earth is a great isle, named Jambam or *Jambou*, in the midst of which is mount Merou. Again, he says that Merou is for six months perpetually illumined by the sun, and again for the same period involved in darkness. The Fzour-Vedam, an ancient commentary on the Vedam, written in Sanscrit, and translated by a Brahmin of Benares, places mount Merou at the mouth of the Ganges, and makes the latter flow from the former. The mountain is said to be in the centre of the earth, and to be of a prodigious height. Bayer observes, that in the Indian geography entitled *Puwana-Saccarain*, mount Merou is described in a fabulous manner; on the whole,

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there is little doubt that it exists only in the imaginations of the Indians. *Chaussard.—Mela*, 2, c. 7.—*Plin.* 8, c. 13.—*Curt.* 8, c. 10.—*Diod.*

MESSAPIUS. "Above Anthedon, towards the interior of Bœotia, rises mount *Klypia*, the ancient Messapus, so called, as it was reported, from Messapius, who afterwards headed a colony which established itself in Iapygia. Stephanus improperly assigns it to Eubœa." *Cram.*

MESEMBRIA, now *Meseuria*, a maritime city of Thrace. Hence *Mesembriacus*. *Ovid.* 1, *Trist.* 6, v. 37.

MESOPOTĂMIA. "The name of Mesopotamia is known to denote a country between rivers; and in the books of the Pentateuch this is called *Aram-Naharaim*, or Syria of the Rivers. It is also known that these rivers are the Euphrates and the Tigris, which embrace this country in its whole length, and contract it by their approximation in the lower or southern part, which is contiguous to Babylon. From this situation it has acquired the name of *al-Gezira* among the Arabs, who have no specific term to distinguish a peninsula from an island. We cannot forbear remarking here, that it is through ignorance that this country is called *Diarbek* in the maps. For not only should this name be written *Diar-Bekr*, but it should also be restrained to the northern extremity, which Armenia claims in antiquity. This part corresponds with what the oriental geographers call *Diar Modzar* on the side of the Euphrates, and *Diar-Rabiah* on the banks of the Tigris. On the north there reigns a mountainous chain, which from the passage of the Euphrates through mount Taurus extends to the borders of the Tigris. This is the mount *Masius* of antiquity, and now known among the Turks by the plural appellation of *Karadgia Daglar*, or the Black Mountains. A river, called *Chaboras*, which preserves the name of *al Kabour*, and augmented by another river, to which the Macedonians of Syria have given the name of *Mygdonius*, proceeds to join the Euphrates at Circesium, a frontier fortress of the Roman empire. The lower part of the country, distant from the rivers, being less cultivated and more sterile than the upper, could be only occupied by Arabs called Scenites, or inhabiting tents. The district of Mesopotamia, which is only separated from Syria by the course of the Euphrates, bore the name of *Osroene*, which it owed to Osroes, or, according to the chronicles of the country, Orrhoes; who, profiting by the feebleness of the Seleucides, caused by their divisions, acquired a principality, about a hundred and twenty years before the Christian era." (*D'Anville.*) It is worthy of notice, that Mesopotamia, though again and again the scene of hostile action between contending nations, has never been distinguished by a display of independence on the part of its inhabitants, who are of no importance in history. They were successively subjected to the Babylonians, Assyrians, Medes, and Persians. Afterwards they were conquered by the Romans under Pompey, but the country was not reduced to the form of a province till the reign of Trajan. From the hands of the Romans, it passed again into the possession of the Persians; and, having been subsequently conquered by the Saracens, is now under the dominion of the Turks. (*Vid. Heyl. Cosm.*) "Armenia, Mesopotamia, and Babylonia, though greatly neglected by modern geographers, have a good claim to our careful attention. It was in this country that the first towns known in history were built, and the first kingdoms formed. It was here that Alexander gave the mortal blow to the colossal monarchy of Persia. At a later period, the banks of the Tigris and Euphrates became the bloody theatre where Trajan, Julian, and Heraclius conducted the Roman legions against the squadrons of invincible Parthia. In modern times, the Osmanlis and the Sophis, the sect of Omar and that of Ali, are still two great powers who dispute the mastery of these countries. Nature has here presented us with a sufficient number of objects both of interest and study, independently of the transactions of men and their transient power. There are few countries of the globe where, in so small a space, so many striking contrasts are found united. Within an extent of ten degrees of latitude, we have at Bagdad a heat equal to that of Senegambia, and on the summit of Ararat, eternal snows. The forests of firs and oaks in Mesopotamia join those of palms and orange trees. The roaring of the lions of Arabia echoes to the howling of the bears of mount Taurus. We might indeed say, that Africa and Siberia had here given each other a meeting. This near approach of climates so opposite, principally arises from the great differences which are found in elevation. Armenia, which is a very elevated plain, is encompassed on all sides by lofty mountains." *Malte-Brun.*

MESSĂNA, an ancient and celebrated town of Sicily, on the straits which separate Italy from Sicily. It was anciently called *Zancle*, and was founded 1600 years before the Christian era. The inhabitants, being continually exposed to the depredations of the people of Cuma, implored the assistance of the Messenians of Peloponnesus, and with them repelled the enemy. After this victorious campaign, the Messenians entered Zancle, and lived in such intimacy with the inhabitants, that they changed their name, and assumed that of the Messenians, and called their city Messana. Another account says, that Anaxilaus, tyrant of Rhegium, made war against the Zancleans with the assistance of the Messenians of Peloponnessus; and that after he had obtained a decisive victory, he called the conquered city Messana in compliment to his allies, about 494 years before the Christian era. After this revolution at Zancle, the Mamertini took possession of it, and made it the capital of the neighbouring country. *Vid. Mamertini.* It afterwards fell into the hands of the Romans, and was for some time the chief of their possessions in Sicily. The inhabitants were called Messenii, Messanienses, and Mamertini. The straits of Messana have always been looked upon as very dangerous, especially by the ancients, on account of the rapidity of the currents and the irregular and violent flowing and ebbing of the sea. *Strab.* 6.—*Mela*, 2, c. 7.—*Paus.* 4, c. 23.—*Diod*, 4.—*Thucyd.* 1, &c.—*Herodot.* 6, c. 23, l. 7, c. 28.

MESSAPIA, a country of Italy forming part of Iapygia. *Vid. Iapygia.*

MESSĒNE or MESSĒNA, a city of Messenia, in "the Stenyclerian plain, at the foot of mount

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Ithome, now *Vourkano*, the ruins of Messene, founded by Epaminondas. Pausanias informs us that the walls of this city were the strongest he had ever seen, being entirely of stone, and well supplied with towers and buttresses. He commences his description of the interior with the agora, which was adorned with a statue of Jupiter Servator and a fountain: a statue of Cybele in Parian marble by Damophon, a Messenian sculptor of some celebrity, and the temples of Neptune and Venus: beyond were those of Ilithya and Ceres, the hall of the Curetes, and the statues of Castor and Pollux bearing away the daughters of Leucippus. But none of the sacred edifices were so richly adorned with works of sculpture as the temple of Æsculapius, which contained statues of the Muses and Apollo, Hercules, the city of Thebes, Epaminondas, Fortune, and Diana Lucifera. The temple of Messene, daughter of Triopas, was embellished with the portraits of the ancient Messenian kings and heroes by Omphalion, a pupil of Nicias. The Hierothysion contained images of all the gods worshipped by the Greeks, and a brazen statue of Epaminondas. Those of Mercury, Hercules, and Theseus, which adorned the gymnasium, were by Egyptian artists. Within this building was to be seen the tomb of Aristomenes, whose remains were, by the advice of the Pythian oracle, conveyed thither from Rhodes, where he died. The statue of this Messenian hero was erected in the stadium. Near the theatre was a temple of Serapis and Isis. The citadel was situated on mount Ithome, celebrated in history for the long and obstinate defence which the Messenians there made against the Spartans in their last revolt. Another summit, called Evan, separated Messene towards the east from the valley of the Pamisus. Its modern name is not mentioned by sir W. Gell, who makes use of the ancient appellation of Evan. The ruins of Messene are visible as we learn from the same antiquary, at *Maurommati*, a small village, with a beautiful source under Ithome in the centre of the ancient city. There are considerable vestiges of the walls and gates. The architrave of one of these is nineteen feet long. It was placed between two towers, thirty-three feet distant from each other. These remains, as well as the walls, are composed of magnificent blocks. The latter are in fine preservation, running up mount Ithome, and enclosing a vast extent of ground. The inner gates were divided so as to afford a separate passage for persons on foot, and a road for carriages." *Cram.*

Messenia, a large country of the Peloponnesus; "the river Neda formed its boundary towards Elis and Arcadia. From the latter country it was further divided by an irregular line of mountains, extending in a south-easterly direction to the chain of Taygetus on the Laconian border. This celebrated range marked the limits of the province to the east, as far as the source of the little river Pamisus, which completed the line of separation from the Spartan territory to the south. We learn from Pausanias that Messenia derived its appellation from Messene, wife of Polycaon, one of the earliest sovereigns of the country. He also observes, that whenever this name occurs in Homer it denotes the province rather than the city of Messene, which he conceives did not exist till the time of Epaminondas. At the period of the Trojan war, it appears from the poet that Messenia was partly under the domination of Menelaus, and partly under that of Nestor. In the division of Peloponnesus, made after the return of the Heraclidæ, Messenia fell to the share of Cresphontes, son of Aristodemus, with whom commenced the Dorian line, which continued without interruption for several generations. In the reign of Phintias an event occurred which interrupted the harmony that till then had subsisted between the Messenians and Spartans. During the festival of Diana, which was celebrated at Limnæa, on the confines of the two countries, the Messenians are said to have offered violence to some Spartan maids, and to have also slain Teleclus king of Lacedæmon, who attempted to punish the authors of this flagrant outrage. On the other hand, the Messenians denied the charge preferred against them, and accused the Spartans of having disguised armed youths in female attire with the intention of attacking their territory whilst unprepared to resist such an aggression. These differences in the following reign led to an open rupture, and war was commenced on the part of the Lacedæmonians by the surprise and capture of Amphea, a border town of Messenia in the second year of the ninth Olympiad." *Cram.* The result of this war, in which the Messenians were greatly worsted, and of another which broke out some years afterwards, reduced Messenia to the condition of a dependancy, and Sparta extended her law over the conquered territory. "The Messenians, who inhabited the western coast, embarked on board their ships, and withdrew to Cyllene; whence they afterwards crossed over to Sicily, at the instigation of Anaxilas, tyrant of Rhegium, and occupied Zancle, thenceforth called Messene. Aristomenes retired to Rhodes, where he continued during the rest of his life. The Messenians who remained in their country were treated with the greatest severity by the Spartans, and reduced to the condition of Helots or slaves. This cruel oppression induced them once more to take up arms, in the seventy-ninth Olympiad, and fortify mount Ithome, where they defended themselves for ten years. The Lacedæmonians being at this time so greatly reduced in numbers by an earthquake, which destroyed several of their towns, that they were compelled to have recourse to their allies for assistance. At length the Messenians, worn out by this protracted siege, agreed to surrender the place on condition that they should be allowed to retire from the Peloponnesus. The Athenians were at this time on no friendly terms with the Spartans, and gladly received the refugees of Ithome, allowing them to settle at Naupactus, which they had lately taken from the Locri Ozolæ. Grateful for the protection thus afforded to them, the Messenians displayed great zeal in the cause of Athens during the Peloponnesian war. Thucydides has recorded several instances in which they rendered important services to that power, not only at Naupactus, but in Ætolia and Amphilochia, at Pylos, and in the island of Sphacteria, as well as in the Sicilian expedition. When, however, the disaster of Ægospotamoi placed Athens at the mercy of her rival, the

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Spartans obtained possession of Naupactus, and compelled the Messenians to quit a town which had so long afforded them refuge. Many of these on this occasion crossed over into Sicily to join their countrymen, who were established there, and others sailed to Africa, where they procured settlements among the Evesperitæ, a Libyan people. After the battle of Leuctra, however, which humbled the pride of Sparta, and paved the way for the ascendency of Thebes, Epaminondas, who directed the counsels of the latter republic, with masterly policy determined to restore the Messenian nation, by collecting the scattered remnants of this brave and warlike people. He accordingly despatched emissaries to Sicily, Italy, and Africa, whither the Messenians had migrated, to recall them to their ancient homes, there to enjoy the blessings of peace and liberty, under the powerful protection of Thebes, Argos, and Arcadia. Gladly did they obey the summons of the Theban general, and hastened to return to that country, the recollection of which they had ever fondly cherished. Epaminondas meanwhile had made every preparation for the erection of a city under mount Ithome, which was to be the metropolis of Messenia; and such was the zeal and activity displayed by the Thebans and their allies in this great undertaking, that the town, which they named Messene, was completed and fortified in eighty-five days. The entrance of the Messenians, which took place in the fourth year of the 102d Olympiad, was attended with great pomp, and the celebration of solemn sacrifices, and devout invocations to their gods and heroes: the lapse of 287 years from the capture of Ira, and the termination of the second war, having, as Pausanias affirms, made no change in their religion, their national customs, or their language, which, says that historian, they speak even now more correctly than the rest of the Peloponnesians. During the wars and revolutions which agitated Greece, upon the death of Alexander they still preserved their independence, and having, not long after that event, joined the Achæan confederacy, they were present at the battle of Sellasia, and the capture of Sparta by Antigonus Doson. Nabis, tyrant of Lacedæmon, made another attack on the city by night some years afterwards, and had already penetrated within the walls, when succours arriving from Megalopolis under the command of Philopœmen, he was forced to evacuate the place. Subsequently to this event, dissensions appear to have arisen, which ultimately led to a rupture between the Achæans and Messenians. Pausanias was not able to ascertain the immediate provocation, which induced the Achæans to declare war against the Messenians. But Polybius does not scruple to blame his countrymen, and more especially Philopœmen, for their conduct to a people with whom they were united by federal ties. Hostilities commenced unfavourably for the Achæans, as their advanced guard fell into an ambuscade of the enemy, and was defeated with great loss; Philopœmen himself remaining in the hands of the victors. So exasperated were the Messenians at the conduct of this celebrated general, that he was thrown into a dungeon, and soon after put to death by poison. His destroyers, however, did not escape the vengeance of the Achæans; for Lycortas, who succeeded to the command, having defeated the Messenian forces, captured their city, and caused all those who had been concerned in the death of Philopœmen to be immediately executed. Peace was then restored, and Messenia once more joined the Achæan confederacy, and remained attached to that republic till the period of its dissolution. Messenia, though in some parts a mountainous country, abounded in rich and well-watered plains, which furnished pasturage for numerous herds and flocks." *Cram.*

Mesŭla, a town of Italy, in the country of the Sabines.

Metapontum, a town of Lucania, to the south of the river Bradanus, "one of the most distinguished and celebrated of the Grecian colonies. The original name of this city appears to have been Metabum, which it is said was derived from Metabus, a hero to whom divine honours were paid. Some reports ascribed its foundation to a party of Pylians, on their return from Troy; and as a proof of this fact it was remarked, that the Metapontini formerly made an annual sacrifice to the Neleidæ. The prosperity of this ancient colony, the result of its attention to agriculture, was evinced by the offering of a harvest of gold to the oracle of Delphi. It may be remarked also, that the Scholiasts of Homer identify Metapontum with the city which that poet calls Alyba in the Odyssey.

Εἰμὶ γὰρ ἐξ Ἀλύβαντος, ὅθι κλυτὰ δώματα ναίω.

Other traditions are recorded relative to the foundation of Metapontum by Strabo, which confirm at least its great antiquity. But his account of the destruction of the first town by the Samnites is obscure, and not to be clearly understood. It appears, however, that Metabum, if such was its name, was in a deserted state when a number of Achæans, invited for that purpose by the Sybarites, landed on the coast, and took possession of the town, which thenceforth was called Metapontum. The Achæans, soon after their arrival, seem to have been engaged in a war with the Tarentini, and this led to a treaty by which the Bradanus was recognised as forming the separation of the two territories. Pythagoras was held in particular estimation by the Metapontini, in whose city he is reported to have resided for many years. After his death, the house which he had inhabited was converted into a temple of Ceres. In the Peloponnesian war, we find an alliance formed between Metapontum and Athens to which power it furnished some light troops and two galleys for the Sicilian expedition. This city still retained its independence when Alexander of Epirus passed over into Italy. Livy, who notices that fact, states, that the remains of this unfortunate prince were conveyed here previous to their being carried over into Greece. It fell, however, ultimately, into the hands of the Romans, together with the other colonies of Magna Græcia, on the retreat of Pyrrhus, and with them revolted in favour of Hannibal, after his victory at Cannæ. In the time of Pausanias this city was a heap of ruins; as he states that nothing remained standing but the walls and theatre." *Cram.*

Metaurus, I. now *Metauro*, a river of Um-

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bria, which rises in the Appenines and empties into the Hadriatic near Fanum Fortunæ, *Fano*. It is rendered memorable by the defeat of Asdrubal, A. U. C. 545.——II. Another in the Brutian territory, now called *Mano*, and sometimes *Petracs*, with a port of the same name. It was famed for the thunny fish taken at its mouth. *Cram.*

Methone, I. a city of Macedonia, "about forty stadia north of Pydna, according to the Epitomist of Strabo, celebrated in history from the circumstance of Philip's having lost an eye in besieging the place. That it was a Greek colony, we learn from Scylax, Peripl. and also Plutarch, who reports, that a party of Eretrians settled there, naming the place Methone, from Methon, an ancestor of Orpheus: he adds, that these Greek colonists were termed Aposphendoneti by the natives. It appears from Athenæus, that Aristotle wrote an account of the Methonæan commonwealth. This town was occupied by the Athenians, towards the latter end of the Peloponnesian war, with a view of annoying Perdiccas by ravaging his territory, and affording a refuge to his discontented subjects. When Philip, the son of Amyntas, succeeded to the crown, the Athenians, who still held Methone, landed there three thousand men, in order to establish Argæus on the throne of Macedon: they were however defeated by the young prince, and driven back to Methone. Several years after, Philip, laid siege to this place, which at the end of twelve months capitulated. The inhabitants having evacuated the town, the walls were razed to the ground. There was another Methone in Thessaly, noticed by Homer, and which must not be confounded with the Macedonian city, an error into which Stephanus Byz. seems to have fallen. Dr. Clarke and Dr. Holland concur in supposing that the site of Methone answers to that of *Leuterochori*, the distance from that place to *Kitros*, or Pydna, agreeing with the forty stadia reckoned by Strabo." *Cram.*——II. A city of Messenia, on the coast to the south of Coryphasium and Pylos. It was otherwise styled Mothone, according to Pausanias. Tradition reported that it was so called from Mothone the daughter of Æneas, but it more probably derived its name from the rock Mothon, which formed the break-water of its harbour. Strabo informs us, that in the opinion of many writers Methone should be identified with Pedasus, ranked by Homer among the seven towns which Agamemnon offered to Achilles. Pausanias makes the same observation. In the Peloponnesian war, Methone was attacked by some Athenian troops, who were conveyed thither in a fleet sent to ravage the coast of Peloponnesus; but Brasidas, who was quartered in the neighbourhood, having forced his way through the enemy's line, threw himself into the town with 100 men: which timely succour obliged the Athenians to re-embark their troops. Methone subsequently received a colony of Nauplians: these, being expelled their native city by the Argives, were established here by the Lacedæmonians. Many years after, it sustained great loss from the sudden attack of some Illyrian pirates, who carried off a number of the inhabitants, both men and women. Methone was afterwards besieged and taken by Agrippa, who had the command of a Roman fleet: that general having found there Bogus, king of Mauretania, caused him to be put to death as a partisan of Marc Antony. We learn from Pausanias that Trajan especially favoured this town, and bestowed several privileges on its inhabitants. The same writer notices here a temple of Minerva Anemotis, and another sacred to Diana, containing a well, whose water, mingled with pitch, resembled in scent and colour the ointment of Cyzicus. Sir W. Gell states that at about 2700 paces to the east of *Modon*, is a place called *Palaio Mothone*, where are the vestiges of a city, with a citadel, and a few marbles. *Modon* is a Greek town of some size, with a fortress built by the Venitians." *Cram.*——III. "Methone, or Methana, which retains its ancient name, was a peninsula in Argolis, within the Trœzenian district, formed by the harbour or bay of Pogon on one side, and the curvature of the Epidaurian gulf on the other. It was connected with the mainland by a narrow isthmus, which the Athenians occupied and fortified in the seventh year of the Peloponnesian war. Diodorus Siculus says it was taken by the same people under Tolmides in the interval between the Persian and Peloponnesian wars: and this is perhaps the meaning of Thucydides when he says, that on peace being made, or rather a truce for thirty years, Trœzen, among other, towns, was restored to the Peloponnesians. Within the peninsula was a small town, also called Methone, which possessed a temple of Isis; the forum was decorated with statues of Mercury and Hercules. About thirty stadia from the town were to be seen some hot springs, produced by the eruption of a volcano in the reign of Antigonus Gopatas. Strabo writes, that on this occasion 'a mountain was raised by the action of this subterraneous fire to the height of seven stadia; in the day-time the spot cannot be approached from the heat and sulphureous stench; but at night there is no unpleasant smell, the light is then reflected very far, and the heat thrown out is so great, that the sea boils at the distance of five stadia from the land, and its waters are troubled for twenty stadia; great fragments of rock have also been raised from its bed to a height equalling that of towers.' Ovid, who alludes to the same phenomenon in his Metamorphoses, seems to attribute it to the force of subterraneous winds; Dodwell says, 'that the mountainous promontory of Methana consists chiefly of a volcanic rock of a dark colour. The outline is grand and picturesque, and the principal mountain, which was thrown up by the volcano, is of a conical form. Its apparent height is about equal to that of Vesuvius. The ancient city of Methone,' according to the same learned antiquary, 'was situated in the plain at the foot of its acropolis, near which are a few remains of two edifices, one of the Doric, the other of the Ionic order, composed of white marble, and of small proportions. The walls of the acropolis are regularly constructed and well preserved, extending round the edge of the rock, which in some places rises about thirty feet above the plain.'" *Cram.*

Methymna, (now *Porto Petera*), a town of the island of Lesbos, which receives its name from a daughter of Macareus. It is the second city of the island in greatness, population, and

opulence, and its territory is fruitful, and the wines it produces, excellent. It was the native place of Arion. When the whole island of Lesbos revolted from the power of the Athenians, Methymna alone remained firm to its ancient allies. *Diod.* 5.—*Thucyd.* 3.—*Horat.* 2, *Sat.* 8, c. 50.—*Virg. G.* 3, v. 90.

METULUM, a town of Liburnia, in besieging of which Augustus was wounded. *Diog.* 49.

MEVANIA, a town of Umbria. "Strabo mentions Mavania as one of the most considerable places of that district. Here Vitellius took post, as if determined to make a last stand for the empire against Vespasian, but soon after withdrew his forces. If its walls, as Pliny says, were of brick, it could not be capable of much resistance. This city is farther memorable as the birth-place of Propertius, a fact of which he himself informs us. It is now an obscure village, which still however retains some traces of the original name in that of *Bevagna*." *Cram.*

MIDEA, I. a town of Argolis. *Paus.* 6, c. 20.——II. Of Bœotia, drowned by the inundation of the lake Copais. *Strab.* 8.

MILESII, the inhabitants of Miletus. *Vid Miletus.*

MILESIORUM MURUS, a place of Egypt, at the entrance of one of the mouths of the Nile.

MILĒTIUM, I. a town of Calabria, built by the people of Miletus of Asia.——II. A town of Crete. *Homer. Il.* 2, v. 154.

MILĒTUS, a celebrated town of Asia Minor, the capital of all Ionia, situate about ten stadia south of the mouth of the river Mæander, near the sea-coast on the confines of Ionia and Caria. "Doubts are entertained as to the situation of ancient Miletus. Spon, the traveller, having found at Palatsha certain inscriptions bearing the name of the Milesians, imagined that he had discovered the ruins of the ancient city. Chandler, setting out upon such data, sought in vain for the Latmian Gulf, with the cities of Myus, Heraclea, and others situated upon its shores. He supposed that this gulf was represented by the lake *Ufa-Bassi*, and that the low grounds which separate that lake from the sea owed their formation to the accumulated deposites of the Meander. This hypothesis, which is not very intelligibly stated by its author, has found a formidable opponent in an ingenious German, who considers the ruins of Palatsha as those of Myus, a small town incorporated with Miletus, the inhabitants of which, on that account were called Milesians. This learned man thinks that *Ufa-Bassi* is the lake which, according to Pausanias, was formed by the sinking down of the soil near Myus. The ruins of Miletus and the Latmian gulf should be sought for more to the south and the west. But the modifications which a skilful French geographer has recently introduced into the plans of Chandler, and the very accurate maps of M. de Choiseul-Gouffier, seem to establish the fact that alluvial additions have been made to the land posterior to those mentioned by Strabo and Pausanias. The lake of *Ufa-Bassi* appears, from decided marks, to be the ancient Latmian Gulf; the ruins of Miletus, however, must lie farther to the west than Palatsha. This interesting question does not seem to us to have yet received an exact and perfect solution. *Malte-Brun.* It was founded by a Cretan colony under Miletus, or, according to others, by Neleus, the son of Codrus, or by Sarpedon, Jupiter's son. It has successively been called *Lelegeis*, *Pithyusa*, and *Anactoria*. The inhabitants, called *Milesii*, were very powerful, and long maintained an obstinate war against the kings of Lydia. They early applied themselves to navigation, and planted no less than 80 colonies, or, according to Seneca, 380, in different parts of the world. Miletus gave birth to Thales, Anaximenes, Anaximander, Hecatæus, Timotheus the musician, Pittacus, one of the seven wise men, &c. Miletus was also famous for a temple and an oracle of Apollo Didymæus, and for its excellent wool, with which were made stuffs and garments, held in the highest reputation, both for softness, elegance, and beauty. The words *Milesiæ fabulæ*, or *Milesiaca*, were used to express wanton and ludicrous plays. *Ovid. Trist.* 2. v. 413.—*Capitolin. in Alb.* 11.—*Virg. G.* 3, v. 306.—*Strab.* 15.—*Paus.* 7, c. 2.—*Mela*, 1, c. 17.—*Plin.* 5, c. 29.—*Herodot.* 1, &c.—*Senec. de. Consol. ad Alb.*

MILVIUS. "About two miles from Rome, we find on the Tiber a bridge, called Pons Milvius, or Mulvius, a name which has been corrupted into that of *Ponte Molle*. Its construction is ascribed to M. Æmilius Scaurus, who was censor A. U. C. 644. We learn from Cicero, that the Pons Milvius existed at the time of Catiline's conspiracy, since the deputies of the Allobroges were here seized by his orders. In later times it witnessed the defeat of Maxentius by Constantine. About a mile from the bridge, at the point where the Flaminian and Clodian Ways branched off, were the gardens of Ovid." *Cram.*

MILYAS. *Vid. Lycia.*

MINÆI, a people of Arabia Felix, contiguous to the Sabæi. "They were sufficiently conspicuous to give to their country the name of *Minæa*, and had for their capital *Carana*, whose name is preserved in that of *Almakaroma*, which is a strong fortress." *D'Anville.*

MINCIUS, now *Mincio*, a river of Venetia, flowing from the lake Benacus, and falling into the *Po*. Virgil was born on its banks. *Virg. Ecl.* 7, v. 13, *G.* 3, v. 15. *Æn.* 10, v. 206.

MINERVÆ PROMONTORIUM, the south-western point of land surrounding the basin of the bay of Naples. It was sometimes called, from the town of that name, Surrentum, and is now *Punta della Campanella.*

MINIO, now *Mignone*, a river of Etruria, falling into the Tyrrhene Sea. *Virg. Æn.* 10, v. 183.

MINTURNÆ, a town of Latium, on the banks of the Liris, three or four miles from its mouth, the situation of which is sufficiently indicated by the extensive ruins that remain. It was originally a town of the Ausones, and fell, about the year of the city 456, into the hands of the Romans, who sent thither a colony. It was in the marshes near this place that Marius concealed himself in the mud to avoid the partisans of Sylla. The people condemned him to death, but when his voice alone had terrified the executioner, they showed themselves compassionate and favoured his escape. Marica was worshipped there; hence *maricæ regna* applied to the place. *Strab.* 2.—*Mela*, 2, c. 4.—*Liv.* 8 c. 10, l. 10, c. 21, l. 27, c. 38.—*Patere.* 2, c. 14. —*Lucan.* 2, v. 424.

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Minyæ, a name given to the inhabitants of Orchomenos in Bœotia, from Minyas, king of the country. Orchomenos, the son of Minyas, gave his name to the capital of the country, and the inhabitants still retained their original appellation in contradistinction to the Orchomenians of Arcadia. A colony of Orchomenians passed into Thessaly, and settled in Iolchos; from which circumstance the people of the place, and particularly the Argonauts, were called Minyæ. This name they received, according to the opinion of some, not because a number of Orchomenians had settled among them, but because the chief and noblest of them were descended from the daughters of Minyas. Part of the Orchomenians accompanied the sons of Codrus when they migrated to Ionia. The descendants of the Argonauts, as well as the Argonauts themselves, received the name of Minyæ. They first inhabited Lemnos, where they had been born from the Lemnian women who had murdered their husbands. They were driven from Lemnos by the Pelasgi about 1160 years before the Christian era, and came to settle in Laconia, from whence they passed into Calliste with a colony of Lacedæmonians. *Hygin.* fab. 14.—*Paus.* 9, c. 6.—*Apollon.* 1, *arg.* —*Herodot.* 4, c. 145.

Mitylēnē, and **Mitylēnæ**, the capital city of the island of Lesbos, which receives its name from Mitylene, the daughter of Macareus, a king of the country. It was greatly commended by the ancients for the stateliness of its buildings and the fruitfulness of its soil, but more particularly for the great men it produced. Pittacus, Alcæus, Sappho, Terpander, Theophanes, Hellenicus, &c. were all natives of Mitylene. It was long a seat of learning, and, with Rhodes and Athens, it had the honour of having educated many of the great men of Rome and Greece. In the Peloponnesian war the Mityleneans suffered greatly for their revolt from th power of Athens; and in the Mithridatic wars, they had the boldness to resist the Romans, and disdain the treaties which had been made between Mithridates and Sylla. *Cic. de leg. ag.*—*Strab.* 13.—*Mela*, 2, c. 7.—*Diod.* 3 and 12.—*Paterc.* 1, c. 4.—*Horat.* 1, od. 7, &c.—*Thucyd.* 3, &c.—*Plut. in Pomp.* &c.

Mœcia, one of the tribes at Rome. *Liv.* 8, c. 17.

Mœdi, a people of Thrace, conquered by Philip of Macedonia.

Mœnus, now *Mayne*, a river of Germany, which falls into the Rhine by Mentz. *Tacit. de Germ.* 28.

Mœris, a celebrated lake in Egypt, on the Libyan side of the Nile, south-west of Memphis and the region of the pyramids. "Herodotus informs us that the circumference of this vast sheet of water was three thousand six hundred stadia, or four hundred and fifty miles; that it stretched from north to south; and that its greatest depth was about three hundred feet. He adds that it was entirely the product of human industry; as a proof of which, he states that in its centre were seen two pyramids, each of which was two hundred cubits above, and as many beneath, the water; and that upon the summit of both was a colossal statue, placed in a sitting attitude. The precise height of these pyramids, he concludes, is therefore four hundred cubits, or six hundred Egyptian feet. The waters of the lake, he continues, are not supplied by springs; on the contrary, the ground which it occupies is of itself remarkably dry; but it communicates by an artificial channel with the Nile, receiving during six months the excess of the inundation, and during the other half of the year emptying itself back into the river. Every day during the latter period the fishery yields to the royal treasury a talent of silver; whereas, as soon as the ebb has ceased, the produce falls to a mere trifle. 'The inhabitants affirm of this lake, that it has a subterraneous passage westward into the Libyan Desert, in the line of the mountain which rises above Memphis.' Last century, according to Dr. Pococke, lake Mœris was about fifty miles long and ten broad. The older French writers estimated its circumference at a hundred and fifty leagues; a result not materially different from that of the English traveller. Mr. Browne, who was more lately in Egypt, thought that the length did not exceed thirty or forty miles, and that the greatest breadth was not more than six. It is hence manifest that the limits of this inland sea have been much contracted; and, moreover, that the process of diminution is still going on at a rate which is distinctly perceptible. In its present contracted dimensions, the lake of Mœris is called by the Arabs the *Birket-el-Karoun*, and is recognised at once as a basin formed by nature, and not by art. The details collected by Herodotus, and the other writers of Greece and Rome, must therefore have applied to the works which were necessary not only to connect the Nile with the lake, but also to regulate the ebb and flow of the inundation. The canal, called Joseph's River, is about a hundred and twenty miles in length; which, when it enters the valley of *Fayoum*, is further divided into a number of subordinate branches, and supplied with a variety of locks and dams. There were two other canals communicating between the lake and the stream, with sluices at their mouths, which were alternately shut and opened as the Nile rose or fell. These, we may presume, were the achievements of Mœris; which, when they are regarded as the work of an individual, having for their object the advantage and comfort of a numerous people, may justly be esteemed a far more glorious undertaking than either the Pyramids or the Labyrinth." *Russel's Egypt.* "We shall thus," says Malte-Brun, "reconcile the different positions assigned to lake Mœris by Herodotus, Diodorus, and Strabo, and give a reason why the ancients say that the lake was of artificial formation, while the *Birket-el-Karoun* gives no evidence of any such operation."

Mœsia, an extensive tract of country in Europe, reaching east and west from the Euxine along the south bank of the Danube to the confluence of that river and the Savus, which, with its branches separates it from Pannonia and Illyricum. On the south, the Hæmus mountains form its common boundary with Thrace and Macedon. All the greater rivers of this country pour their waters into the Danube, which goes, swollen with their tribute, to the sea; of these the principal are the Margus, the Œscus, the Utus, and the Iatrus. "It must be remarked, that the name of the country and of the nation is also writen *Mysia*, and *Mysi*, as the name

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of the province south of the Propontis in Asia and of its people, who are thought to have issued from the country now under consideration. This country corresponds in general with those which we call *Servia* and *Bulgaria*. Mœsia was in great part more anciently occupied by the *Scordisci*, a Celtic nation; and when we read that Alexander, in the first expedition towards the Ister, encountered the Celts, or Gauls, these are the people alluded to. And although the Scordiscians were almost annihilated at the time when the Roman power extended in this country, it is remarked that many names of places on the Ister are purely Celtic. Darius, son of Hystaspes, marching against the Scythians, encountered the Getes, who were reputed Thracians, on his passage, before arriving at the Ister; and we shall see that this extremity of the country on the Euxine bore the name of *Scythia*. Mœsia appears to have been subjected to the empire under Augustus and Tiberius. Its extent along the river, which separated it from Dacia on the north, was divided into Superior and Inferior; and a little river named *Ciabrus* or *Cebrus*, now *Zibriz*, between the *Timacus* and the *Œscus*, makes, according to Ptolemy, the separation of these two Mœsias. But Mœsia suffered encroachment upon its centre in the admission of a new province, under the name of *Dacia*. Aurelian, fearing that he could not maintain the conquest of Trajan beyond the Ister, called Dacia, abandoned it, and retired with the troops and people, which he placed on the hither side of the river, affecting to call his new province the Dacia of Aurelian. That which Mœsia preserved of the superior division, was called the First Mœsia; and there is reason to believe that the name of Masua, which remains to a canton south of the Save, near its confluence with the Ister, comes from this Mœsia. The Inferior was the Second Mœsia. There was afterwards distinguished in Dacia the part bordering on the river under the name of Ripensis; and that which was sequestered in the interior country under the name of *Mediterranea*, occupied probably a country contiguous to Macedonia, and known more anciently by the name of Dardania. (*Vid. Dardania.*) To finish what concerns Mœsia, there remains a division of it adjacent to the Euxine; in which the part nearest to the mouths of the Ister was formed, under Constantine, into a particular province named Scythia. The city of Tomi, which the banishment of Ovid has illustrated, assumed in this province the rank of metropolis; and is still known in the name of *Tomeswar*, although otherwise called *Baba*." *D'Anville.*

Molœis, a river of Bœotia, near Platæa.

Molossi, a people of Epirus, who inhabited that part of the country which was called Molossia or Molossis from king Molossus. "It must, therefore, have comprehended the territory of *Jannina*, the present capital of Albania, together with its lake and mountains, including the country of the Tymphæi, which bordered on that part of Thessaly near the source of the Peneus. Its limits to the west cannot precisely be determined, as we are equally ignorant of those of Thesprotia." *Cram.* This country had the bay of Ambracia on the south, and the country of the Perrhæbeans on the east. The dogs of the place were famous, and received the name of *Molossi* among the Romans. Dodona was the capital of the country according to some writers. Others, however, reckon it as the chief city of Thesprotia. *Lucret.* 5, v. 10, 62.—*Lucan.* 4, v. 440.—*Strab.* 7.—*Liv.*—*Justin.* 7, c. 6.—*C. Nep.* 2, c. 8.—*Virg. G.* 3, v. 495.—*Horat.* 2, *Sat.* 6, v. 114.

Molossia, or Molossis. *Vid. Molossi.*

Molycrion, a town of Æolia, between the Evenus and Naupactum. *Paus.* 5, c. 3.

Mona, I. sometimes called Monabia, now the *Isle of Man*. This is the Mona described by Cæsar, and is to be distinguished from the Mona of Tacitus. *Cambd. Brit.*——II. Another island, now *Anglesey*, off the coast of *Caernarvonshire* in *Wales*. This is the Mona described by Tacitus, the seat of the Druids, and the scene of their massacre. It was reduced by the Romans under Suetonius Paulinus and Agricola. The narrow strait which separated this island from *Wales* was called Menai. From the early British name of Mon, the Latins formed that of Mona; nor was it till the early English took possession of this island that it exchanged its ancient designation for that of *Anglesey*, or *Island of the English*.

Monda, a river between the Durius and Tagus in Portugal. *Plin.* 4, c. 22. It rose near the source of the Cuda, and flowing west, emptied into the Atlantic below the city of Conimbriga, now *Coimbra*. Its modern name is the *Mondego*.

Monœcus, now *Monaco*, a town and port of Liguria, where Hercules had a temple, whence he is called *Monœcius*, and the harbour *Herculis Portus*. *Strab.* 4.—*Virg. Æn.* 6, v. 830.

Mons Sacer, a mountain about three miles, from Rome, accompanying the line of the course of the Anio. It presents itself in a low range of sandstone hills, on the right bank, and is celebrated from the earliest days of the republic for the secession of the populace, who there made that stand against the nobles which resulted in their admission to power, by the creation of the new office of popular Tribunes or Tribunes of the people.

Mopsium, a hill and town of Thessaly, between Tempe and Larissa. *Liv.* 42.

Mopsopia, an ancient name of Athens, from Mopsus one of its kings, and from thence the epithet of *Mopsopius* is often applied to an Athenian.

Mopsuhestia, or Mopsos, now *Messis*, a town of Cilicia Campestris, near the mouth of the Pyramus. *Cic. Fam.* 3, c. 8.

Morgantium, (or ia), a town of Sicily, near the mouth of the Simethus. *Cic. in Ver.* 3, c. 18.

Morini, a people of Belgic Gaul, on the shores of the British ocean. The shortest passage in Britain was from their territories; and from the Itius Portus, one of their ports, it was that Cæsar embarked for that till then unexplored and almost undiscovered country. They were called *extremi hominum* by the Romans, because situate on the extremities of Gaul. Their city, called Morinorum castellum, is now *Mount Cassel*, in *Artois*; and Morinorum civitas is *Terouenne*, on the *Lis*. *Virg. Æn.* 8, v. 726.—*Cæs.* 4, *Bell. G.* 21. Their territory is comprehended for the most part in the depart-

ments *Pas-de-Calais* and *Le Nord*; and, like the Armoricans, they derived their name from their proximity to the sea.

MORTUUM MARE. *Vid. Mare Mortuum.*

MOSA, a river of Belgic Gaul, falling into the German ocean, and now called the *Maese* or *Meuse*. The place at which it was crossed by a bridge, the ancient Trajectus ad Mosam, is now supposed to be *Maestricht*. It rose in the country of the Lingones, and flowing irregularly north-north-west, it fell into the ocean at no great distance from the mouths of the Rhine. *Tacit. H.* 4, c. 66.

MOSCHA, now *Mascat*, a port of Arabia on the Red Sea.

MOSCHI, a people of Asia, at the west of the Caspian Sea. *Mela*, 1, c. 2, l. 3, c. 5.—*Lucan.* 3, v. 270.

MOSELLA, a river of Belgic Gaul, falling into the Rhine at Coblentz, and now called the *Moselle*. *Flor.* 3, c. 10.—*Tacit. Ann.* 13, c. 53.

MOSYCHLUS, a mountain of Lemnos, "from which fire was seen to blaze forth, according to a fragment of the poet Antimachus, preserved by the Scholiast of Nicander.

. . . . Ἡφαίστου φλογὶ εἴκελον, ἣν ῥα τιτύσκει
Δαίμων ἀκροτάτης ὄρεος κορυφῇσι Μοσύχλου.

This volcanic appearance will account for all the mythological fictions which allude to this island as the smithy of the god of fire, and also for the ancient name of Æthalea, which it is said to have borne in distant ages. 'The whole island,' says Dr. Hunt 'bears the strongest marks of the appearance of volcanic fire; the rocks in many parts are like burnt and vitrified scoria of furnaces.'" *Cram.*—*Nicand.*

MOSYNÆCI, a nation on the Euxine Sea, in whose territories the 10,000 Greeks staid on their return from Cunaxa. *Xenoph.* "The name of Mosynæcia is derived from the wooden habitations in which the people in this part of Pontus towards the eastern corner, were accustomed to reside." *D'Anville.*

MOTHŌNE, a town of Magnesia, where Philip lost one of his eyes. *Justin.* 7, c. 6. The word is often spelt Methone.

MULŪCHA, a river of Africa, dividing Numidia from Mauretania. *Plin.* 5, c. 2.

MULVIUS PONS. *Vid. Milvius Pons.*

MUNDA, a small town of Hispania Bætica. The village of Munda, near the modern town of *Ronda* in *Granada*, corresponds nearly to the site of the ancient town. It was celebrated for a battle fought there on the 17th of March, B. C. 45, between Cæsar and the republican forces of Rome, under Labienus and the sons of Pompey. Cæsar obtained the victory after an obstinate and bloody battle, and by this blow put an end to the Roman republic. Pompey lost 30,000 men, and Cæsar only 1000, and 500 wounded. *Sil. Ital.* 3, c. 400.—*Hirt. Bell. Hisp.* 27.—*Lucan.* 1.

MUNȲCHIA, (and Æ,) a port of Attica, between the Piræus and the promontory of Sunium, called after king *Munychus*, who built there a temple to Diana, and in whose honour he instituted festivals called *Munychia*. The temple was held so sacred, that whatever criminals fled there for refuge were pardoned. During the festivals they offered small cakes, which they called *amphiphontes*, ἀπὸ τοῦ ἀμφιφάειν, *from shining all around*, because there were lighted torches hung round when they were carried to the temple, or because they were offered at the full moon, at which time the solemnity was observed. It was particularly in honour of Diana, who is the same as the moon, because it was full moon when Themistocles conquered the Persian fleet at Salamis. The port of Munychia was well fortified, and of great consequence; therefore the Lacedæmonians, when sovereigns of Greece, always kept a regular garrison there. *Plut.*—*Ovid. Met.* 2, v. 709.—*Strab.* 2.—*Paus.* 1, c. 1.

MURGANTIA, a town of Samnium. *Liv.* 25, c. 27.

MURSA, now *Essek*, a town of *Hungary*, where the *Drave* falls into the Danube.

MUSEIUM. *Vid. Athenæ.*

MUTICA, or MUTYCE, a town of Sicily, west of the cape Pachynus. *Cic. in Ver.* 3, c. 43.

MUTĪNA, a Roman colony of Cisalpine Gaul, where M. Anthony besieged D. Brutus, whom the consuls Pansa and Hirtius delivered. Two battles on the 15th of April, B. C. 43, were fought, in which Antony was defeated and at last obliged to retire. Mutina is now called *Modena*. *Lucan.* 1, v 41, l. 7, v. 872.—*Sil.* 8, v. 592.—*Ovid. Met.* 15, v. 822.—*Cic. Fam.* 10, ep. 14. *Brut.* ep. 5.

MUZIRIS, a town of India, now *Vizindruk*. *Plin.* 6, c. 23.

MȲCĀLE, a city and promontory of Asia Minor, opposite Samos. This celebrated promontory was long sacred to the meetings of the Ionians, who there assembled in the temple of Neptune, and in the council, Panionium, in which all the Ionic cities were represented, investigated, and provided for the concerns of the confederation. In the Persian war this spot became still more noted as the scene of the total destruction of the fleet of the Persian king, on the morning of the same day that his land forces, under Mardonius, were routed by Pausanias and his Spartans before Platæa. The Persians were about 100,000 men, that had just returned from the unsuccessful expedition of Xerxes in Greece. They had drawn their ships to the shore and fortified themselves, as if determined to support a siege. They suffered the Greeks to disembark from their fleet without the least molestation, and were soon obliged to give way before the cool and resolute intrepidity of an inferior number of men. The Greeks obtained a complete victory, slaughtered some thousands of the enemy, burned their camp, and sailed back to Samos with an immense booty, in which were seventy chests of money among other very valuable things. *Herodot.*—*Justin.* 2, c. 14.—*Diod.*

MYCALESSUS, an inland town of Bœotia, where Ceres had a temple. *Paus.* 9, c. 19.

MȲCĒNÆ, a town of Argolis, in Peloponnesus, built by Perseus, son of Danae. It was situate on a small river at the east of the Inachus, and 50 stadia from Argos. "Mycenæ is said to have been founded by Perseus after the death of his grandfather Acrisius.

. . . . τέλεσμα Περσέως,
Κυκλωπείων πύργων χερῶν.
EURIP. IPH. AUL. 1500.

The name was supposed by some to be derived

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from Mycene, daughter of Inachus; but others assigned a different origin to the word, as may be seen from Pausanias. Perseus was succeeded by Sthenelus, married to a daughter of Pelops named Astydameia: after whom followed Eurystheus, Atreus, and Agamemnon; under the latter monarch, the empire of Mycenæ reached its highest degree of opulence and power, since his authority was acknowledged by the whole of Greece. Mycenæ, which had been superior even to Argos during the Trojan war, declined after the return of the Heraclidæ: and in the 78th Olympiad, or 468 B. C. the Argives, having attacked and captured the city, levelled it to the ground, and enslaved its inhabitants. Strabo states that so complete was the destruction of this celebrated capital, that not a vestige remained of its existence. This assertion, however, is not correct, since Pausanias informs us that several parts of the walls were yet standing, as also one of the gates, surmounted by lions, when he visited the ruins. Modern travellers have given us a full and interesting account of these vestiges; among which the most remarkable is a subterraneous chamber, called by Pausanias the treasury of Atreus, and usually mentioned under that name by antiquaries of the present day. It served also as the burial vault of Atreus and his descendants. The gate of the lions still remains in the same state as it was when seen by Pausanias, who ascribes it, as well as the treasury, to the Cyclopes, who also raised the fortifications of Tiryns. 'This gate forms the principal entrance to the acropolis, and a magnificent wall, composed of irregular polygons, closely united and carefully smoothed, supports the terrace on which it is situated. The acropolis is a long irregular triangle standing nearly east and west. The walls follow the sinuosities of the rock, and are mostly composed of the second style of well-joined polygons, although the rough construction is occasionally seen. The traces within are few and imperfect.' Pausanias also mentions the monuments of Agamemnon and Electra. Clytemnestra and Ægistheus were interred without the walls. The fountain of Perseus, which he likewise notices, 'rises,' as Dodwell informs us, 'a few hundred yards to the north-east of the acropolis, and immediately after issuing from the rock forms a small clear stream of excellent water, with which Mycenæ was anciently supplied.' The extent of the town itself has not been ascertained. Thucydides, however, leads us to suppose it was but small, notwithstanding the epithets of *εὐρυάγυια* and *εὐτείμενον* applied to it by Homer. Mr. Dodwell is of opinion 'that the walls of the city extended considerably beyond the subterraneous chambers to the plain;' and he adds, 'that the foundations of some edifices, as well as the remains of houses, may be traced in many places.' The ruins are close to the village of *Krabata*. The temple of Juno, which, according to Strabo, was common to the Argives and Mycenæans, stood on the slope of mount Eubœa, at a distance of fifteen stadia from the city of the latter. That part of the mountain which rose above the edifice was named Acræa, and the lower portion Prosymna. A rivulet, called Asterion, had its source near the temple, but presently after disappeared among the rocks. Eupolemus was said to be the architect of this celebrated building, which was enriched with numerous bass-reliefs representing the birth of Jove, the battle of the gods and giants, as well as various events which occurred during the siege, and after the capture of Troy. In the vestibule were ranged the statues of the priestesses of Juno, and different heroes; that which bore the name of Augustus, as Pausanias was informed, was originally intended for Orestes. The image of the goddess was of a colossal size, and represented seated on a throne. A crown, adorned with figures of the Hours and Graces, encircled the head; in one hand she held a sceptre, in the other a pomegranate. This admirable statue was wrought in gold and ivory by Polycletus. The figure of Hebe, which once stood near the Juno, was the work of Naucydes. Among the various offerings with which the temple was enriched, the most remarkable were an altar of silver, on which was represented the marriage of Hercules and Hebe, a peacock of gold studded with jewels, presented by the emperor Hadrian, and a golden crown and robe of purple by Nero. The first temple was accidentally burnt, the curtains having caught fire through the negligence of the priestess Chryseis, who had fallen asleep; she in consequence fled to Tegea, and took refuge in the sanctuary of Minerva Alea. The Argives nevertheless did not remove her statue from the temple, where it still remained in the time of Pausanias. This fire happened in the ninth year of the Peloponnesian war. The site of this ancient edifice has not yet been ascertained. Sir W. Gell supposes it might have stood at *Phiti*, or *Phytai*, to the west of *Krabata*, where there are some vestiges. Mount Eubœa, below which, according to Pausanias, the temple was situated, answers apparently to the ridge now called *Tvisorpho*, or *three heads*." *Cram.—Paus.* 2, c. 16.—*Strab.* 8.—*Virg. Æn.* 6, v. 839.—*Mela*, 2, c. 3. The word *Mycenæus* is used for Agamemnon, as he was one of the kings of Mycenæ.

Mycŏnos, (*or* e,) one of the Cyclades, between Delos and Icaria, which received its name from Myconus, an unknown person. It is about three miles at the east of Delos, and is thirty-six miles in circumference. It remained long uninhabited on account of the frequent earthquakes to which it was subject. Some suppose that the giants whom Hercules killed were buried under that island whence arose the proverb of *every thing is under Mycone*, applied to those who treat of different subjects under one and the same title, as if none of the defeated giants had been buried under no other island or mountain about Mycone. Strabo observes, and his testimony is supported by that of modern travellers, that the inhabitants of Mycone became bald very early, even at the age of 20 or 25; from which circumstance they were called, by way of contempt, *the bald heads of Mycone*. Pliny says that the children of the place were always born without hair. The island was poor, and the inhabitants very avaricious; whence Archilochus reproached a certain Pericles, that he came to a feast like a Myconian, that is, without previous invitation. *Virg. Æn.* 3, v. 76.—*Strab.* 10.—*Plin.* 11, c. 37, l. 12, c. 7, l. 14, c. 1.—*Athen.* 1.—*Thucyd.* 3, c. 29.—*Mela*, 2, c. 7.—*Ovid. Met.* 7, v. 463.

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MYECPHŌRIS, a town in Egypt, in a small island near Bubastis.

MYĒNUS, a mountain of Ætolia. *Plut. de Flum.*

MYGDŌNIA, a small province of Macedonia, near Thrace, between the rivers Axius and Strymon. The inhabitants, called *Mygdones*, migrated into Asia, and settled near Troas, where the country received the name of their ancient habitation. Cybele was called *Mygdonia*, from the worship she received in Mygdonia in Phrygia. *Horat.* 2, od. 12, v. 22, l. 3, od. 16, v. 41.—*Ovid. Met.* 6, v. 45.——A small province of Mesopotamia bears also the name of Mygdonia, and was probably peopled by a Macedonian colony. *Flacc.* 3, &c.—*Plin.* 4, c. 10.—*Ovid. Heroid.* 20.—*Horat.* 2, od. 12.

MYGDŌNUS, or MYGDON, a small river running through Mesopotamia.

MYLASSA (*orum*), a town of Caria, on a small stream emptying west of the Doridis Sinus. It still remains, though with an altered name; the quantity of marble in its vicinity causing it, as D'Anville concludes, to be called *Marmora*. *Liv.* 38, c. 39.

MYLÆ, now *Melazzo*, a town upon a narrow cape, that, stretching from the northern coast of Sicily west of Pelorum, assists to form a bay upon this part of the shore. Near this place the fleet of the younger Pompey was destroyed by that of Octavius Cæsar, then triumvir, under the conduct of his favourite leader Agrippa.

MYNDUS, a maritime town of Caria, near Halicarnassus. *Cic. Fam.* 3, ep. 8.—*Mela*, 1, c. 16.—*Plin.* 5, c. 29.

MYONNESUS, a town and promontory of Ionia, now *Jalanghi-Liman*. *Liv.* 37, c. 13 and 27.

MYOS-HORMOS, a commercial town of Egypt, on the Sinus Arabicus, below the Heropolites Sinus. This place was frequently called also Aphrodites, and its harbour was crowded by a number of little islands bearing the same name. Their modern name among the surrounding people is *Sufangeul-barhi*, or the *Sponge of the Sea*. From this place all the inland country, and all the cities on the upper portion of the Nile, were supplied with the commodities of the east; and till the founding of Berenice, and the formation of a road from Coptus to that city through the desert that lay between, Myos-hormos flourished almost as much as any city of Egypt. The better fortune, however, of Berenice, in engrossing all the intercourse of Coptus and the Indies, soon reduced Myos-hormos to a very subordinate rank.

MYRA, (*orum* or *æ*), a town of Lycia, on a high hill two miles from the sea. *Plin.* 5, c. 27.—*Strab.* 14.

MYRCINUS, a town of the Edones in Thrace, on the left bank of the Strymon. "Myrcinus is often mentioned by Herodotus as the place chosen by Histiæus of Miletus for his settlement, which was granted to him by Darius, in consideration of the important services he had rendered that sovereign in the Scythian expedition. The advantages which this situation presented to the enterprising Ionian, consisted in an abundant supply of timber for ship-building, the number of mariners and soldiers which the country could readily furnish, the richness of the mines it contained, and its proximity to the Greek colonies. His designs, however, did not escape the vigilant observation of Megabyzus, who commanded the Persian army in Thrace: and on his representation to Darius, Histiæus was recalled in the manner related by Herodotus. Aristagoras also subsequently retired to Myrcinus on the failure of his enterprise in Ionia, and was slain before some Thracian town which he was besieging. At the time of the Peloponnesian war, Myrcinus had fallen again into the hands of the Edoni; but on the death of Pittacus, sovereign of that people, it opened its gates to Brasidas, who was then in the possession of Amphipolis. Cleon, the Athenian commander was killed in the battle which took place before that city by a targeteer of Myrcinus. The situation of Myrcinus probably corresponds with that of *Orphano*." *Cram.*

MYRIANDROS, a town of Seleucia in Syria, on the bay of Issus, which is sometimes called *Sinus Myriandricus*. *Liv.* 2, c. 106.

MYRĪNA, I. a maritime town of Æolia, called also *Sebastopolis*, and now *Sanderlic*. *Tacit. Ann.* 2, c. 47.—*Liv.* 33, c. 30.—*Strab.* 13.——II. A town of Lemnos, now *Palio Castro*, built on the point of a promontory looking towards Athos. *Vid. Lemnos. Plin.* 4, c. 12.——III. A town of Asia, destroyed by an earthquake in Trajan's reign.

MARIUS, a town of Arcadia, called also Megalopolis.

MYRLÆA, same as APAMEA of Bithynia. *Plin.* 5, c. 32.

MYRMĪDŌNES, a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war. They received their name from Myrmidon, a son of Jupiter and Eurymedusa, who married one of the daughters of Æolus, son of Helen. His son Actor married Ægina, the daughter, of the Asopus. He gave his name to his subjects who dwelt near the river Peneus in Thessaly. According to some the Myrmidons received their name from their having been originally ants, μυρμηκες. *Vid. Æacus.* According to Strabo, they received it from their industry, because they imitated the diligence of the ants, and like them, were indefatigable, and were continually employed in cultivating the earth. *Ovid. Met.* 7, v. 654.—*Strab.*—*Hygin.* fab. 52.

MYRTŌUM MARE, a part of the Ægean Sea which lies between Eubœa, Attica, and Peloponnesus, as far as cape Malea. It receives this name from *Myrto*, a woman, or from *Myrtos*, a small island opposite to Carystos in Eubœa; or from Myrtilus, the son of Mercury, who was drowned there, &c. *Paus.* 8, c. 14.—*Hygin.* fab. 84.—*Plin.* 4, c. 11.

MYRTUNTIUM, a name given to that part of the sea which lies on the coast of Epirus between the bay of Ambracia and Leucas.

MYSI, a barbarous people according to Herodotus, who, crossing with the Teucri into Thrace from the eastern shores of the Euxine and the Propontis, effected important changes in the settlements of that country, extending themselves as far as the Adriatic on the west and the Peneus on the south. The revolutions occasioned by this migration occurred at an era more remote than that to which the Trojan war can be referred.

MYSIA, a country of Asia, bounded in its greatest extent by the Propontis on the north,

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the Ægean and the Hellespont upon the west, by Lydia on the south, and by Bithynia on the east. Besides the country lying within these boundaries, the ancients usually assigned to Mysia the island of Lesbos, and the smaller islands that clustered round the shore. In some respects this is the most remarkable of all the Asiatic provinces; here, before the historic ages, were performed those exploits, which, themselves, beyond its pale, have served for a landmark in all history; and half the poetry of the ancient world, or more than half perhaps, is in some way connected with the name of Troy. The first division which we may mark in Mysia is that which distinguishes two provinces, the Greater and the Less. In the former we may include all the region lying along the coast as far as the commencement of the Hellespont, and inland to the borders of Bithynia, a part of which, as far as mount Olympus, may have once belonged to it; the Lesser Mysia was contained therefore within the line of the coast along the Hellespont and Propontis eastward as far as the river Rhindacus; but all the early fame of Mysia is connected with this part. Here, upon the straits, or, as it was anciently called, the river, was the plain of Troy, with the consecrated Ida in its rear; and here the streams of Xanthus and of Simois are seen to bear their feeble but still classic waters to the "*broad Hellespont.*" If poetry has not done as much for the more southern part, history has done much more; and about 80 years after the events which give such lasting interest to the section just described, a body of Æolic Greeks passed over to rebuild and repopulate the country that their ancestors had spent ten years in laying waste. The name of Æolis belongs to this part of Mysia from the period of the return of the Heraclidæ to the Peloponnesus. (*Vid. Æolis.*) Many different aspects present themselves, under which we must consider the geographical and political divisions of this part of peninsular Asia. Thus, after the establishment of the Æolians, we may consider almost every town as an independent state, or at least as striving for independence. After some time the Lydian empire of Crœsus affected a change in its political but without interfering with its geographical situation, and without affecting the relative position of the towns. In the same manner it passed into and probably remained in the hands of the Persians. On the erection of the kingdom of Pergamus, Mysia entered into the distribution of Asia, which constituted that state, and was afterwards a part of "Asia," a prætorian province. Without regard to these differences, however, we may observe that the subdivisions of Mysia were generally understood to be as follows among the Greeks. 1st. Great Mysia, of which the capital was Pergamus, upon the Caicus; 2d. the coast of the Pelasgi, Leleges, &c. and the island of Lesbos; 3d. Troas and Little Mysia, forming what was sometimes designated little Phrygia. Of these the ancient Troy, once mistress of the east, was the capital of the former; while Cyzicus and Lampsacus were the principal towns of the latter district in the 3d subdivision. Under Constantine, when Asia was divided into diocesses, Mysia, in the diocess of Asia, assumed the name of Hellespontus, the principal town being still Pergamus. The whole of this country is now comprised, with the greater part of Bithynia, in the Turkish divisions of *Khudavenkiar*, *Karassi*, and *Bigah*. The Mysi are supposed to be the descendants of the Mœsi, a Thracian people, who early crossed over from Europe; but though we may safely grant the analogy, which is presumed or ascertained, between the Thracian and the Phrygian dialects, and though we cannot for a moment dispute the antiquity of both, it requires a very deep research to enable us to say that one, and still more to declare which one, is the parent tongue. The Mysians were once very warlike, but they greatly degenerated; and the words *Mysorum ultimus* were emphatically used to signify a person of no merit. The ancients generally hired them to attend their funerals as mourners, because they were naturally melancholy and inclined to shed tears.

Myus, (*Myuntis,*) a town of Ionia on the confines of Caria, founded by a Grecian colony. It is one of the 12 capital cities of Ionia, situate at the distance of about 30 stadia from the mouth of the Mæander. Artaxerxes, king of Persia, gave it to Themistocles to maintain him in meat. Magnesia was to support him in bread, and Lampsacus in wine. The sea having retired and left much of the shore bare, Myus was so infested by insects in consequence, that the inhabitants removed to Miletus; and in the time of Pausanias the city existed only in name. *Heyl. Cosm.—C. Nep. in Themis. Strab.* 14.—*Herodot.* 1, c. 142.—*Diod.* 11.

N.

Nabathæa, a country of Arabia, of which the capital was called Petra. The word is often applied to any of the eastern countries of the world by the poets, and seems to be derived from Nabath the son of Ishmael. *Ovid. Met.* 1, v. 61, l. 5, v. 163.—*Strab.* 16.—*Lucan.* 4, v. 63.—*Juv.* 11. v. 126.—*Seneca. in Her. Œt.* 160, &c.

Naharvali, a people of Germany. *Tacit. Germ.* 43.

Naissus, or Nessus, now *Nissa*, a town of Mœsia, the birth-place of Constantine, ascribed by some to Illyricum or Thrace.

Namnetes, an Armoric people of Celtic Gaul, whom Strabo calls Namnitæ, and Ptolemy Namnetæ. On the north they were bounded by the Rhedones; on the east by the Andes; on the south by the Ligeris; and on the west by the Veneti. Their towns, according to Ptolemy, was Condevicnum, which seems to be formed from the Celtic Condate, meaning "a confluence;" for the town was situated at the confluence of the Ardra and the Ligeris. It afterwards took the name of the people, whence the modern name *Nantes* (*dép. de la Loire-Inferieure.*) *Cæs. B. G.* 3, 9. *Lem. ed.*

Nantuates, a people of Gallia Celtica, whose territory is not easily defined. For Cæsar speaks of the Nantuates, Veragri, and Seduni in conjunction, and does not mark out their separate limits. On the whole it is most likely that their territory is now the part of the Alps called *Le Chablais, and le bas de la Vallée. Cæs. B. G.* 3, 1, 7; 4, 10.

Naphilus, a river of Peloponnesus falling into the Alpheus. *Paus.* 1.

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Nar, now *Nera*, a river of Umbria, whose waters, famous for their sulphureous properties, pass through the lake Velinus, and issuing from thence with great rapidity, fall into the Tiber. It rises at the foot of mount Fiscellus, on that part of the chain of the Appenines which separates the Sabines from Picenum, and falls into the Tiber near Ocriculum. *Cram.*—*Ovid. Met.* 14, v. 330.—*Virg. Æn.* 7, v. 517.—*Cic. ad Attic.* 4, ep. 15.—*Tacit. Ann.* 1, c. 79, l. 3, c. 9.

Narbo Martius, now *Narbonne, dép de l' Ande*, the first Roman colony established in Gaul. It was a very ancient city of the Volcæ Tectosages; having been colonized by Porcius and Marcius the consuls, A. U. C. 635, it became the chief city of the province, which hence derived the name of Narbonensis. Its epithet of Martius it received, not from the consul Marcius, but from Mars, because, as Cicero says in the oration for Fonteius, it was *specula populi Romani ac propugnaculum, istis nationibus* (*Gallorum*) *oppositum et objectum.* C. J. Cæsar sent a second colony to this city, consisting of the veterans of the 10th legion. It was led by Tib. Claudius Nero, the father of the emperor. Its inhabitants were called Aticini from the river Atacinus, and Decumani, from the 10th legion (*a decima legione.*) *Cæs. B. G.* 3, 20; 7, 7; 8, 46. *Lem. ed.*

Narbonensis Gallia, one of the four great divisions of ancient Gaul, was bounded by the Alps, the Pyrenean mountains; Aquitania, Belgica, and the Mediterranean, and contained the modern provinces of *Languedoc, Provence, Dauphine*, and *Savoy. Vid. Gallia.*

Narisci, a nation of Germany, in the Upper Palatinate. *Tacit. de Germ.* 42.

Narnia, or Narna, anciently *Nequinum*, now *Narni*, a town of Umbria, washed by the river Nar, from which it received its name. In its neighbourhood are still visible the remains of an aqueduct and of a bridge erected by Augustus. *Liv.* 10, c. 9.

Naro, a river of Dalmatia, "now *Narenta*, a considerable stream, which rises in the mountains of *Bosnia*, and falls into the sea opposite to the island of *Lesina*. Scylax speaks of a great lake in the interior of the country, from which this river flows, containing an island of about one hundred and twenty stadia in extent. Modern maps only lay down some extensive marshes in this direction. The Emporium, to which the same ancient geographer alludes, as being situated eighty stadia above the mouth of the Naro, may apply to the Narona of Pliny and Mela, a Roman colony of some note. Its ruins should be sought for in the vicinity of *Castel Norin.*" *Cram.*

Narycia, or um, or Naryx, a town of Magna Græcia, built by a colony of Locrians after the fall of Troy. The place in Greece from which they came, bore the same name, and was the country of Ajax Oileus. The word *Narycian* is more universally understood, as applying to the Italian colony, near which pines and other trees grew in abundance. *Virg. G.* 2, v. 438. *Æn.* 3, v. 399.—*Ovid. Met.* 15, v. 705.

Nasamones, a savage people of Libya, near the Syrtes, who generally lived upon plunder. *Curt.* 4, c. 7.—*Lucan.* 9, v. 439.—*Herodot.* 2, c. 165.—*Sil. It.* 2, v. 116, l. 11, v. 180.

Nassus, or Nasus, a town of Acarnania, near the mouth of the Achelous. *Liv.* 26, c. 24. ——Also a part of the town of Syracuse.

Natiso, now *Natisone*, a river rising in the Alps, and falling into the Adriatic east of Aquileia. *Plin.* 3, c. 18.

Nava, now *Nahe*, a river of Germany falling into the Rhine at Bingen, below Mentz. *Tacit. Hist.* 4, c. 70.

Naucratis, a city of Egypt, on the left side of the Canopic mouth of the Nile. It was celebrated for its commerce, and no ship was permitted to land at any other place, but was obliged to sail directly to the city, there to deposite its cargo. It gave birth to Athenæus. The inhabitants were called *Naucratitæ*, or *Naucratiotæ. Herodot.* 2, c. 97 and 179.—*Plin.* 5, c. 9.

Naulochus, I. a maritime town of Sicily near Pelorum.——II. A town of Thrace, on the Euxine Sea. *Plin.* 4, c. 11.——III. A promontory of the island of Imbros.——IV. A town of the Locri. *Plin.* 4, c. 3.

Naupactus, or Naupactum, "situated at the western extremity of the Locrian territory, and close to Rhium of Ætolia, was said to have derived its name from the circumstance of the Heraclidæ having there constructed the fleet in which they crossed over into Peloponnesus. After the Persian war this city was occupied by the Athenians, who there established the Messenian Helots, after they had evacuated Ithome. The acquisition of Naupactus was of great importance to the Athenians during the Peloponnesian war, as it was an excellent station for their fleet in the Corinthian gulf, and not only afforded them the means of keeping up a communication with Corcyra and Acarnania, but enabled them also to watch the motions of the enemy on the opposite coast, and to guard against any designs they might form against their allies. Some important naval operations, which took place off this city in the third year of the war, will be found detailed in Thucydides. After the failure of the expedition undertaken by Demosthenes the Athenian general against the Ætolians, the latter, supported by a Peloponnesian force, endeavoured to seize Naupactus by a *coup de main*; but such were the able arrangements made by Demosthenes, who threw himself into the place with a reinforcement of Acarnanian auxiliaries, that the enemy did not think proper to prosecute the attempt. On the termination of the Peloponnesian war, however, Naupactus surrendered to the Spartans, who expelled the Messenians from the place. Demosthenes acquaints us that it had afterwards been occupied by the Achæans, but was ceded by Philip of Macedon to the Ætolians, in whose possession it remained till they were engaged in a war with the Romans. The latter, after having defeated Antiochus at Thermopylæ, suddenly crossed over from the Maliac gulf to that of Corinth, and invested Naupactus, which would probably have been taken, notwithstanding the obstinate defence made by the Ætolians, had they not obtained a truce by the intervention of T. Flaminius. Pausanias speaks of a temple of Neptune in this city, and also of one dedicated to Diana. Naupactus was still a city of some importance in the time of Hierocles, but it was nearly destroyed by an earthquake under the reign of Justinian. The

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modern town is called *Enebachti* by the Turks, *Nepacto* by the Greeks and *Lepanto* by the Franks. '*Nepacto*,' says Sir W. Gell, 'is a miserable *pashalic* and a ruinous town; but it is worth visiting, because it gives a very exact idea of the ancient Greek city, with its citadel on mount *Rhegani*, whence two walls, coming down to the coast and the plain, form a triangle. The port absolutely runs into the city, and is shut within the walls, which are erected on the ancient foundations.'" *Cram.*

Nauplia, "the port of Argos, derived its name and origin from Nauplius, the son of Neptune and Amymone. Nauplia was deserted and in ruins when visited by Pausanias. The inhabitants had been expelled several centuries before by the Argives, upon suspicion of their favouring the Spartans. The latter people in consequence received them into their territory, and established them at Methone of Messenia. He noticed the vestiges of its wall and harbour, the temple of Neptune, and a fountain named Canathus. It has been succeeded by the modern town of *Napoli di Romania*, as it is called by the Greeks, which possesses a fortress of some strength. Dodwell observed there some remains of the walls, which were constructed in the polygonal style. 'The site of the temple of Neptune is not known; but the fountain Canathos still exhibits a copious flow of water.' Sir W. Gell remarks, that 'Nauplia is the best built city of the *Morea*. It is situated on a rocky point, on which are many remains of the ancient wall. The port is excellent and very defensible.' Nauplia, according to Pausanias, was fifty stadia from Temenium." *Cram.*

Nauportus, a town of *Pannonia*, on a river of the same name, now called *Ober* or *Upper Laybach*. *Vell. Pat.* 2, c. 110.—*Plin.* 3, c. 18. —*Tacit. Ann.* 1, c. 20.

Naura, I. a country of Scythia in Asia. *Curt.* 8.——II. Of India within the Ganges. *Arrian.*

Naustathmus, I. a port of Phocæa in Ionia. *Liv.* 37, c. 31.——II. Also a port of Cyrenaica, now *Bondaria*. *Strab.* 17.

Naxos, I. now *Naxia*, a celebrated island in the Ægean Sea, the largest and most fertile of all the Cyclades. It was formerly called *Strongyle*, *Dia*, *Dionysias*, and *Callipolis*; and received the name of Naxos from Naxus, who was at the head of a Carian colony which settled in the island. Naxos abounds with all sorts of fruits, and its wines are still in the same repute as formerly. The Naxians were anciently governed by kings, but they afterwards exchanged this form of government for a republic, and enjoyed their liberty, till the age of Pisistratus, who appointed a tyrant over them. They were reduced by the Persians; but in the expedition of Darius and Xerxes against Greece, they revolted and fought on the side of the Greeks. During the Peloponnesian war they supported the interest of Athens. Bacchus was the chief deity of the island. The capital was also called Naxos; and near it, on the 20th Sept. B. C. 377, the Lacedæmonians were defeated by Chabrias. *Thucyd.* 1, &c.—*Herodot.*—*Diod.* 5, &c.—*Ovid. Met.* 3, v. 636.—*Virg. Æn.* 3, v. 125.—*Paus.* 6, c. 16.—*Pindar.* ——II. An ancient town on the eastern side of Sicily, founded 759 years before the Christian era. There was also another town at the distance of five miles from Naxos, which bore the same name, and was often called by contradistinction *Taurominium*. *Plin.* 3.—*Diod.* 13.——III. A town of Crete, noted for hones. *Plin.* 36, c. 7.——IV. A Carian, who gave his name to the greatest of the Cyclades.

Nazianzus, a town of Cappadocia where St. Gregory was born, and hence he is called *Nazianzenus*.

Nea, or *Nova insula*, a small island between Lemnos and the Hellespont, which rose out of the sea during an earthquake. *Plin.* 2, c. 87.

Neethus, now *Neto*, a river of Magna Græcia near Crotona. *Ovid. Met.* 15, v 51.

Neandros, (or ia,) a town of Troas. *Plin.* 5, c. 30.

Neapolis, "in Italian *Napoli*, and with us *Naples*. Innumerable accounts exist relative to the foundation of this celebrated city; but the fiction most prevalent seems to be that which attributed it to the siren Parthenope, who was cast upon its shores, and from whom it derived the name by which it is usually designated in the poets of antiquity. According to Strabo, the tomb of this pretended foundress was shown there in his time. Hercules is also mentioned as founder of Neapolis by Oppian and Diodorus Siculus. We find also considerable variations in what may be regarded as the historical account of the origin of Neapolis. Scymnus of Chios mentions both the Phocæans and Cumæans as its founders, while Stephanus of Byzantium names the Rhodians. But by far the most numerous and most respectable authorities attribute its foundation to the Cumæans; a circumstance which their proximity renders highly probable. Hence the connexion of this city with Eubœa, so frequently alluded to by the poets, and especially by Statius, who was born here.—A Greek inscription mentions a hero of the name of Eumelus as having had divine honours paid to him, probably as founder of the city. The date of the foundation of this colony is not recorded. Velleius Paterculus observes only that it was much posterior to that of the parent city. Strabo seems to recognise another colony subsequent to that of the Cumæans, composed of Chalcidians, Pithacusans, and Athenians. The latter were probably the same who are mentioned in a fragment of Timæus, quoted by Tzetzes, as having migrated to Italy under the command of Diotimus, who also instituted the λαμπαδηφορία, still observed at Neapolis in the time of Statius. The passage of Strabo above cited will account also for the important change in the condition of the city now under consideration, which is marked by the terms Palæpolis and Neapolis, both of which are applied to it by ancient writers. It is to be noticed that Palæpolis is the name under which Livy mentions it when describing the first transactions which connect its history with that of Rome A. U. C. 429; while Polybius, speaking of events which occurred in the beginning of the first Punic war, that is about sixty years afterwards, employs only that of Neapolis. Livy, however, clearly alludes to the two cities as existing at the same time: but we hear no more of Palæpolis after it had undergone a siege, and surrendered to the Roman arms. According to the same historian, this town stood at no great distance from the

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site of Neapolis, certainly nearer to Vesuvius, and in the plain. It was betrayed by two of its chief citizens to the Roman consul A. U. C. 429. Respecting the position of Neapolis, it may be seen from Pliny, that it was placed between the river Sebethus, now *il Fiume Maddalona*, and the small island Megaris, or Megalia, as Statius calls it, on which the *Castel del Ovo* now stands. It is probable that Neapolis sought the alliance of the Romans not long after the fall of the neighbouring city; for we find that they were supplied with ships by that town in the first Punic war, for the purpose of crossing over into Sicily. At that time we may suppose the inhabitants of Neapolis, like those of Cumæ, to have lost much of their Greek character from being compelled to admit the Campanians into their commonwealth; a circumstance which has been noticed by Strabo. In that geographer's time, however, there still remained abundant traces of their first origin. Their gymnasia, clubs, and societies were formed after the Greek manner. Public games were celebrated every five years, which might rival in celebrity the most famous institutions of that nature established in Greece; while the indolence and luxury of Grecian manners were also very prevalent, and allured to Neapolis many a Roman whose age and temperament inclined them to a life of ease. Claudius and Nero seem to have shown a like predilection for Neapolis as a residence. The epithet of *docta*, applied to this city by Martial, proves that literature continued to flourish here in his time. Among other superstitions, we learn from Macrobius, that the Neapolitans worshipped the sun under the appearance of a bull with a human face, which they called Hebon. This fact is confirmed by numerous coins, and by a remarkable Greek inscription." *Cram.*

Nebo, a high mountain near Palestine, beyond Jordan, from the top of which Moses was permitted to view the promised land.

Nebrissa, a town of Spain, now *Lebrixa*.

Nebrŏdes, a mountain of Sicily, where the Himera rises. *Sil.* 14, v. 237.

Nemæa, I. a town of Argolis, between Cleonæ and Phlius, with a wood, where Hercules, in the 16th year of his age, killed the celebrated Nemæan lion. This animal, born of the hundred-headed Typhon infested the neighbourhood of Nemæa, and kept the inhabitants under continual alarms. It was the first labour of Hercules to destroy it; and the hero, when he found that his arrows and his club were useless against an animal whose skin was hard and impenetrable, seized him in his arms and squeezed him to death. The conqueror clothed himself in the skin, and games were instituted to commemorate so great an event. The Nemæan games were originally instituted by the Argives in honour of Archemorus, who died by the bite of a serpent, (*Vid. Archemorus,*) and Hercules some time after renewed them. They were one of the four great and solemn games which were observed in Greece. The Argives, Corinthians, and the inhabitants of Cleonæ, generally presided by turns at the celebration, in which were exhibited foot and horse races, chariot races, boxing, and wrestling, and contests of every kind, both gymnical and equestrian. The conqueror was rewarded with a crown of olive, afterwards of green parsley, in memory of the adventure of Archemorus, whom his nurse laid down on a sprig of that plant. They were celebrated every third, or according to others, every fifth year, or more properly on the 1st and 3d year of every Olympiad, on the 12th day of the Corinthian month *Panemos*, which corresponds to our August. They served as an era to the Argives, and to the inhabitants of the neighbouring country. It was always usual for an orator to pronounce a funeral oration in memory of the death of Archemorus, and those who distributed the prizes were always dressed in mourning. *Liv.* 27, c. 30 and 31, l. 34, c. 41.—*Ovid. Met.* 9, v. 97, ep. 9, v. 61.—*Paus. in Corinth.*—*Clem. Alexand.*—*Athen.*—*Polyæn.*—*Strab.* 8.—*Hygin.* fab. 30 and 273.—*Apollod.* 3, c. 6.——II. A river of Peloponnesus, falling into the bay of Corinth. *Liv.* 33, c. 15.

Nemausus, a town of Gaul in *Languedoc*, near the mouth of the *Rhone*, now *Nismes*.

Nemetacum, a town of Gaul, now *Arras*.

Nemetes, a German people, whom Cæsar places on the other side of the Rhine, and at the commencement of the Hercynia Silva. They, in fact, dwelt upon both sides of the Rhine, where are now the *duché de Bade*, and *Spire*. *Cæs. B. G.* 1, 31. *Lem. Ed.*

Nemossus, (or um,) the capital of the Arverni in Gaul, now *Clermont*. *Lucan.* 1, v. 419.—*Strab.* 4.

Neo-Cæsarēa, a town of Pontus, which Pliny places on the Lycus. It is now *Niksar*. *D'Anville.*

Neon, a town of Phocis.——There was also another of the same name in the same country, on the top of Parnassus. It was afterwards called *Tithorea*. *Plut. in Syll.*—*Paus.-Phoc.*—*Herodot.* 8, c. 32.

Neontichos, a town of Æolia, near the Hermus. *Herodot.*—*Plin.*

Nephelis, a cape of Cilicia. *Liv.* 33, c. 20.

Neptūni Fanum, I. a place near Cenchreæ. *Mela*, 1, c. 19.——II. Another in the island of Calauria.——III. Another near Mantinea.

Neptūnia, a town and colony of Magna Græcia.

Neptūnium, a promontory of Arabia, at the entrance of the gulf.

Neriphus, a desert island near the Thracian Chersonesus.

Neritos, a mountain in the island of Ithaca, as also a small island in the Ionian Sea, according to Mela. The word Neritos is often applied to the whole island of Ithaca; and Ulysses, the king of it, is called *Neritius dux*, and his ship *Neritia navis*. The people of Saguntum, as descended from a Neritian colony, are called *Neritia proles*. *Sil. It.* 2, v. 317.—*Virg. Æn.* 3, v. 271.—*Plin.* 4.—*Mela*, 2, c. 7.—*Ovid. Met.* 13, v. 712. *Rem. A.* 263.

Neritum, a town of Calabria, now called *Nardo*.

Nerium, or Artabrum, a promontory of Spain, now *Cape Finisterre*. *Strab.* 3.

Neronianæ Thermæ, baths at Rome, made by the emperor Nero.

Nerulum, an inland town of Lucania, now *Lagonegro*. *Liv.* 9, c. 20.

Nervii, a people of Gaul, in the second Belgica, among the boldest and most warlike of that nation. Dwelling in the northern regions that

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bordered upon Germany, they claimed to be of German origin, and refused to acknowledge, as the other Gallic people had done, the supremacy of Rome. They were surrounded, particularly on the north, by other warlike tribes; and it was among the great achievements of Cæsar to break the spirit of this fierce, unyielding tribe. They were among those who dwelt in the most northern parts of Gaul comprised in France, and had beyond the people of Germania Secunda, the Merapii and Batavi of the *Netherlands*. A portion of the department *du Nord* now represents their settlements, and *Bavai* is their capital called Bagacum.

NESACTIUM, a town of Istria, at the mouth of the Arsia, now *Castel Nuovo*.

NESIS, (*is* or *idis*,) now *Nisita*, an island on the coast of Campania, famous for asparagus. Lucan and Statius speak of its air as unwholesome and dangerous. *Plin.* 19, c. 8.—*Lucan.* 6, v. 90.—*Cic. ad Att.* 16, ep. 1 and 2.—*Stat.* 3, *Sylv.* 1, v. 148.

NESSUS, a river. *Vid. Nestus.*

NESTUS, or NESSUS, now *Nesto*, a small river of Thrace, rising in mount Rhodope, and falling into the Ægean Sea above the island of Thasos. It was for some time the boundary of Macedonia on the east, in the more extensive power of that kingdom.

NETUM, a town of Sicily, now called *Noto*, on the eastern coast. *Sil.* 14, v. 269.—*Cic. in Ver.* 4, c. 26, l. 5, c. 51.

NEURI, a people of Sarmatia. *Mela*, 2, c. 1.

NICÆA, I. a town of Achaia, near Thermopylæ, on the bay of Malia.——II. A town of Illyricum.——III. Another in Corsica.——IV. Another in Thrace.——V. In Bœotia.——VI. now *Nice*, a city of Liguria in the country of the Intemelia, near the mouth of the *Var*. It was founded by the Massilians, and was long considered to belong rather to Gallia Provincia than to Italy. It is now in English called *Nice*. ——VII. A town of Bithynia, now *Is-nik* and *Nice*, west of the Sangarius, on the lake Ascanius. Its earlier name was Antigonia, but Lysimachus, in honour of his wife, changed it to Nicæa. The general council of bishops, called by Constantine A. D. 325, was held in this place; and here the doctrines of Arius were formally examined and discussed. No council is considered of greater authority than this, at which the ereed, known as the Nicene, was partly drawn up and adopted. The empress Irene, to give the council greater authority, which she wished should declare in favour of the worship of images, ordered that also to convene at Nicæa; and here that superstition was formally reinstated which had been partially abolished by the vigorous efforts of the Isaurian Leo, the Iconoclast. ——VIII. A place of some repute in India. This town was built by Alexander on the east bank of the Hydaspes, opposite Bucephalia. The building of this city was in commemoration of the victory of the Macedonians over Porus and the Indians. *Chaussard.*

NICEPHORIUM, a town of Mesopotamia, on the Billicha, immediately above its confluence with the Euphrates, above the Fossa Semiramidis. It was built by Alexander during his eastern expedition, and on the accession of Seleucus Callinicus to the throne of Syria, it was repaired and fortified; and the name of Callinicum was assigned to it instead of that which it had borne before. It is probable, however, that the new town was built upon the opposite or south side of the Billicha. Under the emperor Leo, the fifth who bore that name, Callinicum, was destined to another change of title, and Leontopolis succeeded to the former appellation. The eastern writers designate it by the name of *Racca*, and here the Caliph Haroun Alrashid established his favourite residence.

NICEPHORIUS, now *Khabour*. *Vid. Centritis.*

NICER, now the *Neckar*, a river of Germany. It rises in the Abnoba mons, *Black Mountain*, and flowing for the greater part of its course towards the north-west in *Wirtemberg*, on the northern boundary of *Baden*, the country of the Marcomanni before they crossed the *Mayne*, it turns towards the west, and falls into the Rhine near *Manheim*. *Auson. Mos.* 423.

NICIA, I. a city. *Vid. Nicæa.*——II. A river falling into the *Po* at Brixellum. It is now called *Lenza*, and separates the duchy of *Modena*, from *Parma*.

NICOMEDIA, now *Is-nikmid*, a town of Bithynia founded by Nicomedes 1st. at the head of the Astacenus Sinus on the north, and opposite the town of Astacus. It was the capital of the country, and it has been compared, for its beauty and greatness, to Rome, Antioch, or Alexandria. It became celebrated for being, for some time, the residence of the emperor Constantine and most of his imperial successors. Some suppose that it was originally called *Astacus*, and *Olbia*, though it was generally believed that they were all different cities. *Ammian.* 17. —*Paus.* 5, c. 12.—*Plin.* 5, &c.—*Strab.* 12, &c.

NICOPOLIS, I. a city of Lower Egypt.——II. A town of Armenia Minor, built by Pompey the Great in memory of a victory which he had there obtained over the forces of Mithridates. According to D'Anville it is now called *Divriki*. *Strab.* 12.——III. Another in Thrace, built on the banks of the Nestus by Trajan, in memory of a victory which he obtained there over the Barbarians.——IV. Another, of Epirus, on the Ambracian gulf, west of the river Charadrus, and nearly opposite to Actium. It was founded by Augustus, in honour of his victory obtained over Antony before the last-named place, and "may be said to have risen out of the ruins of all the surrounding cities in Epirus and Acarnania, and even as far as Ætolia, which were compelled to contribute to its prosperity. So anxious was Augustus to raise his new colony to the highest rank among the cities of Greece, that he caused it to be admitted among those states which sent deputies to the Amphictyonic assembly. He also ordered games to be celebrated with great pomp every five years. Suetonius states that he enlarged a temple of Apollo; and consecrated to Mars and Neptune the site on which his army had encamped before the battle of Actium, adorning it with naval trophies. Having afterwards fallen into decay, it was restored by the emperor Julian. Hierocles terms it the metropolis of Old Epirus. Modern travellers describe the remains of Nicopolis as very extensive; the site which they occupy is now known by the name of *Prevesa Vecchia*. Mr. Hughes observes, that 'the first view of the isthmus on which it stood, covered with immense ruins of ancient edifices, is particular-

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ly curious and striking. The most prominent object is the ruin of a large theatre, cresting the top of a rising eminence.' The same traveller noticed also 'an aqueduct, which brought water from the distance of thirty miles; a large enclosure, supposed to have been that of the Acropolis mentioned by Dio Cassius; within the city itself a beautiful little theatre, and a temple of Ceres. Near the city are to be seen the ruins of the suburb, mentioned by Strabo, where the Actian games were celebrated.'" *Cram.*——V. Two towns in Mœsia: that which has preserved the ancient name in *Nicopoli*, was erected by Trajan, in memory of his victories on the Danube, opposite the mouth of the Aluta, or *Olt*. The victory of Bajazet obtained against the flower of the chivalry of France in the year 1393, renewed its fame, and seemed again to justify its distinguished title. The other Mœsian city of the same name was situated in the southern part of the province, towards the Hæmus mountains and the borders of Thrace. It is now *Nicop* on the *Iantia*, the Iatrus of antiquity, and its situation on this stream caused it to be surnamed *ad Iatrum*.——VI. Another, near Jerusalem, founded by the emperor Vespasian. ——VII. Another, in Dacia, built by Trajan to perpetuate the memory of a celebrated battle. ——VIII. Another near the bay of Issus, built by Alexander, in Cilicia.

Niger, or Nigris, (*itis*,) a river of Africa, which rises in Æthiopia, and falls by three mouths into the Atlantic, little known to the ancients, and not yet satisfactorily explored by the moderns. *Plin.* 5, c. 1 and 8.—*Mela*, 1, c. 4, l. 3, c. 10.—*Ptol.* 4, c. 6. "Ptolemy, the best informed of the ancient geographers, and commented on by the most learned of the moderns, M. D'Anville, makes mention of two great rivers, the *Ghir*, which runs from south-east to north-west, nearly like the *Misselad*, or *Bahr-el-Gazel* in our modern maps; the other, the *Niger*, runs nearly in the direction of the *Joliba*, from east to west. But in following the literal meaning of Ptolemy, we are not certain that this author thought all that his commentator makes him say. He seems to give the Niger two courses; one westerly to the lake *Nigrites*, the other easterly to the Libyan lake, besides different canals of derivation, by one of the most ambiguous words in the Greek language (στόμον,) a word which may signify the mouth of a river, or a place where two roads separate, or a canal, or a simple bending. Taking advantage of these uncertainties, and applying to the interior the system of M. Gosselin, which contracts Ptolemy's map to two thirds, some have attempted to prove that the *Ghir* and the Niger of Ptolemy do not belong at all to Nigritia, but were only small rivers on the southern declivity of mount Atlas. The great characteristic mark, given by Pliny, to wit, the position of the Niger between the Libyans and the Ethiopians, i. e. between the Negroes and the Moors, appears to us conclusive against these recent hypotheses. Applying the name of the Nile of the Negroes to the *Misselad*, and supposing that both this river and the Niger lose themselves in lakes or in the sands, D'Anville, and long after him, Rennel, have constructed maps, half traditional and half hypothetical, which are usually followed with more or less modification. But a very able geographer has proposed an important alteration, which amounts to more than a mere modification. Allowing the Niger and the other rivers the general direction assigned to them by D'Anville and Rennel, he adds an outlet connected with the *Gulf of Guinea*. 'To the west of *Wangara*,' says this author, 'the Nile has a southerly course; and the *Misselad*, after having crossed the lake of *Fittree*, then that of *Semegonda*, leaves this last in two leading branches, which encircle *Wungara* and fall into the Niger, then this last river continues in a south-westerly course, till it terminates in the *Gulf of Guinea*, where it forms a delta between its western branch, the *Rio-Formosa*, and the eastern one, *Rio-del-Rey*.' At the very time when this hypothesis appeared to be established, an opinion diametrically opposed to it, and the least probable of all that had been advanced, has been again brought forward. It is nearly that which was given by Pliny the naturalist, who considered the Niger as the principal branch of the Nile, allowing, however, that it frequently disappeared under ground. Some of the contradictory testimonies of the ancients and of the Arabians may be ingeniously combined in favour of this opinion, but the only powerful argument is derived from a recent account of a journey performed by water from *Tombuctoo* to *Cairo*. The journal has come to us in an indirect channel. Mr. Jackson, British consul at *Mogadore*, collected from the oral declaration of a *Moroccan*, who had visited *Tombuctoo*, various particulars, by means of which he wishes to demonstrate the identity of the Niger with the Nile. 'The *Nil-el-Abeed*, or Nile of the Negroes,' says this writer, 'is also called *Nil-el-Kebir*, or the Great Nile; that of Egypt is called *Nil-el-Masr*, or *Nil-el-Scham*, from the Arabic terms for Egypt and Syria. The inhabitants of *Tombuctoo* and the whole of central Africa maintain that these two rivers communicate together, and even that they are the same river. The Africans are surprised when they hear that the Europeans make them two distinct rivers, experience having taught them otherwise.'" *Malte-Brun.* *Vid. Nilus.*

Nilus, anciently called *Egyptus*, one of the most celebrated rivers in the world. Its sources were unknown to the ancients, and the moderns are equally ignorant of their situation; whence an impossibility is generally meant by the proverb of *Nili caput quærere*. "The Nile, the largest river of the old world, still conceals its true sources from the research of science. At least, scarcely any thing more of them is known to us now than was known in the time of Eratosthenes. That learned librarian of Alexandria distinguished three principal branches of the Nile. The most easterly was the *Tacaze* of the moderns, which flowed down the north side of the table land of Abyssinia. The second known branch, or the *Blue River*, first makes a circuit on the table land of Abyssinia, and then flows down through the plains of *Sennaar*, or of *Fungi*. The sources of this *Blue River* were found and described by the Jesuits, Paez and Tellez, two centuries before the pretended discovery of Bruce. These two rivers are tributaries to the *White River*, the *Bahr-el-Abiad*, which is the true Nile, and the sources of which must lie in the countries to the south of Darfoor.

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These countries are, according to the report of a Negro, named *Dar-el-Abiad*. The mountains from which it issues are called *Dyre* and *Tegla*; and probably form part of the *Al-Quamar* mountains, or the mountains of the Moon. As it seems proved that travellers have passed by water from *Tombuctoo* to *Cairo*, the Niger must fall into the Nile, and be really the Nile itself; or there must be intermediate rivers, forming between the Nile and Niger a communication resembling that which was found by Humboldt between the *Orinoco* and the *Amazons*. The first hypothesis might seem to be supported by a vague romantic passage of Pliny the naturalist. The other hypothesis is the only one which can reconcile the accounts of persons who have travelled by the way of *Tombuctoo*, with the positive testimony of Mr. Browne, according to which the rivers *Misselad* and *Bar-Koolla*, run from south to north. This fact, which is generally admitted, does not allow us to suppose any other communication between the Nile and the Niger, than one which may be formed by canals, which, like those of *Casiquiari* in *Guiana*, might wind along a table land where the sources of the *Misselad* and *Bar-Koolla* are at a short distance from each other, and from those of the Nile. The true Nile, whatever may be its origin, receives two large rivers from Abyssinia, and then forms an extensive circuit in the country of *Dongola* by turning to the south-west. At three different places a barrier of mountains threatens to interrupt its course, and at each place the barrier is surmounted. The second cataract in Turkish Nubia is the most violent and most unnavigable. The third is at *Syene* or *Assouan*, and introduces the Nile into Upper Egypt. The height of this cataract, singularly exaggerated by some travellers, varies according to the season, and is generally about four or five feet. At the place called *Batn-el-Bahara*, the river divides into two branches; the one of which flowing to Rosetta, and the other to Damietta, contain between them the present Delta; but this triangular piece of insulated land was in former times larger, being bounded on the east by the Pelusian branch, which is now choked up with sand or converted into marshy pools. On the west it was bounded by the Canopic branch, which is now partly confounded with the canal of Alexandria, and partly lost in lake *Etko*. But the correspondence of the level of the surface with that of the present Delta, and its depression as compared with that of the adjoining desert, together with its great verdure and fertility, still mark the limits of the ancient Delta, although irregular encroachments are made by shifting banks of drifting sand, which are at present on the increase. The different *bogaz*, or mouths of this great river, have often changed their position, and are still changing it; a circumstance which has occasioned long discussions among geographers. The following are the most established results. The seven mouths of the Nile, known to the ancients, were, 1. The *Canopic* mouth, corresponding to the present mouth of lake *Etko*; or, according to others, that of the lake of *Aboukir*, or *Maadeé*; but it is probable, that at one time it had communications with the sea at both of these places. In that case it is probable that these lakes existed nearly in their present state, except that the Nile flowed through them, and gave them a large proportion of fresh water, instead of the sea water with which they are now filled. We cannot believe that the bottoms of these lakes were formerly higher, as we know of no natural process by which surfaces of such breadth could have been subsequently excavated. 2. The *Bolbitine* mouth at Rosetta. 3. The *Sebenitic* mouth, probably the opening into the present lake *Burlos*. 4. The *Phatnitic*, or *Eucolic* at Damietta. 5. The *Mendesian*, which is lost in the lake *Menzaleh*, the mouth of which is represented by that of *Dibeh*. 6. The *Tanitic*, or *Saitic*, which seems to leave some traces of its termination to the east of lake *Menzaleh*, under the modern appellation of *Omm-Faredje*. The branch of the Nile which conveyed its waters to the sea corresponds to the canal of *Moez*, which now loses itself in the lake. 7. The *Pelusiac* mouth seems to be represented by what is now the most easterly mouth of lake *Menzaleh*, where the ruins of Pelusium are still visible. The depth and rapidity of the Nile differ in different places, and at different seasons of the year. In its ordinary state, this river carries no vessels exceeding sixty tons burden, from its mouth to the cataracts. The *bogaz* of Damietta is seven or eight feet deep when the waters are low. That of Rosetta does not exceed four or five. When the waters are high, each of them has forty-one feet more, and *caravels* of twenty-four guns can sail up to Cairo. The navigation is facilitated in a singular degree during the floods: for while the stream carries the vessels from the cataract to the *bogaz* with great rapidity, the strong northerly winds allow them to ascend the river, by means of set sails, with equal rapidity. The celebrated plains of Egypt would not be the abode of perpetual fertility were it not for the swellings of the river, which both impart to them the requisite moisture, and cover them with fertilizing mud. We now know for certain what the ancients obscurely concluded, and what was asserted by Agatharcides, Diodorus, Abdolatif, and the Abyssinian envoy, Hadgi Michael, that the heavy annual rains between the tropics are the sole cause of these floods, common to all the rivers of the torrid zone, and which, in low situations such as Egypt, occasion inundations. The rise of the Nile commences with the summer solstice. The river attains its greatest height at the autumnal equinox, continues stationary for some days, then diminishes at a less rapid rate than it rose. At the winter solstice it is very low, but some water still remains in the large canals. At this period the lands are put under culture. The soil is covered with a fresh layer of slime of greater or less thickness. The fertility and general prosperity of Egypt depend much on a certain medium in the height to which the Nile rises in its inundations; too little rise or too much is nearly equally hurtful. In September, 1818, M. Belzoni witnessed a deplorable scene, from the Nile having risen three feet and a half above the highest mark left by the former inundation. It was productive of one of the greatest calamities that had occurred in the memory of any one living. Rising with uncommon rapidity, it carried off several villages, and some hundreds of their inhabitants. During the increase of the Nile, it first acquires a green colour, sometimes pretty

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deep. After thirty or forty days, this is succeeded by a brownish red. These changes are probably owing to the augmentations which it receives from different temporary lakes in succession, or from the waters formed by a succession of rains on the different table lands of the interior of Africa." *Malte-Brun.*

NINUS, a celebrated city, now *Nino*, the capital of Assyria, built on the banks of the Tigris by Ninus, and called *Nineveh* in Scripture. It was, according to the relation of Diodorus Siculus, fifteen miles long, nine broad, and forty-eight in circumference. It was surrounded by large walls 100 feet high, on the top of which three chariots could pass together abreast, and was defended by 1500 towers each 200 feet high. Ninus was taken by the united armies of Cyaxares and Nabopolassar king of Babylon, B. C. 606. *Strab.* 1.—*Diod.* 2.—*Herodot.* 1, c. 185, &c.—*Paus.* 8, c. 33.—*Lucian.* "The village of Nunia on the banks of the Tigris, opposite to Mosul, is ascertained to be the site of the ancient Nineveh. Here are found a rampart and fosse, four miles in circumference; but Mr. Kinnear believes these to belong to a city founded subsequently to the time of Adrian, so that Nineveh has left no trace now in existence." *Malte-Brun.*

NIPHATES, I. a mountain of Asia, which divides Armenia from Assyria, and from which the Tigris takes its rise. It is not the part which was called Niphates that formed this natural boundary, but rather a prolongation of the chain which, running somewhat south and stretching east, unite the Niphates of Armenia to the Zagrus on the boundaries of Media. "The chains of Taurus," says Malte-Brun, "enter Armenia near the cataracts of the Euphrates; they rise considerably in advancing to the east: the *Niphates* of the ancients, to the south-east of the lake *Van*, derive their name from the snows which cover their summits all the year." *Virg. G.* 3, v. 30.—*Strab.* 11.—*Mela*, 1, c. 15.—II. A river of Armenia, falling into the Tigris. *Horat.* 2, od. 9, v. 20.—*Lucan*, 3, v. 245.

NISA, a celebrated plain of Media, near the Caspian Sea, famous for its horses. *Herodot.* 3, c. 106. *Vid. Nysa.*

NISÆA, a naval station on the coasts of Megaris. *Strab.* 8.

NISIBIS, a strong and famous military post of Mesopotamia, towards the banks of the Tigris, between that river and the Masius mons. The country to which it belonged was called Mygdonia, and Nisibis was sometimes known as Antiochia Mygdoniæ. "This place is seen afterwards serving as a barrier to the Roman empire against the enterprises of the Parthians. But it was at length ceded to Sapor, king of Persia, by one of the conditions of the treaty which succeeded the disgrace of the Roman army in the expedition of Julian. Nisibis is now a place entirely open, and reduced to a hamlet." *D'Anville.* "The north-west part of the pashalic of *Orfa*, or the ancient Mygdonia, presents us with luxuriant pastures and flowery hills. Hence the Greeks called it Anthemusia, from ἄνθος, 'a flower.' Here the famous fortress of Nisibis stood so long out against the arms of the Parthians. It has only left some feeble traces in the town of *Nisibin*, a place which is remarked for white roses." *Malte-Brun.*

NISYROS, an island in the Ægean Sea, at the west of Rhodes, with a town of the same name. It was originally joined to the island of Cos, according to Pliny, and it bore the name of *Porphyris*. Neptune, who was supposed to have separated them with a blow of his trident, and to have then overwhelmed the giant Polybotes, was worshipped there, and called *Nisyreus*. *Apollod.* 1, c 6.—*Mela*, 2, c. 7.—*Strab.* 10.

NITIOBRIGES, a people of Gaul. Their country corresponds to the present department *de Lot et Garonne*, and their ancient capital of Agennum retains the ancient name in the French *Agen*, instead of assuming, as do the greater number of the Gallic towns, the name of the population to which it belonged.

NITRIA, a city, and, as D'Anville observes, a country, of Egypt, west of the Nile. This region, which was but a desert, is called Scithiaca in Ptolemy, and produced as an article of trade an abundance of nitre. "The mountain of *Natron* skirts the whole length of the valley of that name. That mountain contains none of the rocks which are found scattered about in the valley, such as quartz, jasper, and petrosilex. There is a series of six lakes in the direction of the valley. Their banks and their waters are covered with crystallizations, both of muriate of soda or sea-salt, and of natron or carbonate of soda. When a volume of water contains both of these salts, the muriate of soda is the first to crystallize; and the carbonate of soda is then deposited in a separate layer. Sometimes the two crystallizations seem to choose separate localities in insulated parts of the same lake. This curious valley is only inhabited by Greek monks. Their four convents are at once their fortresses and their prisons. They subsist on a small quantity of leguminous seeds. The vegetation in these valleys has a wild and dreary aspect. The palms are mere bushes, and bear no fruit. Caravans come to this place in quest of natron." *Malte-Brun.*

NIVARIA, an island at the west of Africa, supposed to be *Teneriffe*, one of the Canaries. *Plin.* 6, c. 32. *Vid. Insulæ Fortunatæ.*

NOLA, an ancient town of Campania, which became a Roman colony before the first Punic war. It was founded by a Tuscan, or, according to others, by an Eubœan colony. It is said that Virgil had introduced the name of Nola in his Georgics, but that when he was refused a glass of water by the inhabitants as he passed through the city, he totally blotted it out of his poem, and substituted the word *ora*, in the 225th line of the 2d book of his Georgics. Nola was besieged by Annibal, and bravely defended by Marcellus. Augustus died there on his return from Neapolis to Rome. Bells were first invented there, in the beginning of the fifth century, from which reason they have been called *Nolæ* or *Campanæ*, in Latin. The inventor was St. Paulinus, the bishop of the place, who died A. D. 431, though many imagine that bells were known long before, and only introduced into churches by that prelate. Before his time, congregations were called to the church by the noise of wooden rattles (*sacra ligna.*) *Paterc.* 1, c. 7.—*Suet. in Aug.*—*Sil.* 8, v. 517, l. 12, v. 161.—*A. Gellius*, 7, c. 20.—*Liv.* 23, c. 14 and 39, l. 24, c. 13.

NOMADES. *Vid.* Part II.

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Nomentum, a town of the Sabines in Italy, famous for wine, and now called *Lamentana*. The dictator, Q. Servilius Priscus, gave the Veientes and Fidenates battle there, A. U. C. 312, and totally defeated them. *Ovid. Fast.* 4. v. 905.—*Liv.* 1, c. 38, l. 4, c. 22.—*Virg. Æn.* 6, v. 773.

Nonăcris, a town of Arcadia, which received its name from a wife of Lycaon. There was a mountain of the same name in the neighbourhood. Evander is sometimes called *Nonacrius heros*, as being an Arcadian by birth, and Atalanta *Nonacria*, as being a native of the place. *Curt.* 10, c. 10.—*Ovid. Fast.* 5, v. 97. *Met.* 8, fab. 10.—*Paus.* 8, c. 17, &c.

Norba, I. a town of Latium near the centre, in the territory of the Volsci. "It is mentioned among the early Latin cities by Pliny; and Dion. Hal. speaks of it as no obscure city of that nation. It was early colonized by the Romans as an advantageous station to check the inroads of the Volsci. This, however, rendered Norba particularly subject to their devastations, especially on the part of the Privernates, who lay in the immediate neighbourhood; but neither these repeated attacks, nor even the distresses of the second Punic war, had power to shake its fidelity to Rome. The disastrous end of this city gave further proof of its devotion to the cause which it had espoused; for the zeal which it displayed on the behalf of Marius and his party drew upon it the vengeance of the adverse faction. Besieged by Lepidus, one of Sylla's generals, it was opened to him by treachery; but the undaunted inhabitants chose rather to perish by their own hands than become the victims of a bloody conqueror. The name of C. Norbanus, who was descended from a distinguished family of this city, occurs frequently in the history of those disastrous times, as a conspicuous leader on the side of Marius." *Cram.* ——II. There was another town of the same name in Apulia. The inhabitants of Norba Latina were called Norbani, while those of Norba Apula were designated as the Norbanenses.——III. Cæsarea, a town of Spain on the Tagus now *Alcantara*.

Noreia, "a town belonging to the Norici. Cluverius places it on the left bank of the *Tagliamento*, near *Venzone*. Strabo speaks of its gold mines, and further mentions that Cn. Carbo had an unsuccessful action with the Cimbri in its vicinity. Pliny informs us that Noreia no longer existed in his time." *Cram.* To this it may be added from D'Anville, that "it is said to have been occupied by a body of Boiens, who are to be distinguished from those established in *Bohemia*, and from a time anterior to the invasion of the Marcomans, who drove this nation into Noricum."

Noricum, a province of the Roman empire among the Alps. The Danube on the north, a portion of the Œnus (*Inn*) upon the west, the Carnic Alps and sources of the Savus on the south, and the Cetius mons upon the east, describe the boundaries of Noricum. These limits correspond generally with those of *Carinthia*, *Stiria*, the country contiguous to *Saltsburgh* and *Lintz*, and *Austria Proper*. "This country," says D'Anville, "which is first spoken of as having a king, followed the fate of Pannonia; for, when it was reduced, Noricum also became a province under the reign of Augustus. Afterwards, and by the multiplication of provinces, there is distinguished a *Noricum Ripense*, adjacent to the Danube, from a *Noricum Mediterraneum*, distant from that river in the bosom of the Alps." The Nerici, from whom the country seems to have been named, possessed, at the time at which it became a province, a small portion only of the soil in the north-west; the Sevaces, the Alauni, and the Ambidiani occupying the other portions near to Vindelicia and Cisalpine Gaul. The iron that was drawn from Noricum was esteemed excellent, and thence *Noricus ensis* was used to express the goodness of a sword. *Dionys. Perieg.*—*Strab.* 4.—*Plin.* 34, c. 14.—*Tacit. Hist.* 3, c. 5.—*Horat.* 1, od. 16, v. 9.—*Ovid. Met.* 14, v. 712.

Notium, a town of Æolia, near the Cayster. It was peopled by the inhabitants of Colophon, who left their ancient habitations because Notium was more conveniently situated, it being on the sea-shore. *Liv.* 37, c. 26, 38, 39.

Novæ, (*tabernæ*), the new shops built in the forum at Rome, and adorned with the shields of the Cimbri. *Cic. Orat.* 2, c. 66.——The *Veteres tabernæ* were adorned with those of the Samnites. *Liv.* 9, c. 40.

Novaria, a town of Cisalpine Gaul, now *Novara* in Milan. *Tacit. Hist.* 1, c. 70.

Novesium, a town of the Ubii, on the west of the Rhine, now called *Nuys*, near *Cologne*. *Tacit. Hist.* 4, c. 26, &c.

Noviodūnum, a town of the Æduii or Hedui in Gaul, taken by J. Cæsar. It is pleasantly situated on the Ligeris, and now called *Noyon*, or, as others suppose, *Nevers*. *Cæs. Bell. G.* 2, c. 12.

Noviomagus, or Neomagus, I. a town of Gaul, now *Nizeux* in Normandy.——II. Another, called also *Nemetes*, now *Spire*.——III. Another in Batavia, now *Nimeguen*, on the south side of the Waal.

Novium, a town of Spain, now *Noya*.

Novum Comum, a town of Insubria, on the lake Larius, of which the inhabitants were called *Novocomenses*. *Cic. ad Div.* 13, c. 35.

Nuceria Alfaterna, I. a town of Campania on the Samus, "of the highest antiquity, but remarkable only for its unshaken attachment to the Romans at all times, and for the sad disasters to which it has been exposed in consequence of that attachment. Its fidelity to the republic during the second Punic war drew down upon it the vengeance of Hannibal, who, after some vain attempts to seduce its inhabitants into his party, plundered and destroyed their city. Its adherence to the cause of a Roman pontiff during the great schism, roused the fury of a still more irritable enemy, *Ruggiero*, king of Naples, who again razed its walls and dispersed its citizens. They, instead of rebuilding the town when the storm was over, as their ancestors had done before, continued to occupy the neighbouring villages. Hence the appearance of the modern *Nocera*, which, instead of being enclosed within ramparts, spreads in a long line over a considerable extent of ground, and displays some handsome edifices intermingled with rural scenery. It is still a bishopric, and derives the additional appellation *dei Pagani*, from the circumstance of its having been for some time in possession of the Saracens." *Eustace.*——II. Another, in Umbria, on the

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Flaminian Way, surnamed Camallaria, now *Nocera*.——III. A third, now *Lazzara* in Gallia Cisalpina, south of the *Po*, between the mouths of the Nicia and the Secia.

Numantia, a town of Spain, near the sources of the river Durius, celebrated for the war of fourteen years, which, though unprotected by walls or towers, it bravely maintained against the Romans. The inhabitants obtained some advantages over the Roman forces, till Scipio Africanus was empowered to finish the war, and to see the destruction of Numantia. He began the siege with an army of sixty thousand men, and was bravely opposed by the besieged, who were no more than 4000 men able to bear arms. Both armies behaved with uncommon valour, and the courage of the Numantines was soon changed into despair and fury. Their provisions began to fail, and they fed upon the flesh of their horses, and afterwards of that of their dead companions, and at last were necessitated to draw lots to kill and devour one another. The melancholy situation of their affairs obliged some to surrender to the Roman general. Scipio demanded them to deliver themselves up on the morrow; they refused, and when a longer time had been granted to their petitions, they retired and set fire to their houses, and all destroyed themselves, B. C. 133, so that not even one remained to adorn the triumph of the conqueror. Some historians, however, deny that, and support that a number of Numantines delivered themselves into Scipio's hands, and that fifty of them were drawn in triumph at Rome, and the rest sold as slaves. The conqueror obtained the surname of *Numantinus*. *Flor.* 2, c. 18.—*Appian. Iber.*—*Paterc.* 2, c. 3.——*Cic.* 1, *off.*—*Strab.* 3.—*Mela*, 2, c. 6.—*Plut.*—*Horat.* 2, od. 12, v. 1.

Numentana via, a road at Rome, which led to mount Sacer, through the gate Viminalis. *Liv.* 3, c. 52.

Numicia via, one of the great Roman roads which led from the capital to the town of Brundusium.

Numicius, a small river of Latium, near Lavinium, where the dead body of Æneas was found, and where Anna, Dido's sister, drowned herself. *Virg. Æn.* 7, v. 150, &c.—*Sil.* 1, v. 359.—*Ovid. Met.* 14, v. 358, &c. *Fast.* 3, v. 643.

Numidia, an inland country of Africa, which now forms the kingdom of *Algiers* and *Bildulgerid*. It was bounded on the north by the Mediterranean Sea, south by Gætulia, west by Mauretania, and east by a part of Libya which was called Africa Propria. The inhabitants were called *Nomades*, and afterwards *Numidæ*. It was the kingdom of Massinissa, who was the occasion of the third Punic war, on account of the offence he had received from the Carthaginians. Jugurtha reigned there, as also Juba the father and son. It was conquered, and became a Roman province, of which Sallust was the first governor. The Numidians were excellent warriors, and in their expeditions they always endeavoured to engage with the enemy in the night time. They rode without saddles or bridles, whence they have been called *infræni*. They had their wives in common as the rest of the barbarian nations of antiquity. *Sallust. in Jug.*—*Flor.* 2, c. 15.—*Strab.* 2 and 17.—*Mela*, 1, c. 4, &c.—*Ovid. Met.* 15, v. 754. For the divisions of Numidia, *Vid. Massyli*, *Massæsyli*, and *Mauretania*.

Nursia, now *Norza*, a town of Picenum, whose inhabitants are called *Nursini*. Its situation was exposed, and the air considered as unwholesome. *Sil. It.* 8, v. 416.—*Virg. Æn.* 7, v. 716.—*Martial.* 13, ep. 20.—*Liv.* 28, c. 45.

Nymphæum, I. a place near the walls of Apollonia, sacred to the nymphs, where Apollo had also an oracle. The place was also celebrated for the continual flames of fire which seemed to rise at a distance from the plains. "Strabo supposes it to have arisen from a mine of bitumen liquified, there being a hill in the vicinity whence this substance was dug out, the earth which was removed being in process of time converted into pitch, as it had been stated by Posidonius. Pliny says this spot was considered as oracular, which is confirmed by Dio Cassius, who describes at length the mode of consulting the oracle. The phenomenon noticed by the writers here mentioned has been verified by modern travellers as existing near the village of *Sekenitza*, on the left bank of the Aous, and near the junction of that river with the *Sutchitza*." *Cram.* It was there that a sleeping satyr was once caught and brought to Sylla as he returned from the Mithridatic war. This monster had the same features as the poets ascribe to the satyr. He was interrogated by Sylla, and by his interpreters, but his articulations were unintelligible, and the Roman spurned from him a creature which seemed to partake of the nature of a beast more than that of a man. *Plut. in Sylla.*—*Dio.* 41.—*Plin.* 5, c. 29.—*Strab.* 7.—*Liv.* 42, c. 36 and 49.——II. A city of Taurica Chersonesus.——The building at Rome where the nymphs were worshipped, bore also this name, being adorned with their statues, and with fountains and waterfalls, which afforded an agreeable and refreshing coolness.

Nysa, or Nyssa, I. a town of Æthiopia, at the south of Egypt, or, according to others, of Arabia. This city, with another of the same name in India, was sacred to the god Bacchus, who was educated there by the nymphs of the place, and who received the name of Dionysius, which seems to be compounded of Διος and Νυσα, the name of his father and that of the place of his education. The god made this place the seat of his empire and the capital of the conquered nations of the east. Diodorus, in his third and fourth books, has given a prolix account of the birth of the god at Nysa, and of his education and heroic actions. It is this Indian Nysa that is properly called *Nagar*. This term, which signifies among the natives any town, was bestowed particularly, and we may suppose as a mark of pre-eminence, upon this. It was also called Dionysopolis. *Chaussard.*—*Mela*, 3, c. 7.—*Ovid. Met.* 4, v. 13, &c.—*Val.* 7, v. 198.—*Curt.* 8, c. 10.—*Virg. Æn.* 6, v. 805.——According to some geographers there were no less than ten places of the name of Nysa. One of these was on the coast of Eubœa, famous for its vines, which grew in such an uncommon manner, that if a twig was planted in the ground in the morning, it immediately produced grapes, which were full ripe in the evening.——II. A city of Thrace.——III. Another,

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seated on the top of mount Parnassus, and sacred to Bacchus. *Jov.* 7, v. 63.

O.

Oasis, "certain fertile spots in the Libyan desert, which, from the peculiarity of their situation, amid an ocean of sand, have been denominated islands. The term Oasis, in the ancient language of the country, signifies an inhabited place, a distinction sufficiently intelligible when contrasted with the vast wilderness around, in which even the most savage tribes have not ventured to take up their abode. Like Egypt itself, these isolated dependancies have been described in very opposite colours by different writers. The Greeks called them the islands of the blessed; and without doubt they appear delightful in the eyes of the traveller, who has during many painful weeks suffered the privations and fatigue of the desert. But it is well known that they were generally regarded in a less favourable aspect by the Greeks and Romans, who not unfrequently assigned them as places of banishment. The state malefactor and the ministers of the Christian church, who were sometimes comprehended in the same class, were, in the second and third centuries, condemned to waste their days as exiles in the remote solitude of the Libyan Oasis. They were usually reckoned three in number; the Great Oasis, of which the principal town is *El Kargeh*; the little Oasis, or that of *El Kassar*; and the Northern Oasis, more frequently called *Siwah*. To these is now added the Western Oasis, which does not appear to have been mentioned by any ancient geographer except Olympiodorus, and which was never seen by any European until Sir Archibald Edmonstone visited it about ten years ago. The Great Oasis, the most southern of the whole, consists of a number of insulated spots, which extend in a line parallel to the course of the Nile, separated from one another by considerable intervals of sandy waste, and stretching not less than a hundred miles in latitude. M. Poncet, who examined it in 1698, says that it contains many gardens watered with rivulets, and that its palm groves exhibit a perpetual verdure. It is the first stage of the *Darfur* caravan, which assembles at *Siout*, being about four days journey from that town, and nearly the same distance from *Farshout*. Sir F. Henniker speaks rather contemptuously of the ecclesiastical architecture which happened to fall under his notice in this Oasis. There is a temple which he describes as a small building composed of petty blocks of stone, the pillars of which are only two feet six inches in diameter, and 'even these, instead of being formed of one solid block, are constructed of mill-stones.' He adds, that the surface of the earth in the vicinity of the temple is very remarkable; it is covered with a lamina of salt and sand mixed, and has the same appearance as if a ploughed field had been flooded over, then frozen, and the water drawn off from under the ice. This remark suggests a question relative to the origin of these grassy islands in the desert. Major Rennel thinks that they may be attributed to the vegetation which would necessarily be occasioned by springs of water; the decay of the plants producing soil until it gradually increased to the extent of several leagues. They are universally surrounded by higher ground,—a circumstance which accounts for the abundance of moisture. The climate, however, is extremely variable, especially in winter. Sometimes the rains in the Western Oasis are very abundant, and fall in torrents, as appears from the furrows in the rocks; but the season Sir A. Edmonstone made his visit there was none at all, and the total want of dew in the hot months sufficiently proves the general dryness of the atmosphere. The springs are all strongly impregnated with iron and sulphur, and hot at their sources; but, as they continue the same throughout the whole year, they supply to the inhabitants one of the principal means of life. The water, notwithstanding, cannot be used until it has been cooled in an earthen jar. The Western Oasis is called *Bellata*. *El Cazar*, however, appears to be the principal town. The situation of the place, we are told, is perfectly lovely, being on an eminence at the foot of a line of rock which rises abruptly behind it, and encircled by extensive gardens filled with palm, acacia, citron, and various other kind of trees, some of which are rarely seen even in those regions. The principal edifice is an old temple or convent called *Daer el Hadjur*, about fifty feet long by twenty-five wide, but presenting nothing either very magnificent or curious. The first chamber is 24 feet by 20, supported by four pillars five feet in diameter at the shaft, the walls, as far as they are visible, being traced with figures and hieroglyphics. The winged globe, encompassed by the serpent, the emblem of eternity, is carved over one of the doors. This Oasis is composed of twelve villages, of which ten are within five or six miles of each other; the remaining two being much farther off at the entrance of the plain, and scarcely looked upon as belonging to this division. The *sheiks* express their belief that there is inhabited land to the westward,—adding that some Arabs, who had lately attempted to explore the country in that direction, met at the end of three days such a terrible whirlwind as compelled them to return. The Little Oasis, or that of *El Kassar*, has been less visited than either of the two others which have been longest known to European travellers. We owe the latest and most distinct account to Belzoni, who, proceeding in search of it westward from the valley of *Fayoum*, arrived, at the close of the fourth day, on the brink of what he calls the *Elloah*,—that is, the *El Wah*, or *El Ouah*, from which the Greeks formed the more common term oasis. He describes it as a valley surrounded with high rocks, forming a spacious plain of twelve or fourteen miles in length, and about six in breadth. There is only a small portion cultivated at present, but there are many proofs remaining that it must at one time have been all under crop, and that with proper management it might again be rendered fertile. We have still to mention the Oasis of *Siwah*, in some respects the most interesting of the whole, and more especially as connected with the tradition of Jupiter Ammon, whose temple it is generally understood to contain. It is situated in lat. 29° 12' N., and in long. 26° 6' E.; being about six miles long, and between four and five in width, the nearest distance from the river of Egypt not exceeding one hundred and twenty

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miles. A large proportion of the land is occupied by date-trees; but the palm, the pomegranate, the fig, the olive, the vine, the apricot, the plum, and even the apple, are said to flourish in the gardens. No soil can be more fertile. Tepid springs, too, holding salts in solution, are numerous throughout the district; and it is imagined that the frequency of earthquakes is connected with the geological structure of the surrounding country." *Russel's Egypt.* "Towards the isthmus of *Suez* there is an Oasis called *Koraym* by the inhabitants of the country. It contains eight or ten hamlets with their gardens, and about 4000 inhabitants. In the same direction is *Salcheyd*, another Oasis, shaded by a wood six miles long. It contains ten villages and about 6000 inhabitants." *Malte-Brun.*

Oaxes, a river of Crete, which received its name from Oaxus the son of Apollo. *Virg. Ecl.* 1, v. 66.

Œringa, now *Ahr*, a river of Germany, falling into the Rhine above Rimmagen.

Ocellum, a town of Gallia Cisalpina, in the Cottian Alps. It stood near the source of the Cluso, one of the principal springs of the Po, and is now *Uxeau* in *Piedmont.*

Ocha, a mountain of Eubœa, and the name of Eubœa itself.

Ochus, a river of Asia, belonging in antiquity to the kingdom of Parthia, rising on the borders of that country and of the province of Margiana. In the latter part of its course it separated the Dahæ from the Derbicæ, bounding on the north Hyrcania, in which the first-named people dwelt. "The largest river," says Malte-Brun, "of *Khorazan*, the *Tedzen* of the moderns, and the *Ochus* of the ancients, loses itself in a marshy lake, according to Wahl, but it is more probable that it passes through the marshes which it forms to communicate with the gulf of Balkan." *Malte-Brun.*

Oricŭlum, now *Otricoli*, a town of Umbria near Rome. *Cic. pro Mil.—Liv.* 19, c. 41.

Octodŭrus, a principal town of the Veragri, between Gallia and Rhætia, in the Vallis Pennina, now *Le Valais.* It was situated within the confluence of the Drance and the Rhone. The modern town is called *Martigny.*

Octogesa, a town in the province of Hispania Citerior, situated on the Iberus, in the county of the Ilercaones, near the mouth of the Sicoris. It is now *Mequinenza* in *Arragon. Cæs. B. G.* 1, c. 61.

Odessus, a sea-port town at the west of the Euxine Sea, in Lower Mœsia, below the mouths of the Danube, supposed to be *Varna. Ovid. Trist.* 9, v. 37.

Odeum, a musical theatre at Athens, erected by Pericles. *Vid. Athenæ.*

Odrȳsæ, an ancient people of Thrace, between Abdera and the river Ister. The epithet of *Odrysius* is often applied to a Thracian. *Ovid. Met.* 6, v. 490, l. 13, v. 554.—*Stat. Ach.* 1, v. 184.—*Liv.* 39, c. 53.

Odȳssēum, a promontory of Sicily, at the west of Pachynus.

Œa, a city of Africa. *Vid. Tripoli.*

Œălia, the ancient name of Laconia, which it received from king Œbalus, and thence *Œbalides puer* is applied to Hyacinthus as a native of the country, and *Œbalius sanguis* is used to denominate his blood. *Paus.* 3, c. 1.—*Apollod.* 3, c. 10.——The same name is given to Tarentum, because built by a Lacedæmonian colony, whose ancestors were governed by Œbalus. *Virg. G.* 4, v. 125.—*Sil.* 12, v. 451.

Œchălia, I. a country of Peloponnesus in Laconia, with a small town of the same name. This town was destroyed by Hercules, while Eurytus was king over it, from which circumstance it is often called *Eurytopolis.*——II. A small town of Eubœa, where, according to some, Eurytas reigned, and not in Peloponnesus. *Strab.* 8, 9, and 10.—*Virg. Æn.* 8, v. 291.—*Ovid. Heroid.* 9, *Met.* 9, v. 136.—*Sophoc. in Trac.* 74, and *Schol.*

Œne, a small town of Argolis. The people are called *Œneadæ.*

Œniadæ, a town of Acarnania, "on the Achelous, a little above the sea, and surrounded by marshes, caused by the overflowings of the river, which rendered it a place of great strength, and deterred the Athenians from undertaking its siege; when, unlike the other cities of Acarnania, it embraced the cause of the Peloponnesians, and became hostile to Athens. At a later period of the war, it was however compelled by the Acarnanian confederacy to enter into an alliance with that power. The same writer gives us to understand that Œniadæ was first founded by Alcmæon, according to an oracle which he consulted after the murder of his mother, and that the province was named after his son Acarnan. The Ætolians, having in process of time conquered that part of Acarnania which lay on the left bank of the Achelous, became also possessed of Œniadæ, when they expelled the inhabitants under circumstances apparently of great hardship and cruelty, for which it is said they were threatened with the vengeance of Alexander the Great. By the advice of Cassander the Œniadæ settled in Sauria, (probably Thyria,) another Acarnanian town. Many years afterwards the Ætolians were compelled to evacuate Œniadæ by Philip the son of Demetrius, king of Macedon, in an expedition related by Polybius. This monarch, aware of the advantage to be derived from the occupation of a place so favourably situated with respect to the Peloponnesus, fortified the citadel, and enclosed within a wall both the port and arsenal. In the second Punic war this town was again taken by the Romans, under Val. Lævinus, and given up to the Ætolians, their allies. But, on a rupture taking place with that people, it was finally restored to the Acarnanians. We must search for the remains of Œniadæ to the east of the present mouth of the Achelous. The ruins which Sir W. Gell describes as situated above *Missilonghi* and the lake of *Anatolico*, on the spot named *Kuria Irene*, seem to possess many of the characteristic features appertaining to Œniadæ. It may however be doubted whether that town was so far from the Achelous, unless indeed the river once fell into the lake of *Anatolico*, which is possible; and a tradition to that effect is alluded to by Sir W. Gell, who strongly argues for the identity of the two places. It should, however, be observed, that the remains visible at *Kuria Irene* are hardly considerable enough for so important a city as Œniadæ. Mr. Dodwell, who describes them very minutely, says, that the walls seem not to be above two miles in circuit; and the ruins of the theatre on

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the south side of the city show it to have been the smallest building of the kind in Greece; he is therefore of opinion that *Kuria Irene* cannot be Œniadæ, which he places at *Trigardon*. This question, however, cannot be decided until the whole of the Parachéloitis has been well examined. Sir W. Gell states that there are several appearances of ruined cities in the vicinity of *Kuria Irene*; one in particular at *Gardako*, which might be Œniadæ." *Cram.*

ŒNOE, I. a city of Argolis, where Œneus fled when driven from Calydon. *Paus.* 2, c. 25.——II. A town of Elis in the Peloponnesus. *Strab.*—*Apollod.* 1, c. 8.—*Paus.* 1, &c.

ŒNON, a part of Locris on the bay of Corinth.

ŒNŌNA, I. an ancient name of the island Ægina. It is also called *Œnopia*. *Herodot.* 8, c. 46.——II. A town of Troas, the birth-place of the nymph Œnone. *Strab.* 13.

ŒNŌPIA, one of the ancient names of the island Ægina. *Ovid. Met.* 7, v. 473.

ŒNŌTRI, the inhabitants of Œnotria. "It appears, from the earliest period of which we have any records, that the southern portion of Italy, which was afterwards so much frequented by the Greeks as to derive from them the name of Magna Græcia, was occupied by the Œnotri, a people concerning whose origin it would be scarce worth our while to inquire, had not the opinion of some ancient writers attached greater importance to the subject than it would otherwise have appeared to deserve. We allude to the well-known hypothesis of Dionysius of Halicarnassus, who regarded this primitive race as descended from a most ancient Arcadian colony, and further identified them with the Aborigines of the Latin writers. Antiochus of Syracuse, who is the earliest ancient author who is said to have studied the antiquities of Italy, evidently seems to have regarded the Œnotri, Itali, Chones, and Morgetes, as indigenous tribes, who had peopled the southern part of that country long before the Greeks formed any settlements there; a statement which could hardly be reconciled with the Arcadian descent of the Œnotri. The best informed writers among the moderns certainly look upon the population of Italy as having been disseminated from north to south; and this opinion seems so much more agreeable to reason and to history, that a contrary notion will scarcely gain credit at the present day. On this great principle, we should not be led to consider the Œnotri as a very early branch of the primitive Italian stock, but rather as the last scion propagated in a southerly direction. They were not so ancient apparently as the Ausones, whom tradition represented as being in possession of the country before the arrival of Œnotrus. It may be more worth our while to remark, that it was from Italus, a prince of the Œnotri, that the name of Italia was stated to have been derived; to him also is ascribed the merit of having first introduced agriculture, legislation, and other institutions tending to civilize his rude and barbarous subjects." *Cram.*

ŒNŌTRIA, a part of Italy, which was afterwards called *Lucania*. It received this name from Œnotrus the son of Lycaon, who settled there with a colony of Arcadians. The Œnotrians afterwards spread themselves into Umbria, and as far as Latium and the country of the Sabines, according to some writers. The name of Œnotria is sometimes applied to Italy. That part of Italy where Œnotrus settled, was before inhabited by the Ausones. *Dionys. Hal.* 1, c. 11.—*Paus.* 1, c. 3.—*Virg. Æn.* 1, v. 536, l. 7, v. 85.—*Ital.* 8, v. 220. "The name of Œnotria, derived from the ancient race of the Œnotri, seems also to have been early in use among the Greeks, but it was applied by them to that southern portion of Italy only with which they were then acquainted." *Cram.*

ŒNŌTRĪDES, two small islands on the coast of Lucania, where some of the Romans were banished by the emperors. They were called Iscia and Pontia.

ŒNŪSÆ, small islands near Chios. *Plin.* 5, c. 31.—*Thucyd.* 8.——Others on the coast of the Peloponnesus, near Messenia. *Mela*, 2, c. 17.—*Plin.* 4, c. 12.

ŒONUS, a small river of Laconia. *Liv.* 34, c. 28.

ŒROE, an island of Bœotia, formed by the Asopus. *Herodot.* 9, c. 50.

ŒTA, I. now *Banina*, a celebrated mountain between Thessaly and Macedonia, upon which Hercules burnt himself. Its height has given occasion to the poets to feign that the sun, moon, and stars rose behind it. Mount Œta, properly speaking, is a long chain of mountains which runs from the straits of Thermopylæ and the gulf of Malia, in a western direction, to mount Pindus, and from thence to the bay of Ambracia. The straits or passes of mount Œta are called the straits of Thermopylæ from the hot baths and mineral waters which are in the neighbourhood. These passes are not more than 25 feet in breadth. *Mela*, 2, c. 3.—*Catull.* 66, v. 54.—*Apollod.* 2. c. 7.—*Paus.* 10, c. 20, &c.—*Ovid. Heroid.* 9, *Met.* 2, v. 216, l. 9, v. 204, &c.—*Virg. Ecl.* 8.—*Plin.* 25, c. 5.—*Seneca in Met.*—*Lucan.* 3, &c. "Mount Œta extends its ramifications westward into the country of the Dorians, and still further, into Ætolia, while to the south it is connected with the mountains of Locris and those of Bœotia. Its modern name is *Katavothra*. Sophocles represents Jove as thundering on the lofty crags of Œta. The highest summit, according to Livy, was named Callidromus: it was occupied by Cato with a body of troops in the battle fought at the pass of Thermopylæ, between the Romans under Acilius Glabrio, and the army of Antiochus; and owing to this manœuvre, the latter was entirely routed. Herodotus describes the path by which the Persian army turned the position of the Greeks, as beginning at the Asopus. Its name, as well as that of the mountain, is Anopæa. It leads along this ridge as far as Alponus, the first Locrian town. On the summit of mount Œta were two castles, named Tichius and Rhoduntia, which were successfully defended by the Ætolians against the Romans. The inhabitants of the chain of Œta, thence named Œtæi, constituted a tribe sufficiently numerous and warlike to prove a serious annoyance to the Lacedæmonian colony of Heraclea. On account of these depredations, their country was on one occasion ravaged and laid under contribution by Agis king of Sparta." *Cram.*——II. A small town at the foot of mount Œta, near Thermopylæ.

ŒTÆI, the mountaineers of Œta. *Vid. Œta.*

ŒTĬLUS, or ŒTĬLUM, a town of Laconia,

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which received its name from Œtylus, one of the heroes of Argos. Serapis had a temple there. *Paus.* 3, c. 25.

Oglosa, an island in the Tyrrhene Sea, east of Corsica, famous for wine, and now called *Monte Christo*. *Plin.* 3, c. 6.

Ogygia, a name of one of the gates of Thebes in Bœotia. *Lucan.* 1, v. 675.——An ancient name of Bœotia, from Ogyges, who reigned there.—The island of Calypso, opposite the promontory of Lacinium in Magna Græcia, where Ulysses was shipwrecked. The situation, and even the existence of Calypso's island, is disputed by some writers. *Plin.* 3, c. 10.—*Homer. Od.* 1, v. 52 and 85, l. 5, v. 254.

Olbia, I. a town of Sarmatia, at the confluence of the Hypanis and the Borysthenes, about 15 miles from the sea according to Pliny. It was afterwards called *Borysthenes* and *Miletopolis*, because peopled by a Milesian colony, and is now supposed to be *Oczakow*. *Strab.* 7.—*Plin.* 4, c. 12.——II. A town of Bithynia. *Mela*, 1, c. 19.——III. A town of Gallia Narbonensis. *Mela*, 2, c. 5.——IV. The capital of Sardinia. *Claudian.*

Olchinium, or Olcinium, now *Dulcigno*, a town of Dalmatia, on the Adriatic, *Liv.* 45, c. 26.

Oliaros, or Olīros, one of the Cyclades, about 16 miles in circumference, separated from Paros by a strait of seven miles. *Virg. Æn.* 3, v. 126.—*Ovid. Met.* 7, v. 469.—*Plin.* 4, c. 12. The situation of this island in regard to Paros, caused it to be designated by the name of Antiparos, which still remains to it in the slightly altered form of *Antiparo*. It is not included by Strabo among the Cyclades.

Olēnus, or Olenum, I. a town of Peloponnesus, between Patræ and Cyllene. The goat Amalthæa, which was made a constellation by Jupiter, is called *Olenia*, from its residence there. *Paus.* 7, c. 22.—*Ovid. Met.* 3.—*Strab.* 8.—*Apollod.* 1, c. 8.——II. Another in Ætolia.

Olisipo, now *Lisbon*, a town of ancient Spain on the Tagus, surnamed *Felicitas Julia*, (*Plin.* 4, c. 22.) called by some Ulyssippo, and said to be founded by Ulysses. *Mela*, 3, c. 1.—*Solinus*, 23. The fable of the founding of Olisipo was not by any means ancient, as the town itself was probably not older than the time of the Roman dominion in Lusitania.

Olitingi, a town of Lusitania. *Mela*, 3, c. 1.

Ollius, a river rising in the Alps and falling into the Po, now called the *Oglio*. *Plin.* 2, c. 103.

Olmius, a river of Bœotia, near Helicon, sacred to the Muses. *Vid. Helicon. Stat. Theb.* 7, v. 284.

Olpæ, "a fortress situated, as appears from Thucydides, on a height close to the shore of the Ambracian gulf, and not more than twenty-five stadia from Argos. The historian adds, that the Acarnanians held here a court of justice. A decisive victory was gained here by the Acarnanians and Amphilochians, under the command of Demosthenes, over the Ambraciots and Peloponnesians. Had it not been for this event, Olpæ would have remained unknown, as no other writer has ever mentioned it, with the exception of Stephanus Byz., who quotes from Thucydides. Modern maps point out some ruins on the site probably occupied by Olpæ." *Cram.*

Olympia, a town of Elis, on the left or southern bank of the Alpheus, opposite Pisa. The Eleans and Pisatæ long disputed the possession of this town, and of the temple, from which, together with the games there celebrated, it derived its sacred character. "The final struggle took place in the forty-eighth Olympiad, when the people of Pisa, as Pausanias affirms, supported by the Triphylians, and other neighbouring towns, which had revolted from Elis, made war upon that state. The Eleans, however, aided by Sparta, proved victorious, and put an end for ever to this contest by the destruction of Pisa and the other confederate towns. According to the Scholiast of Pindar, the city of Pisa was distant only six stadia from Olympia, in which case we might fix its site near that of *Miracca*, a little to the east of the celebrated spot called now *Antilala*; but Pausanias evidently leads us to suppose it stood on the opposite bank of the river. The Olympic games, as poets sung, were first instituted and solemnized by Hercules, who also planted the sacred grove called Altis, which he dedicated to Jupiter. The site was already celebrated as the seat of an oracle; but it was not until the Eleans had conquered the Pisatæ, and destroyed their city, that a temple was erected to the god with the spoils of the vanquished. This edifice was of Doric architecture, with a peristyle. It was sixty-eight feet in height from the ground to the pediment, ninety-five in width, and two hundred and thirty in length. Its roof, at each extremity of which was placed a gilt urn, was covered with slabs of Pentelic marble. The architect was a native of the country, named Libo. In the centre of one of the pediments, stood a figure of Victory with a golden shield, on which was sculptured a Medusa's head. Twenty-one gilt bucklers, the offering of the Roman general Mummius on the termination of the Achæan war, were also affixed to the outside frieze. The sculptures of the front pediments represented the race of Pelops and Œnomaus, with Myrtilus and Hippodamia; also Jupiter and the rivers Alpheus and Cladeus: these were all by Pæonius, an artist of Mende in Chalcide Thrace. In the posterior pediment Alcamenes had sculptured the battle of the Centaurs and Lapithæ. The other parts of the building were enriched with subjects taken from the labours of Hercules. On entering the gates, which were of brass, the spectator passed the statue of Iphitus crowned by Ecechiria on the right; and advancing through a double row of columns supporting porticoes, reached the statue of Jupiter, the *chef d'œuvre* of Phidias. The god was represented as seated on his throne, composed of gold, ebony, and ivory, studded with precious stones, and further embellished with paintings and the finest carved work. The Olympian deity was pourtrayed by the great Athenian artist in the sublime attitude and action conceived by Homer. The figure was of ivory and gold, and of such vast proportions, that, though seated, it almost reached the ceiling, which suggested the idea that in rising it would bear away the roof. The head was crowned with olive. In the right hand it grasped an image of Victory, and in the left a sceptre, curiously wrought of different metals, on which was perched an eagle. Both the san-

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dals and vesture were of gold; the latter was also enriched with paintings of beasts and flowers by Panænus, the brother, or as some say, the nephew of Phidias. An enclosure surrounded the whole, by which spectators were prevented from approaching too near; this was also decorated with paintings by the same artist, which are minutely described, together with the other ornamental appendages to the throne and its supporters, by Pausanias. Within the Altis, or sacred grove, was the temenus of Pelops, whom the Eleans venerated among heroes, as much as Jupiter among other gods. This consecrated precinct, situated to the right of the northern approach to the temple, was adorned with plantations and statues. The hero himself, as we learn from Pindar, reposed on the banks of the Alpheus, and near the altar of Jupiter. Olympia now presents scarcely any vestiges of the numerous buildings, statues, and monuments, so elaborately detailed by Pausanias. Chandler could only trace 'the walls of the cell of a very large temple, standing many feet high, and well built, the stones all injured, and manifesting the labour of persons who have endeavoured by boring to get at the metal with which they were cemented. From a massive capital remaining, it was collected that the edifice had been of the Doric order.' Mr. Revett adds, 'that this temple appears to be rather smaller than that of Theseus at Athens, and in no manner agrees with the temple of the Olympian Jove.' The ruins of this latter edifice, as Sir W. Gell reports, 'are to be seen toward the Alpheus, and fifty-five geographic paces distant from the hill of Saturn. There are several bushes which mark the spot, and the Turks of *Lalla* are often employed in excavating the stones. Between the temple and the river, in the descent of the bank, are vestiges of the hippodrome, or buildings serving for the celebration of the Olympic games. These accompany the road to *Miracca* on the right to some distance. The whole valley is very beautiful.'" *Cram.*

Olympias, a fountain of Arcadia, near the ruins of Trapezus, on the left bank of the river Alpheus. Speaking of a place called Bathos, Pausanias remarks, "there is a fountain here which is denominated Olympias, the water of which flows only every other year: and fire ascends near the fountain. The Arcadians report, that the battle between the giants and the gods was fought here, and not at Pellene in Thrace: in consequence of which they sacrifice here to lightning, storms, and thunder." *Paus.*

Olympus, now *Lacha*, a mountain of Greece, on the borders of Thessaly and Macedonia. The ancients supposed that it touched the heavens with its top; and, from that circumstance, they have placed the residence of the gods there, and have made it the court of Jupiter. It is about one mile and a half in perpendicular height, and is covered with pleasant woods, caves, and grottoes. On the top of the mountain, according to the notions of the poets, there was neither wind nor rain, nor clouds, but an eternal spring. *Homer. Il.* 1, &c.—*Virg. Æn.* 2, 6, &c.—*Ovid. Met.*—*Lucan.* 5.—*Mela*, 2, c. 3.—*Strab.* 8. "Dr. Holland, who beheld it from *Litochori* at its foot, observes, 'We had not before been aware of the extreme vicinity of the town to the base of Olympus, from the thick fogs which hung over us for three successive days, while traversing the country; but on leaving it, and accidentally looking back, we saw through an opening in the fog a faint outline of vast precipices, seeming almost to overhang the place, and so aerial in their aspect, that for a few minutes we doubted whether it might not be a delusion to the eye. The fog, however, dispersed yet more on this side, and partial openings were made, through which, as through arches, we saw the sun-beams resting on the snowy summits of Olympus, which rose into a dark blue sky far above the belt of clouds and mist that hung upon the sides of the mountain. The transient view we had of the mountain from this point showed us a line of precipices of vast height, forming its eastern front toward the sea, and broken at intervals by deep hollows or ravines, which were richly clothed with forest trees. The oak, chesnut, beech, plane-tree, &c. are seen in great abundance along the base and skirts of the mountain; and towards the summit of the first ridge large forests of pine spread themselves along the acclivities, giving that character to the face of the mountain, which is so often alluded to by the ancient poets.'" *Cram.*

Olynthus, a celebrated town of Macedonia. It stood "at the head of the gulf which separates the peninsula of Pallene from that of Sithonia, and was founded probably by the Chalcidians and Eretrians of Eubœa. Herodotus relates, that it was afterwards held by the Bottiæi, who had been expelled from the Thermæan gulf by the Macedonians; but on the revolt of Potidæa, and other towns on this coast, from the Persians, it was besieged and taken by Artabazus, a commander of Xerxes, who put all the inhabitants to the sword, and delivered the town to Critobulus of Torone and the Chalcidians. Perdiccas, some years after, persuaded the Bottiæi and Chalcidians to abandon their other towns, and make Olynthus their principal city, previous to their engaging in hostilities with the Athenians. In this war the Olynthians obtained some decisive advantages over that republic; and the expedition of Brasidas enabled them effectually to preserve their freedom and independence, which was distinctly recognised by treaty. From this time the republic of Olynthus gradually acquired so much power and importance among the northern states of Greece, that it roused the jealousy and excited the alarm of the more powerful of the southern republics, Athens and Lacedæmon. The Olynthians, apparently proceeding on the federal system, afterwards so successfully adopted by the Achæans, incorporated into their alliance all the smaller towns in their immediate vicinity; and by degrees succeeded in detaching several important places from the dominions of Amyntas king of Macedon, who had not the power of protecting himself from these encroachments. At length, however, a deputation from the Chalcidic cities of Apollonia and Acanthus, whose independence was at that time immediately threatened by Olynthus, having directed the attention of Sparta, then at the height of its political importance, to this rising power, it was determined in a general assembly of the Pelo-

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ponnesian states to despatch an army of ten thousand men into Thrace. The Olynthians found themselves unable to cope with their powerful and persevering antagonists, and were at length forced to sue for peace; which was granted on condition that they should acknowledge their dependance on Sparta, and take part in all its wars. We afterwards find Philip and the Olynthians in league against Athens, with the view of expelling that power from Thrace. Of the circumstances which induced this republic to abandon the interest of Macedon in favour of Athens, we are not well informed; but the machinations of the party hostile to Philip led to a declaration of war against that monarch; and the Athenians were easily prevailed upon by the eloquence of Demosthenes to send forces to the support of Olynthus, under the command of Chares. On obtaining possession of this important city, Philip gave it up to plunder, reduced the inhabitants to slavery, and razed the walls to the ground. Olynthus was sixty stadia from Potidæa, and within sight of that town, as we learn from Thucydides. Xenophon mentions a river that flowed near it, but of which he does not give us the name. The ruins of Olynthus are now called *Agios Mamas.*" *Cram.*

Olyras, a river near Thermopylæ, which, as the mythologists report, attempted to extinguish the funeral pile on which Hercules was consumed. *Strab.* 9.

Omŏle. *Vid. Homole.*

Omphalos, a place of Crete, sacred to Jupiter, on the border of the river Triton.

Onchestus, a town of Bœotia. In the time of Pausanias this place was in ruins. It is thus described by that author. "The ruins of the city Onchestus are about fifteen stadia distant from this mountain; and they say that Onchestus the son of Neptune once dwelt in this city. At present, indeed, a temple and statue of Onchestian Neptune remain: and there is likewise a grove here which is celebrated by Homer. On turning from the temple of the Cabiri to the left hand, and proceeding to the distance of about fifty stadia, you will arrive at the city Thespiæ." *Paus.* 9, c. 26.

Oneium. "Oneium was a fortress situated in the chain of the Oneian mountains, and commanding the pass which led through them. This place must be sought for in the mountains above *Mertese*, and near the village of *Hexamili Apano.*" *Cram.*

Onugnathos, a promontory of Laconia, now separated from the main land, and forming the *Isola de Servi*, in the Sinus Laconicus, towards the island of Cythera. "This promontory, which is distant from Asopus about two hundred stadia, extends itself into the sea, and is called *the jaw-bone of an ass.* It contains a temple of Minerva, which is without a statue and a roof, and is said to have been made by Agamemnon. There is also a monument here of Cinadus, who was the pilot of Menelaus." *Paus.*

Ophiădes, an island on the coast of Arabia, so called from the great number of serpents found there. It belonged to the Egyptian kings, and was considered valuable for the topaz it produced. *Diod.* 3.

Orne, a small river of Arcadia, which falls into the Alpheus.

Ophiusa, the ancient name of Rhodes.——A small island near Crete.——A town of Sarmatia.——An island near the Baleares so called from the number of serpents which it produced (*ὀφις serpens.*) It is now called *Formentera.*

Opici, a people of the south of Italy. "The Opici, or Osci, who seem to have occupied the central region of Italy, extended themselves largely both west and east. In the first direction they formed the several communities distinguished by the name of Latins, Rutuli, Volsci, Campani, and Sidicini. In the central districts they constituted the Sabine nation, from whom were descended the Picentes, as well as the Æqui, Marsi, Hernici, Peligni, Vestini, and Marrucini. From the Opici again, in conjunction with the Liburni, an Illyrian nation who had very early formed settlements on the eastern coast of Italy, we must derive the Apuli and Daunii, Peucetii and Pœdiculi, Calabri, Iapyges, and Messapii." *Cram.*

Opis, a town on the Tigris, afterwards called Antiochia. *Xenoph. Anab.* 2.

Opitergini, a people near Aquileia, on the Adriatic. Their chief city is called *Opitergum*, now *Oderzo. Lucan.* 4, v. 416.

Opus, (*opuntis,*) "one of the most ancient cities of Greece, celebrated by Pindar as the domain of Deucalion and Pyrrha. Strabo says that Opus was fifteen stadia from the sea, and that the distance between it and Cynus, its emporium, was sixty stadia. Livy places Opus one mile only from the sea. The position of this town has not been precisely determined by the researches of modern travellers; but its ruins are laid down in Lapie's map a little to the south-west of *Alachi*, and east of *Talanta.* The bay, which the sea forms on this part of the coast, was known by the name of Opuntius Sinus. The form of government adopted by the Opuntians was peculiar, since as we learn from Aristotle, they intrusted the sole administration to one magistrate. Plutarch commends their piety and observance of religious rites. Herodotus informs us that they furnished seven ships to the Greek fleet at Artemisium. They were subsequently conquered by Myronides the Athenian general." *Cram.*

Orates, a river of European Scythia. *Ovid. ex Pont.* 4, el. 10, v. 47. As this river is not now known, Vossius reads Crates, a river which is found in Scythia. *Val. Flacc.* 4, v. 719.—*Thucyd.* 4.

Orbĕlus, a mountain of Thrace or Macedonia, which formed part of the great chain separating Pæonia from Dardania and Mœsia. It will be seen, however, that this appellation was sometimes applied also to the ridge more usually called Hæmus and Rhodope. Diodorus states that Cassander established, in the district around mount Orbelus, now *Egrison Dagh*, a body of Illyrian Autariatæ, who had wandered from their country and infested Pæonia." *Cram.*

Orcădes, islands on the northern coasts of Britain, now called the *Orkneys.* They were unknown till Britain was discovered to be an island by Agricola, who presided there as governor. *Tacit. in Agric.*—*Juv.* 2, v. 161.

Orchomĕnus, or Orchomĕnum, I. a town of Bœotia, at the west of the lake Copais. It was anciently called *Minyeia*, and from that circum-

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stance the inhabitants were often called Minyans of Orchomenus. There was at Orchomenus a celebrated temple, built by Eteocles, son of Cephisus, sacred to the Graces, who were from thence called the Orchomenian goddesses. The inhabitants founded Teos in conjunction with the Ionians, under the sons of Codrus. *Plin.* 4, c. 8.—*Herodot.* 1, c. 146.—*Paus.* 9, c. 37.—*Strab.* 9.——II. A town of Arcadia, at the north of Mantinea. *Homer. Il.* 2.——III. A town of Thessaly, with a river of the same name. *Strab.*

Ordovices, the people of *North Wales* in Britain, mentioned by *Tacit. Ann.* 12, c. 53.

Orestæ, a people of Epirus. *Vid. Orestis.*

Oresteas. *Vid. Hadrianopolis.*

Oresteum, a town of Arcadia, about 18 miles from Sparta. It was founded by Orestheus, a son of Lycaon, and originally called *Orestheium*, and afterwards *Oresteum*, from Orestes, the son of Agamemnon, who resided there for some time after the murder of Clytemnestra. *Paus.* 8, c. 8.—*Euripid.*

Orestis, or Orestida, a part of Macedonia. "The Orestæ were situated apparently to the south-east of the Lyncestæ, and, like them, originally independent of the Macedonian kings, though afterwards annexed to their dominions. From their vicinity to Epirus, we find them frequently connected with that portion of northern Greece; indeed, Steph. Byz. terms them a Molossian tribe. At a later period the Orestæ became subject to the last Philip of Macedon; but, having revolted under the protection of a Roman force, they were declared free on the conclusion of peace between Pilip and the Romans. The country of the Orestæ was apparently of small extent, and contained but few towns. Among these Orestia is named by Stephanus, who states it to have been the birthplace of Ptolemy the son of Lagus. Its foundation was ascribed by tradition to Orestes. This is probably the same city called by Strabo Argos Oresticum, built, as he affirms, by Orestes. The country of the Orestæ corresponds in many points with the territory of *Castoria*, a town of some extent, situated near the lake of *Celetrum*, to which it now gives its name. *Celetrum* is perhaps the Κλαυδιον of Hierocles." *Cram.*

Oretani, a people of Spain; their country was in Tarraconensis, on the borders of Bætica, north of the Marianus mons. This region answers in a great measure to those parts of *Estramadura* and *Castile* which lie upon the *Guadiana*, between the *Sierra Morena* and the mountains of *Toledo*, the ancient capital Oretum being now denominated *Oreto*. *Liv.* 21, c. 11, l. 35, c. 7.

Orēus. *Vid. Hestiæa.*

Orga, or Orgas, a river of Phrygia, falling into the Mæander. *Strab.*—*Plin.*

Oricum, or Oricus, a town of Epirus, on the Ionian Sea, founded by a colony from Colchis, according to Pliny. It was called *Dardania*, because Helenus and Andromache, natives of Troy or Dardania, reigned over the country after the Trojan war. It had a celebrated harbour, and was greatly esteemed by the Romans on account of its situation, but it was not well defended. The tree which produces the turpentine grew there in abundance. *Virg. Æn.* 10, v. 136.—*Liv.* 24, c. 40.—*Plin.* 2, c. 89.—*Cæs. Bell. Civ.* 3, c. 1, &c.—*Lucan.* 3, v. 187.

Oriens, in ancient geography, is taken for all the most eastern parts of the world, such as Parthia, India, Assyria, &c.

Oritæ, a people of India, who submitted to Alexander, &c. *Strab.* 15.

Oriundus, a river of Illyricum. *Liv.* 44. c. 31.

Ornea, a town of Argolis, famous for a battle fought there between the Lacedæmonians and Argives. *Diod.*

Ornithon, a town of Phœnicia, between Tyre and Sidon.

Orobii, a people of Cisalpine Gaul, north of the Insubres. "We are surprised at first to find a people with a Greek name in this part of Italy, but it is accounted for by the fact of a Greek colony having been settled in this district by Pompeius Strabo and Cornelius Scipio, and subsequently by J. Cæsar. The chief seat of this colony was Comum, as we learn from Strabo. It had been hitherto an inconsiderable place, but from that time it rose to a great degree of prosperity under the name of Novum Comum." *Cram.*

Oromēdon, a lofty mountain in the island of Cos. *Theocrit.* 7.

Orontes, a river of Syria, rising on the boundaries of Cœlosyria, and running along the base of mount Libanus upon the eastern side. At Antioch, the defiles of the mountains give it a passage to the sea, into which, turning almost directly south after a course of a few miles, it discharges itself. Its banks were formerly lined with flourishing towns, among which were Emessa, Epiphania, Apamea, Antioch, and the far-famed and beautiful Daphne. "The Orontes is undoubtedly the first of the Syrian rivers; yet were it not for the numerous bars which dam up its waters, it would be completely dry in summer. The water thus retained requires the aid of machinery to raise it for the supply of the adjoining plains. Hence it has received the modern name of *Aasi*, or the Obstinate." *Malte-Brun.* D'Anville supposes that its modern name alludes to its course, which, flowing north, is unlike that of almost all the eastern rivers of those parts, which, like the Euphrates, Tigris, &c. incline to the south. In Greek authors this river is sometimes called the Typhon, as in Pausanias and Strabo; and this name, connected with the mythology of the east, is said to have given place to that of Orontes the architect, by whom the first bridge was erected over its tumultuous and rapid stream. *Pomp. Mel. Ed. Gron.* According to Strabo, who mentions some fabulous accounts concerning it, the Orontes disappeared under ground for the space of five miles. The word *Oronteus* is often used as Syrius. *Dionys. Perieg.*—*Ovid. Met.* 2, v. 248.—*Strab.* 16.—*Paus.* 8, c. 20.

Orōpus, I. a town of Bœotia, on the borders of Attica, near the Euripus, which received its name from Oropus, a son of Macedon. It was the frequent cause of quarrels between the Bœotians and the Athenians, whence some have called it one of the cities of Attica, and was at last confirmed in the possession of the Athenians, by Philip, king of Macedon, Amphiaraus had a temple there. *Paus.* 1, c. 34.—*Strab.* 9.——II. A small town of Eubœa.——III. Another in Macedonia.

Orospeda mons, a range of mountains in

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Hispania, accompanying the line of the coast from Calpe to the Portus Magnus, at which the shore diverges towards the north. Here, turning in the same direction, the mountains environ the springs of the Bætis. In antiquity, this ridge of hills divided the Bastuli Pæni from the Turduli and Turdetani, forming, in modern geography, the line of separation between *Granada* and *Andalusia*.

Ortygia, a small island of Sicily, within the bay of Syracuse, which formed once one of the four quarters of that great city. It was in this island that the celebrated fountain Arethusa arose. Ortygia is now the only part remaining of the once famed Syracuse, about two miles in circumference, and inhabited by 18,000 souls. It has suffered, like the towns on the eastern coast, by the eruptions of Ætna. *Virg. Æn.* 3, v. 694.—*Hom. Od.* 15, v. 403.——An ancient name of the island of Delos. Some suppose that it received this name from Latona, who fled thither when changed into a quail (ὀρτυξ) by Jupiter, to avoid the pursuits of Juno. Diana was called *Ortygia*, as being born there; as also Apollo. *Ovid. Met.* 1, v. 651. *Fast.* 5, v. 692.—*Virg. Æn.* 3, v. 124.

Osca, a town of Spain, now *Huesca* in *Arragon*. *Liv.* 34, c. 10.

Osci, a people between Campania and the country of the Volsci, who assisted Turnus against Æneas. Some suppose that they are the same as the *Opici*, the word Osci being a diminutive or abbreviation of the other. The language, the plays, are ludicrous expressions of this nation, are often mentioned by the ancients, and from their indecent tendency some suppose the word *obscœnum* (*quasi oscenum*) is derived. *Tacit. Ann.* 4, c. 14.—*Cic. Fam.* 7, ep. 1.—*Liv.* 10, c. 20.—*Strab.* 5.—*Plin.* 3, c. 5.—*Virg. Æn.* 7, v. 730. "It is universally agreed that the first settlers in Campania with whom history makes us acquainted are the Oscans. Of this most ancient Italian tribe we have already spoken in the account of Italy, and in other articles referring to that country. It will be seen from thence how widely diffused was the Oscan name, so much so, that the term Opici was at one time synonymous with that of Itali in the minds of the Greeks. It has also been observed, that the dissemination of this vast Italian family was commensurate with that of its language, of which we yet possess some few remains, and which is known to have been a dialect still in use in the best days of Roman literature: even when the Oscan name had disappeared from the rest of Italy, this language was retained by the inhabitants of Campania, though mingled with the dialects of the various tribes which successively obtained possession of that much prized country." *Cram.*

Osismii, a people of Gaul, in the western extremity of the country. They occupied the region north of the Corisopoti, the northern portion of *Bretagne* in the modern department of *Finisterre*.

Osrhoëne, a country of Mesopotamia, which received this name from one of its kings called Osrhoes. It was included principally between the Euphrates and the Chaboras.

Ossa, I. a lofty mountain of Thessaly, once the residence of the Centaurs. It was formerly joined to mount Olympus, but Hercules, as some report, separated them, and made between them the celebrated valley of Tempe. This separation of the two mountains was more probably effected by an earthquake, which happened, as fabulous accounts represent, about 1885 years before the Christian era. Ossa was one of those mountains which the giants, in their wars against the gods, heaped up one on the other to scale the heavens with more facility. *Mela*, 2, c. 3—*Ovid. Met.* 1, v. 155, l. 2, v. 225, l. 7, v. 244. *Fast.* 1, v. 307, l. 3, v. 441.—*Strab.* 9.—*Lucan.* 1 and 6.—*Virg. G.* 1, v. 281.——II. A town of Macedonia.

Ostia, a town built at the mouth of the river Tiber by Ancus Martius, king of Rome, about 16 miles distant from Rome. It had a celebrated harbour, and was so pleasantly situated that the Romans generally spent a part of the year there as in a country-seat. There was a small tower in the port, like the Pharos of Alexandria, built upon the wreck of a large ship which had been sunk there, and which contained the obelisks of Egypt with which the Roman emperors intended to adorn the capital of Italy. In the age of Strabo the sand and mud deposited by the Tiber had choked the harbour, and added much to the size of the small islands, which sheltered the ships at the entrance of the river. Ostia, and her harbour called *Portus*, became gradually separated, and are now at a considerable distance from the sea. *Flor.* 1, c. 4, l. 3, c. 21.—*Liv.* 1, c. 33.—*Mela*, 2, c. 4.—*Sueton.*—*Plin.*

Othrys, a mountain, or rather a chain of mountains, in Thessaly, the residence of the Centaurs. *Strab.* 9.—*Herodot.* 7, c. 129.—*Virg. Æn.* 7, v. 675. This mountain, "which, branching out of Tymphrestus, one of the highest points in the Pindian chain, closed the great basin of Thessaly to the south, and served at the same time to divide the waters which flowed northwards into the Peneus from those received by the Sperchius. This mountain is often celebrated by the poets of antiquity. At present it is known by the different names of *Hellovo*, *Varibovo* and *Goura*." *Cram.*

Oxeæ, the most western of the Echinades. By some this little group is supposed to be the same as those denominated Thoæ by Homer; and Dulichium is supposed by others to be the principal one in size and importance. They are now called *Curzolari*, the chief or largest among them retaining still the name of *Oxia*.

Oxus, a river of Asia towards the most northern parts which the ancients pretended to know, and which indeed they knew but inaccurately. In antiquity it rose in the mountains called Imaus, and, flowing almost west to the confines of Parthia, formed the boundary between Bactriana and Margiana on the south, and Sogdiana on the north. So far the notions of the ancients appear to have been generally accurate and uniform. Dionysius Periegetes, however, places it in Sogidiana, and Polybius seems to infer that its current was farther south than the borders of that country, and belonged to Bactriana. Arrived at the north-eastern limit of Margiana, the Oxus turns, with an inclination to the north, through the country of the Chorasmii, the modern *Kharasm*. Here the notions of the most authentic of the Greek and Roman geographers become confused in relation to the course and mouth of this river. The greater

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number describing its line as east and west, declare that it falls into the Caspian Sea; but Mela, and even Dionysius Periegetes, appear to have been aware of its northern bend, though they do not express a different opinion from the others in regard to the sea which receives the tribute of its waters. Many moderns have been disposed, from these varying accounts, to suppose that the Oxus, which, with the name of *Gihon*, now flows into the sea of *Aral*, must have altered its course among the changes of ages; but the calculations of Malte-Brun evince the identity of the course of this river from the accounts of the ancients themselves, at the present time and in the times to which those authorities relate. Herodotus, according to D'Anville, seems to have referred to this river under the name of Araxes. In the geography of modern Asia the *Gihon* belongs, for the former part of its course, to *Bokara*, and for the latter to *Kharasm*, both in Tartary. In treating *Kharasm*, Malte-Brun has the following remarks on this river: "The large river *Gihon*, or *Amoo*, which crosses this country, is, according to the historians of Alexander, six or seven stadia broad. It is too deep to be forded. A similar description of it is given by the Arabian geographers; the latter speak of inundations occasioned by it. When it arrives at the base of the *Weisluka* mountains, in *Khowaresm*, the *Gihon* is separated into several canals of irrigation, preserving two principal branches. The small arm of the *Gihon* is the only one which contains water. The other, when the water is high, spreads over a marshy flat, through which it passes; and, like all rivers which have indifferent banks, it is sometimes left dry at several parts of its course."

Oxydrăcæ, a nation of India. They occupied the country now *Outche*, a part of *Moultan*, between the Acesines and the Indus, and furnished large contributions, both in men and chariots, to Alexander in his eastern expedition. *Curt.* 9, c. 4.

Oxyrynchus, a town of Egypt, now *Behnese*, some distance west of the Nile on the canal of Joseph. Its name was derived from the peculiar worship which the inhabitants were accustomed to pay to a certain species of fish with a pointed nose. *D'Anville.*

Ozŏlæ. *Vid. Locri.*

P.

Pachīnus, or Pachynus, now *Passaro*, a promontory of Sicily, projecting about two miles into the sea, in the form of a peninsula, at the south-east corner of the island, with a small harbour of the same name. *Strab.* 6.—*Mela*, 2, c. 7.—*Virg. Æn.* 3, v. 699.—*Paus.* 5, c. 25.

Pactōlus, a celebrated river of Lydia, rising in mount Tmolus, and falling into the Hermus, after it has watered the city of Sardes. It was in this river that Midas washed himself when he turned into gold whatever he touched; and from that circumstance it ever after rolled golden sands, and received the name of *Chrysorrhoas*. It is called Tmolus by Pliny. Strabo observes, that it had no golden sands in his age. *Virg. Æn.* 10, v. 142.—*Strab.* 18.—*Ovid. Met.* 11, v. 86.—*Herodot.* 5, c. 110.—*Plin.* 33, c. 8.

Padinum, now *Bondeno*, a town on the *Po*, where it begins to branch into different channels. *Plin.* 3, c. 15.

Padus, (now called the *Po*,) a river in Italy. *Vid. Eridanus.*

PaduSa, the most southern mouth of the *Po*. *Vid. Eridanus.*

Pæmāni, a people of Belgic Gaul, supposed to dwell in the present country at the west of *Luxemburg*. *Cæs. G.* 2, c. 4.

Pæŏnes. "The Pæonians were a numerous and ancient nation, that once occupied the greatest part of Macedonia, and even a considerable portion of what is more properly called Thrace, extending along the coast of the Ægean as far as the Euxine. This we collect from Herodotus's account of the wars of that people with the Perinthians, a Greek colony settled on the shores of the Propontis, at no great distance from Byzantium. Homer, who was apparently well acquainted with the Pæonians, represents them as following their leader Asteropæus to the siege of Troy in behalf of Priam, and places them in Macedonia, on the banks of the Axius. We know also from Livy that Emathia once bore the name of Pæonia, though at what period we cannot well ascertain. From another passage in the same historian, it would seem that the Dardani of Illyria had once exercised dominion over the whole of Macedonian Pæonia. This passage seems to agree with what Herodotus states, that the Pæonians were a colony of the Teucri, who came from Troy, that is, if we suppose the Dardani to be the same as the Teucri, or at least a branch of them. But these transactions are too remote and obscure for examination. Herodotus, who dwells principally on the history of the Pæonians around the Strymon, informs us, that they were divided into numerous small tribes, most of which were transplanted into Asia by Megabyzus, a Persian general, who had made the conquest of their country by order of Darius. The circumstances of this event, which are given in detail by Herodotus, will be found in his fourth book, c. 12. It appears, however, from that historian, that these Pæonians afterwards effected their escape from the Persian dominions, and returned to their country. Those who were found on the line of march pursued by Xerxes were compelled to follow that monarch in his expedition. Herodotus seems to place the main body of the Pæonian nation near the Strymon, but Thucydides with Homer extends their territory to the river Axius. But if we follow Strabo and Livy, we shall be disposed to remove the western limits of the nation as far as the great chain of mount Scardus and the borders of Illyria. In general terms then we may affirm, that the whole of northern Macedonia, from the source of the river Erigonus, which has been stated to rise in the chain above mentioned, to the Strymon was once named Pæonia. This large tract of country was divided into two parts by the Romans, and formed the second and third regions of Macedonia. The Pæonians, though constituting but one nation, were divided into several tribes, each probably governed by a separate chief." *Cram.*

Pæŏnia. *Vid. Pæones.*

Pæsos, a town of the Hellespont, called also *Apæsos*, situated at the north of Lampsacus. When it was destroyed, the inhabitants migrated to Lampsacus, where they settled. They were of Milesian origin. *Strab.* 13.—*Homer. Il.* 2.

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PÆSTUM, a town of Lucania, called also *Neptunia* and *Posidonia* by the Greeks, where the soil produced roses which blossomed twice a year. "*Pæstum* stands in a fertile plain, bounded on the west by the Tyrrhene Sea, and about a mile distant on the south by fine hills, in the midst of which *Acropolis* sits embosomed; on the north, by the bay of *Salerno* and its rugged border; while to the east the country swells into two mountains, which still retain their ancient names *Callinari* and *Cantena*; and behind them towers *Mont Alburnus* itself with its pointed summits. A stream called the *Solofone* (which may probably be its ancient appellation) flows under the walls, and by spreading its waters over its lower borders, and thus producing pools that corrupt in hot weather, continues, as in ancient times, to infect the air, and render *Pæstum* a dangerous residence in summer. Obscurity hangs over, not the origin only but the general history of the city, though it has left such magnificent monuments of its existence. The mere outlines have been sketched perhaps with accuracy; the details are probably obliterated for ever. According to the learned Mazzochi, *Pæstum* was founded by a colony of Dorenses or Dorians, from *Dora*, a city of *Phenicia*, the parent of that race and name, whether established in Greece or in Italy. It was first called *Posetan* or *Postan*, which in Phenician signifies Neptune, to whom it was dedicated. It was afterwards invaded, and its primitive inhabitants expelled by the Sybarites. This event is supposed to have taken place about five hundred years before the Christian era. Under its new masters *Pæstum* assumed the Greek appellation *Posidonia*, of the same import as its Phenician name, because a place of great opulence and magnitude, and is supposed to have extended from the present ruin southward to the hill, on which stands the little town still called from its ancient destination *Acropoli*. The Lucanians afterwards expelled the Sybarites, and checked the prosperity of *Posidonia*, which was in turn deserted, and left to moulder away imperceptibly; vestiges of it are still visible all over the plain of *Spinazzo* or *Saracino*. The original city then recovered its first name, and not long after was taken, and at length colonized by the Romans. From this period *Pæstum* is mentioned almost solely by the poets, who, from Virgil to Claudian, seem all to expatiate with delight amid its gardens, and grace their composition with the bloom, the sweetness, and the fertility of its roses. But unfortunately the flowery retreats,

Victura rosaria Pæsti,

seem to have had few charms in the eyes of the Saracens, and if possible, still fewer in those of the Normans, who, each in their turn, plundered *Pæstum*, and at length compelled its remaining inhabitants to abandon their ancient seat, and to take shelter in the mountains. To them *Capaccio Vecchio* and *Novo* are supposed to owe their origin; both these towns are situate on the hills: the latter is the residence of the bishop and chapter of *Pæstum*. It will naturally be asked to which of the nations that were successively in possession of *Pæstum* the edifices which still subsist are to be ascribed; not to the Romans, who never seem to have adopted the genuine Doric style: the Sybarites are said to have occupied the neighbouring plain; the Dorians therefore appear to have the fairest claim to these majestic and everlasting monuments. But at what period were they erected? to judge from their form we must conclude that they are the oldest specimens of Grecian architecture now in existence. In beholding them and contemplating their solidity bordering upon heaviness, we are tempted to consider them as an intermediate link between the Egyptian and Grecian manner, and the first attempt to pass from the immense masses of the former to the graceful proportions of the latter. In fact the temples of *Pæstum*, *Agrigentum*, and *Athens*, seem instances of the commencement, the improvement, and the perfection of the Doric order." *Eustace.*

PAGASÆ, or PAGASA, a town of Magnesia in Thessaly, on the Pagasæus Sinus, with an harbour and promontory of the same name. The ship Argo was built there, as some suppose, and, according to Propertius, the Argonauts set sail from that harbour. From that circumstance, not only the ship Argo, but also the Argonauts themselves, were ever after distinguished by the epithet of *Pagasæus*. Pliny confounds Pagasæ with Demetrias, but they are different, and the latter was peopled by the inhabitants of the former, who preferred the situation of Demetrias for its conveniences. *Ovid. Met.* 7, v. 1, l. 8, v. 349.—*Lucan.* 2, v. 715, l. 6, v. 400.—*Mela*, 2, c. 3 and 7.—*Strab.* 9.—*Propert.* 1, el. 20, v. 17.—*Plin.* 4, c. 8.—*Apollon. Rhod.* 1, v. 238, &c.

PAGASETICUS, and PAGASITES SINUS, sometimes called likewise Pagasæus Sinus, the bay upon which the town of Pagasæ was situated. It is now the *Gulf of Volo*.

PALÆ, a town at the south of Corsica, now *St. Bonifacio*.

PALÆAPOLIS, a small island on the coast of Spain. *Strab.*

PALÆPAPHOS, the ancient town of Paphos, in Cyprus, adjoining to the new. *Strab.* 14.

PALÆPHARSALUS, the ancient name of Pharsalus in Thessaly. *Cæs. B. A.* 48.

PALÆPOLIS, a town of Campania, built by a Greek colony, where Naples afterwards was erected. *Liv.* 8, c. 22.

PALESTE, a village of Epirus, near Oricus where Cæsar first landed with his fleet. *Lucan* 5, v. 460.

PALÆSTINA, a country of Asia, south of Cœlosyria, and having on the west that part of the Mediterranean called in the sacred writings the Great Sea, which extended between Asia Minor and the coast of Africa. On the south was Arabia Petræa, on the east the spacious barrens of Arabia Deserta. "It is agreed that the name of *Palæstina* is derived from the Philistines. For notwithstanding that the Hebrew people established themselves in Canaan, the Philistines maintained possession of a maritime country, which extended to the limits of Egypt. And there is reason to believe that it was the Syrians who, by a greater attachment to this people than to a nation originally foreign in the country, have given occasion to the extension of the name of Palæstine, which is found in history at the time of Herodotus, and which the Jewish writers have since adopted in the same extent. In the first years of the fifth century,

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this name was communicated to three provinces; first, second, and third. And the last occupied Arabia Petrea." *D'Anville.* The first occupations to be noticed, in the consideration of this country, are those called the Jewish and Canaanitish, neither of which belong in strictness to classical geography. According to the former, a number of people, for the greater part of unknown origin and race, possessed in various apportionments the whole of Palestine; and according to the other, the 12 tribes, so distinguished in Scripture, distributed among themselves the same extent of territory. On the west, however, the Philistines disputed with them the possession of the coast from Joppa to the borders of Arabia. Over all the tribes the power and dominion were vested in the first anointed king, and from him transferred to the unambitious father of the Jewish race of monarchs, the lowly and virtuous David. "The despotism exercised by Solomon created a strong re-action, which was immediately felt on the accession of his son Rehoboam. This prince, rejecting the advice of his aged counsellors, and following that of the younger and more violent, soon had the misfortune to see the greater part of his kingdom wrested from him. In reply to the address of his people, who entreated an alleviation of their burdens, he declared, that instead of requiring less at their hands he should demand more. 'My father made your yoke heavy, I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions.' Such a resolution, expressed in language at once so contemptuous and severe, alienated from his government ten tribes, who sought a more indulgent master in Jeroboam, a declared enemy of the house of David. Hence the origin of the kingdom of Israel, as distinguished from that of Judah; and hence, too, the disgraceful contentions between these kindred states, which acknowledged one religion, and professed to be guided by the same law. Arms and negotiation proved equally unavailing, in repeated attempts which were made to reunite the Hebrews under one sceptre: till at length, about two hundred and seventy years after the death of Solomon, the younger people were subdued by Shalmaneser, the powerful monarch of Assyria, who carried them away captive into the remoter provinces of his vast empire. Jeroboam had erected in his kingdom the emblems of a less pure faith, to which he confined the attention of his subjects; while the frequent wars that ensued, and the treaties formed on either side with the Gentile nations on their respective borders, soon completed the estrangement which ambition had begun. Little attached to the native line of princes, the Israelites placed on the throne of Samaria a number of adventurers, who had no qualities to recommend them besides military courage and an irreconcilable hatred towards the more legitimate claimants of the house of David. The kingdom of Judah, less distracted by the pretensions of usurpers, and being confirmed in the principles of patriotism by a more rigid adherence to the laws of Moses, continued, during one hundred and thirty years, to resist the encroachments of the two rival powers, Egypt and Assyria, which now began to contend in earnest for the possession of Palestine. Several endeavours were made even after the destruction of Samaria, to unite the energies of the Twelve Tribes, and thereby to secure the independence of the sacred territory a little longer. But a pitiful jealousy had succeeded to the aversion generated by a long course of hostile aggression; while the overwhelming hosts, which incessantly issued from the Euphrates and the Nile to select a field of battle within the borders of Canaan, soon left to the feeble councils of Jerusalem no other choice than that of an Egyptian or an Assyrian master. A siege, which appears to have continued fifteen or sixteen months, terminated in the final reduction of the holy city, and in the captivity of Zedekiah, who was treated with the utmost severity. His two sons were executed in his presence, after which his eyes were put out; when, being loaded with fetters, he was carried to Babylon and thrown into prison. The event now alluded to took place exactly six centuries before the Christian era; and hence the return of the Jews to the Holy Land must have occurred about the year 530 prior to the same great epoch. Under the Persian satraps, who directed the civil and military government of Syria, the Jews were permitted to acknowledge the authority of their own high-priest, to whom, in all things pertaining to the law of Moses, they rendered the obedience which was due to the head of their nation. Their prosperity, it is true, was occasionally diminished or increased by the personal character of the sovereigns who successively occupied the throne of Cyrus; but no material change in their circumstances took place until the victories of Alexander the Great had laid the foundation of the Syro-Macedonian kingdom in Western Asia, and given a new dynasty to the crown of Egypt. The struggles which ensued between these powerful states frequently involved the interests of the Jews, and made new demands upon their allegiance; although it is admitted, that as each was desirous to conciliate a people who claimed Palestine for their unalienable heritage, the Hebrews at large were, during two centuries, treated with much liberality and favour. But this generosity or forbearance was interrupted in the reign of Antiochus Epiphanes, who, alarmed by the report of insurrections, and harassed by the events of an unsuccessful war in Egypt, directed his angry passions against the Jews. The severities of Antiochus, which had inflamed the resentment of the whole Jewish people, called forth in a hostile attitude the brave family of the Maccabees, whose valour and perseverance enabled them to dispute with the powerful monarch of Syria the sovereignty of Palestine. But the victorious Maccabees, who had delivered their country from the oppression of foreigners, encountered a more formidable enemy in the factious spirit of their own people. Alcimus, a tool of the Syrians, assumed the title of high-priest, and in virtue of his office claimed the obedience of all who acknowledged the institutions of Moses. In this emergency Judas courted the alliance of the Romans, who willingly extended their protection to confederates so likely to aid their ambitious views in the east; but before the republic could interpose her arms in his behalf, the Hebrew general had fallen in the field of battle." *Russell's Palestine.* After a long series of wars and domes-

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tic disasters, Palestine received from the Romans a monarch, in the person of Herod the Great, who, acknowledging allegiance to Rome, was permitted to exercise the functions of royalty in this land, now fast falling from its faith. In the reign of Augustus, with the deposition of Archelaus, the son of Herod, ended the Israelitish rule in Jerusalem, which then became in form, as it had long been in fact, a province of the empire, and Pontius Pilate succeeded as second governor of this dependancy. But thus shorn of even the show of independence, Palestine was not suffered to enjoy domestic peace in slavery; and the commotions and tumults which mark her history as a province, till the destruction of the city by Titus, are in no degree an illustration of the superiority of dependant to republican government in securing order and tranquillity. Under the Romans the distribution of Palestine was into Galilæa Superior and Galilæa Inferior, Samaria, Judæa, subdivided into Judæa Propria and Pentapolis and Idumæa, and Peræa beyond the Hermon mons, belonging to Arabia, and comprising the districts of Trachonitis, Gaulonitis, Batanæa, Auranitis, Ituræa, Decapolis, Peræa Propria, Ammonitis and Moabitis. Under Constantine, as all his empire had been subjected to a novel division; so also was a new distribution effected in the counties of Palestine, viewed perhaps with some favour by that emperor; though many authors, and among them Malte-Brun, refer these divisions to a much earlier period. Palestine was then divided into Palæstina Prima, including Samaria, Judæa Propria, and the country of the Philistines; Secunda, comprising Galilæa, Gaulonitis, and Decapolis; and Tertia, comprehending the countries of Idumæa and Arabia Petræa. The most remarkable geographical features of Palestine are treated of under the particular divisions to which they belong; the mountains of Libanus upon the northern frontier, the Hermon upon the east, with the Dead Sea and its tributary the sacred Jordan, as they belong to different parts, and indeed, in some measure, to the whole, may be separately particularized. The interest that attaches to the name of the Promised Land, by which we recognise this country in the inspired writings as the country of the chosen people, of their glory, their sufferings, and their destruction, after having ceased in a great measure during the period of its bondage, revives when we contemplate it as the country of the Crusades, of the enlightened and generous empire of Saladin, of the daring exploits of Richard of England, and as the brilliant field of glory for the chivalry of France; but the empire of the Turks has again deprived it of all consideration, and the civilized world has ceased to regard the population of that country in connexion with its former inhabitants and its earlier fortunes.

Palætyrus, the ancient town of Tyre, on the continent. *Strab.* 16.

Pălātinus mons, a celebrated hill, the largest of the seven hills on which Rome was built. It was upon it that Romulus laid the first foundation of the capital of Italy, in a quadrangular form, and there also he kept his court, as well as Tullus Hostilius, and Augustus, and all the succeeding emperors; from which circumstance the word *Palatium* has ever since been applied to the residence of a monarch or prince. The Palatine hill received its name from the goddess *Pales*, or from the word *Palatini*, who originally inhabited the place, or from *balare* or *palare*, the bleatings of sheep, which were frequent there, or perhaps from the *palantes*, *wandering*, because Evander, when he came to settle in Italy, gathered all the inhabitants, and made them all one society. There were some games celebrated in honour of Augustus, and called Palatine, because kept on the hill. *Dio. Cass.* 53.—*Ital.* 12, v. 709.—*Liv.* 1, c. 7 and 33.—*Ovid. Met.* 14, v. 822.—*Juv.* 9, v. 23.—*Martial.* 1, ep. 71.—*Varro. de L. L.* 4, c. 3.—*Cic. in Catil.* 1.

Palantium, a town of Arcadia.

Palibothra, a city of India, supposed now to be *Patna*, or according to others. *Allahabad. Strab.* 15.

Paliscōrum, or Palīcōrum Stagnum, a sulphureous pool in Sicily.

Paliurus, now *Nahil*, a river of Africa, with a town of the same name at its mouth, at the west of Egypt, on the Mediterranean. *Strab.* 17.

Pallantēum, a town of Italy, or perhaps more properly a citadel, built by Evander, on mount Palatine, from whence its name originates. Virgil says it was called after Pallas, the grandfather of Evander; but Dionysius derives its name from Palantium, a town of Arcadia. *Dionys.* 1, c. 31.—*Virg. Æn.* 8, v. 54 and 341.

Pallantia, a town of Spain, now *Palencia*, on the river Cea. *Mela*, 2, c. 6.

Pallēne, a peninsula of Macedonia, between the Toronaic and the Thermaic gulfs. "It is said to have anciently borne the name of Phlegra, and to have witnessed the conflict between the gods and the earth-born Titans. This peninsula is connected with the main land by a narrow isthmus of little more than two miles in breadth, on which formerly stood the rich and flourishing city of Potidæa, founded by the Corinthians, though at what period is not apparent; it must, however, have existed some time before the Persian war, as we know from Herodotus that it sent troops to Platæa, having already surrendered to the Persians on their march into Greece." *Cram.*

Palmaria, a small island opposite Tarracina, in Latium. *Plin.* 3, c. 6.

Palmȳra, the capital of a district of country, called from this place the Palmyrene, in Syria, between Arabia Deserta, the Euphrates, and mount Libanus. "From *Hamath*, or rather from *Famieh*, an ancient Roman road leads to Palmyra, the Tadmor of Solomon, and the residence of the immortal Zenobia and the elegant Longinus. This ancient city is 180 miles to the south-east of *Aleppo*, and an equal distance from Damascus, in a small district surrounded with deserts. The eye of the traveller is all at once arrested by a vast assemblage of ruins; arches, vaults, temples, and porticos, appear on every hand: one colonnade, 4000 feet long, is terminated by a beautiful mausoleum. Time has partially preserved the peristyles, the intercolumnations, and tablatures; the elegance of the design equals throughout the richness of the materials. These magnificent ruins present a sad contrast with the hovels of wild Arabs, now the only inhabitants of a city which in former times emulated Rome. Every spot of ground

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intervening between the walls and columns is laid out in plantations of corn and olives, enclosed by mud walls. There are two rivers, the waters of which, when judiciously distributed, must have conduced greatly to the subsistence and comfort of the ancient inhabitants, but are now allowed to lose themselves in the sand." *Malte-Brun.*

Pamisos, I. a river of Thessaly, falling into the Peneus. *Herodot.* 7, c. 129.—*Plin.* 4, c. 8. ——II. Another of Messenia in Peloponnesus.

Pamphylia, a province of Asia Minor, anciently called *Mopsopia.* It was bounded by Phrygia on the north, by a part of the same country and by Lycia on the west, by the sea upon the south, and by Cilicia on the east. The principal river of this district was the Cataractes, and in the northern parts the Taurus mountains separated from Pamphylia proper that part of Pisidia which was called Isauria. The parts on the sea-coast were bounded on the north by a district called Pisidia, which is sometimes considered a separate country. It abounded with pastures, vines, and olives, and was peopled by a Grecian colony. *Strab.* 14.—*Mela*, 1.—*Paus.* 7, c. 3.—*Plin.* 5, c. 26.—*Liv.* 37, c. 23 and 40.

Panchæa, Panchēa, I. or *Panchaia*, an island of Arabia Felix, where Jupiter Triphylius had a magnificent temple.——II. A part of Arabia Felix, celebrated for the myrrh, frankincense, and perfumes which it produced. *Virg. G.* 2, v. 139, l. 4, v. 379.—*Culex.* 87.—*Ovid. Met.* 1, v. 309.—*Diod.* 5.—*Lucret.* 2, v. 417.

Pandataria, an island on the coast of Lucania, now called *Santa Maria.*

Pandosia, I. a town of Laconia, on the right bank of the Aciris, near the ruins of Heraclea. "Plutarch, in his life of Pyrrhus, states that the first battle in which that monarch defeated the Romans was fought between Heraclea and Pandosia, and other writers affirm that the action took place near the former town. The bronze tables of Heraclea also distinctly mention Pandosia as being in its neighbourhood; a great question, however, has arisen among topographers relative to this place, which remains still undecided. Are we to identify this city with the well-known Pandosia, which Strabo and Livy allude to in speaking of Alexander, king of Epirus, who met his death in its vicinity? We apprehend we ought to decide in the negative. And this is likewise the opinion of Mazzocchi, Holstenius, and other modern antiquaries. Romanelli, however, endeavours to adapt all the citations of ancient writers to one and the same city, which he places at *Anglona.*" *Cram.*——II. Another, in the country of the Brutii, near Cosentia, well known "in history as having witnessed the defeat and death of Alexander, king of Epirus. Cluverius discovered, with his usual penetration, that this Pandosia must have belonged to the Brutii; but he was not aware of the existence of the Lucanian town of the same name, as the Heraclæan Tables, which principally attest that fact, had not yet been discovered. The precise position, however, which ought to be assigned to the Brutian Pandosia, remains yet uncertain. The early Calabrian antiquaries placed it at *Castel Franco*, about five miles from *Cosenza.* D'Anville lays it down, in his map of ancient Italy, near *Lao* and *Cirella*, on the confines of Lucania. Cluverius supposes that it may have stood between Consentia and Thurii; but more modern critics have, with greater probability, sought its ruins in a more westerly direction, near the village of *Mendocino*, between Consentia and the sea, a hill with three summits having been remarked there, which answers to the fatal height pointed out by the oracle,

Πανδοσία τριπόλιων, πολλὴν ποτε λαὸν ἀλέσεις·

together with the rivulet *Maresanto*, or *Arconti.*" *Cram.*

Pangæus, a mountain of Thrace, anciently called *Mons Caraminus*, and joined to mount Rhodope near the sources of the river Nestus. It was inhabited by four different nations. It was on this mountain that Lycurgus, the Thracian king, was torn to pieces, and that Orpheus called the attention of the wild beasts, and of the mountains and woods, to listen to his song. It abounded in gold and silver mines. *Herodot.* 5, c. 16, &c. l. 7, c. 113.—*Virg. G.* 4, v. 462. —*Ovid. Fast.* 3, v. 739.—*Thucyd.* 2.—*Lucan.* 1, v. 679, l. 7, v. 482.

Panionium, a place at the foot of mount Mycale, near the town of Ephesus in Asia Minor, sacred to Neptune of Helice. It was in this place that all the states of Ionia assembled, either to consult for their own safety and prosperity, or to celebrate festivals, or to offer a sacrifice for the good of all the natioh; whence the name πανιωνιον, *all Ionia.* The deputies of the twelve Ionian cities which assembled there were those of Miletus, Myus, Priene, Ephesus, Lebedos, Colophon, Clazomenæ, Phorcæa, Teos, Chios, Samos, and Erythræ. If the bull offered in sacrifice bellowed, it was accounted an omen of the highest favour, as the sound was particularly acceptable to the god of the sea, as in some manner it resembled the roaring of the waves of the ocean. *Herodot.* 1, c. 148, &c.—*Strab.* 14. —*Mela*, 1, c. 17.

Panius, or Paneus, a mountain belonging to the ridge called Anti-Libanus. It gave rise to the head-springs of the Jordan (*Vid. Jordanes*), and on it between these fountains, stood the city of Paneas. "On the partition of the states of Herod among his children, Philip, who had the Trachonitis, gave to the city of Paneas the name of *Cæsarea*, to which was annexed by distinction the surname of *Philippi.* It did not, however, prevent the resumption of its primitive denomination, pronounced Banias, more purely than Belines, as it is written by the historians of the crusades." *D'Anville.*

Pannonia, a large country of Europe, bounded on the east by the country of the Jazyiges Metanastæ, on the north by the Upper Danube, on the west by Noricum, and by Illyricum on the south, corresponding in modern geography to Hungary west of the Danube, Slavonia, and Croatia. "In the war which Augustus, then called Octavius, waged with the Iapydes and the Dalmatians of Illyricum, the Roman arms had penetrated to the Pannonians. But it was reserved for Tiberius, who commanded in these countries, to reduce Pannonia into a province. It was divided in the time of the Antonines into *Superior* and *Inferior*; and the mouth of the river *Arrabo*, or *Raab*, in the Danube, formed the separation of it, according to Ptolemy. Afterwards we find employed the terms first and

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second, as in the other provinces of the empire; and in a later age a third, under the name of *Valeria*, between the former two. This second, occupying the banks of the *Drave* and *Save*, obtained the name of Savia, which now gives to a canton of this country the name of Po-Savia; expressing, in the Slavonic language, a situation adjacent to the *Save*. Among the several people which are named in the extent of Pannonia, the *Scordisci* and the *Taurisci* are particularly noted. Gauls by origin, and far removed from their ancient dwelling as the *Boii*, they were separated by *Mons Claudius*, which appears to extend between the Drave and the Save." *D'Anville*. In the latter days of the Empire, Pannonia became successively the possession of almost every barbarous nation that now tumultuously thronged within the limits of the Danube. The Goths and Vandals were in turn dislodged, and the Lombards, on their invasion of Italy under Alboin, left to an equally barbarous race, the Hungarians, this country, no longer the subject of imperial protection, or the object of imperial care; and no nation in Europe at the present day consists of a more heterogeneous population. "Different nations are united in Hungary round the ancient cross of St. Stephen; the *Magiars* came thither on their swift horses from the banks of the Wolga; the *Slowak* descended from the Carpathian mountains or Norican Alps; the Germans and *Wallachian* shepherds advanced along the Danube; all of European origin, although distinguished by their national and picturesque costumes; all Christians, although differing from each other in their rites and observances." *Malte-Brun*. The same author elsewhere remarks, "the *Magiars* or Hungarians form three fourths of the population in the Trans-Danubian circle, and the western frontiers are chiefly inhabited by Germans. The *Vandals* are most numerous in the counties of *Szalad* and *Szumeg*, some of them are scattered over different parts of *Oedenburg* and *Eisenburg*. Their name has excited attention from the fact that the ancient Vandals, who fled for refuge to Pannonia, continued during forty years citizens of Rome; they committed afterwards dreadful devastations, but according to the general opinion they were of Gothic origin. The Vandals of Hungary call themselves *Slovenes*, their dialect is almost the same as that of other Slavonic tribes, they appear to have been a colony of the *Windes* or *Wendes* in *Styria*, and differ at present from them only by their adherence to protestantism." The principal rivers of Pannonia, besides the Danube, were the Savus, the Dravus, and the Arrabona; while the Claudius mons and the mons Pannonius constituted another geographical feature. The chief towns were Carnuntum in the north, and Sirmium on the Savus in the south.

PANOPŌLIS, *the city of Pan*, a town of Egypt, called also *Chemmis*. Pan had there a temple, where he was worshipped with great solemnity, and represented in a statute, *fascino longissimo et erecto*. *Diod.* 5.—*Strab.* 17.

PANORMUS, I. now called *Palermo*, a town of Sicily, built by the Phœnicians, on the north-west part of the island, with a good and capacious harbour. It was the strongest hold of the Carthaginians in Sicily, and it was at last taken with difficulty by the Romans. *Mela*, 2, c. 7.—*Ital.* 14, v. 262.——II. A town of the Thracian Chersonesus.——III. A town of Ionia, near Ephesus.——IV. Another in Crete.——V. In Macedonia.——VI. Achaia.——VII. Samos.

PANTAGYAS, a small river on the eastern coast of Sicily, which falls into the sea, after running a short space in rough cascades over rugged stones and precipices. *Virg. Æn.* 3, v. 689.—*Ital.* 14, v. 232.—*Ovid. Fast.* 4, v. 471.

PANTANUS LACUS, the lake of *Lesina*, is situated in Apulia, at the mouth of the Frento. *Plin.* 3, c. 12.

PANTHEON, a celebrated temple at Rome, built by Agrippa in the reign of Augustus, and dedicated to all the gods, whence the name πᾶς θεος. It was struck with lightning some time after, and partly destroyed. Adrian repaired it, and it still remains at Rome, converted into a Christian temple, the admiration of the curious. *Plin.* 36, c. 15.—*Marcell.* 16, c. 10. "The Pantheon is supposed by many antiquaries to be of republican architecture, and of course more ancient than the portico, which, as its inscription imports, was erected by Agrippa about thirty years before the Christian era. But whether the temple was built at the same time, or perhaps one hundred years before its portico, is a matter of little consequence, as it is on the whole the most ancient edifice that now remains in a state of full and almost perfect preservation. The square of the Pantheon, or *Piazza della Rotonda*, is adorned with a fountain and an obelisk, and terminated by the portico of Agrippa. This noble colonnade consists of a double range of Corinthian pillars of red granite. Between the middle columns, which are a little further removed from each other than the others, a passage opens to the brazen portals, which, as they unfold, expose to view a circular hall of immense extent, crowned with a lofty dome, and lighted solely from above. It is paved and lined with marble. Its cornice of white marble is supported by sixteen columns and as many pilasters of *Giallo antico*; in the circumference there are eight niches, and between these niches are eight altars adorned each with two pillars of less size but of the same materials. The niches were anciently occupied by statues of the great deities; the intermediate altars served as pedestals for the inferior powers. The proportions of this temple are admirable for the effect intended to be produced; its height being equal to its diameter, and its dome not an oval but an exact hemisphere. The Pantheon was converted into a church by Pope Boniface IV. about the year 609, and has since that period attracted the attention and enjoyed the patronage of various pontiffs." *Eustace*.

PANTICAPÆUM, now *Kerchi*, a town of Taurica Chersonesus, built by the Milesians, and governed some time by its own laws, and afterwards subdued by the kings of Bosphorus. It was, according to Strabo, the capital of the European Bosphorus. Mithridates the great died there. *Plin.*—*Strab.*

PANTICAPES, a river of European Scythia, which falls into the Borysthenes, supposed to be the *Samara* of the moderns. *Herodot.* 4, c. 54.

PAPHLAGŌNIA, a country of Asia Minor. It was separated by the Parthenius from Bithynia on the west; the mountains of Galatia lay upon

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its south; on the south-east the river Halys formed its dividing line towards Pontus; and the waters of the Euxine washed it on the north and north-east, from the mouth of the Parthenius to that of the Halys. "Till the time of the Trojan war this country was occupied by the *Heneti*, who are pretended to have afterwards passed into Italy, in confounding their name with that of the *Veneti*. There is an ambiguity concerning the limits of Paphlagonia and Galatia. *Gangra* was the metropolis of the former province under the lower empire; yet the local position of this city, and the circumstance of its having been the residence of a Galatian prince, as king Dejotarus, seem to favour the claim of Galatia during the ages of antiquity." *D'Anville.*

Paphos, a famous city of the island of Cyprus, founded, as some suppose, about 1184 years before Christ, by Agapenor, at the head of a colony from Arcadia. The goddess of beauty was particularly worshipped there, and all male animals were offered on her altars, which, though 100 in number, daily smoked with the profusion of Arabian frankincense. The inhabitants were very effeminate and lascivious, and the young virgins were permitted by the laws of the place, to get a dowry by prostitution. *Strab.* 8, &c.—*Plin.* 2, c. 96.—*Mela*, 2, c. 7.—*Homer. Od.* 8.—*Virg. Æn.* 1, v. 419, &c. l. 10, v. 51, &c.—*Horat.* 1, *od.* 30, v. 1.—*Tacit. A.* 3, c. 62, *H.* 2, c. 2. "There were two cities of the name of *Paphos:* the more ancient, which had received Venus when issuing from the foam of the sea; and a new one which has prevailed, preserving its name under the form of *Bafo*, or *Bafa*." *D'Anville.*

Paradisus, a town of Syria or Phœnicia. *Plin.* 5, c. 23.—*Strab.* 16.——In the plains of Jericho there was a large palace, with a garden beautifully planted with trees, and called *Balsami Paradisus.*

Parætacæ, or Taceni, a people between Media and Persia, where Antigonus was defeated by Eumenes. *C. Nep. in Eum.* 8.—*Strab.* 11 and 16.—*Plin.* 6, c. 26.

Parætonium, a town of Egypt, at the west of Alexandria, where Isis was worshipped. The word *Parætonius* is used to signify Egyptian, and is sometimes applied to Alexandria, which was situate in the neighbourhood. *Strab.* 17.—*Flor.* 4, c. 11.—*Lucan.* 3, v. 295, l. 10, v. 9.—*Ovid. Met.* 9, v. 712. *A.* 2, el. 13, v. 7.

Parisii, a people of Gaul. In the distribution of this country, according to the Commentaries, the Parisii belong to Celtica and Belgica, their possessions occupying either bank of the *Seine*. Their capital was Lutetia, called from them Parisiorum, the city of *Paris. Vid. Lutetia. Cæs. Bell. G.* 6, c. 3.

Parsius, a river of Pannonia, falling into the Danube. *Strab.*

Parium, now *Camanar*, a town of Asia Minor, on the Propontis, where Archilochus was born, as some say. *Strab.* 10.—*Plin.* 7, c. 2, l. 36, c. 5.

Parma, a town of Gallia Cisalpina, belonging in the early ages to the Boii. It stood on the Via Æmylia, by a little river of the same name, and which, like itself, has retained its old appellation. This town was of great antiquity, being founded by the Gauls, or perhaps, even before their invasion, by the Tuscans. In the civil wars Parma espoused the cause of Antony, and suffered greatly on the final success of his worthless competitor. The poet Cassius and the critic Macrobius were born there. It was made a Roman colony A. U. C. 569. *Cic. Philip.* 14.—*Liv.* 39, c. 55.

Parnassus, a mountain of Phocis, anciently called *Larnossos*, from the *boat* of Deucalion (λαρναξ) which was carried there in the universal deluge. It received the name of Parnassus from Parnassus the son of Neptune, by Cleobula, and was sacred to the Muses, and to Apollo and Bacchus. The soil was barren, but the valleys and the green woods that cover its sides, rendered it agreeable, and fit for solitude and meditation. "Above Delphi rises this mountain, which extends from the country of the Locri Ozolæ to the extremity of Phocis, in a north-easterly direction, where it joins the chain of Œta. Towards the south-east it is connected with those of Helicon and the other Bœotian ridges. Parnassus is the highest mountain of central Greece, and retains its snows for the greater part of the year; hence the epithets so universally applied to it by the poets. The name of Parnassus does not occur in the Iliad, but it is frequently mentioned in the Odyssey, where Ulysses recounts his adventure in hunting a bore with Autolycus, and his sons. Its summit was especially sacred to Bacchus. Two lofty rocks rise perpendicularly from Delphi, and obtained for the mountain the epithet of διχόρυφος, or the two-headed. The celebrated Castalian fount pours down the cleft or chasm between these two summits, being fed by the perpetual snows of Parnassus." *Cram.*

Parnes, (*etis*,) "now *Nozea*, the highest mountain of Attica, rises on the northern frontier of that province, being connected with Pentelicus to the south, and towards Bœotia with Cithæron. 'It is intermingled,' says Dodwell, 'with a multiplicity of glens, crags, and well wooded rocks and precipices, and richly diversified with scenery, which is at once grand and picturesque; its summit commands a view over a vast extent of country.' Pausanias says that on mount Parnes there was a statue of Jupiter Parnethius, and an altar of Jupiter Semaleus. It abounded with wild boars and bears." *Cram.*

Paropamisus, a ridge of mountains at the north of India, called the *Stony Girdle*, or Indian Caucasus. *Strab.* 15. This extensive chain belonged, for a great part of its course, to Aria, which it separated from Bactriana, and, running east into Scythia, covered all the north of India, as far as the sources of the river from which that country takes its name. This will make it correspond to the *Hindoo Coosh* mountains of *Afghanistan*, on the northern borders of *Cabul*, from which the *Himalah* mountains diverge towards the south; the Indus making its ways through the defiles which separate these lofty chains.

Paroreia, I. a town of Thrace, near mount Hæmus. *Liv.* 39, c. 27.——II. A town of Peloponnesus.——III. A district of Phrygia Magna. *Strab.* 12.

Paros, a celebrated island among the Cyclades, about seven and a half miles distant from Naxos, and twenty-eight from Delos. According to Pliny, it is half as large as Naxos, that is, about thirty-six or thirty-seven miles in

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circumference, a measure which some of the moderns have extended to fifty and even eighty miles. It has borne the different names of *Pactia*, *Minoa*, *Hiria*, *Demetrias*, *Zacynthus*, *Cabarnis*, and *Hyleassa*. It received the name of Paros, which it still bears, from Paros, a son of Jason, or, as some maintain, of Parrhasius. The island of Paros was rich and powerful, and well known for its famous marble, which was always used by the best statuaries. The best quarries were those of Marpesus, a mountain where still caverns, of the most extraordinary depth, are seen by modern travellers, and admired as the source from whence the labyrinth of Egypt and the porticos of Greece received their splendour. According to Pliny, the quarries were so uncommonly deep, that, in the clearest weather, the workmen were obliged to use lamps; from which circumstance the Greeks have called the marble *Lychnites*, worked by the light of lamps. Paros is also famous for the fine cattle which it produces, and for its partridges and wild pigeons. The capital city was called Paroa. It was first peopled by the Phœnicians, and afterwards a colony of Cretans settled in it. The Athenians made war against it, because it had assisted the Persians in the invasion of Greece, and took it, and it became a Roman province in the age of Pompey. Archilochus was born there. The *Parian* marbles, perhaps better known by the appellation of *Arundelian*, were engraved in this island in capital letters, B. C. 264, and, as a valuable chronicle, preserved the most celebrated epochas of Greece from the year 1582 B. C. These valuable pieces of antiquity were procured originally by M. de Peirisc, a Frenchman, and afterwards purchased by the earl of Arundel, by whom they were given to the university of Oxford, where they are still to be seen. Prideaux published an account of all the inscriptions in 1676. *Mela*, 2, c. 7.—*Strab.* 5.—*C. Nep. in Mill. & Alc.*—*Virg. Æn.* 1, v. 593. *G.* 3, v. 34.—*Ovid. Met.* 3, v. 419, l. 7, v. 466.—*Plin.* 3, c. 14, l. 36, c. 17.—*Diod.* 5, and *Thucyd.* 1.—*Herodot.* 5, &c.—*Horat.* 1, od. 19, v. 6.

Parrhasii. "The Parrhasii were an Arcadian people, apparently on the Laconian frontier; but the extent and position of their territory is not precisely determined. Thucydides says their district was under the subjection of Mantinea, and near Sciritis of Laconia. But Pausanias seems rather to assign to the Parrhasi a more western situation; for he names as their towns, Lycosura, Thocnia, Trapezus, Acacesium, Macaria, and Dasea, all which were to the west and north-west of Megalopolis." *Cram.*

Parthenius, I. a river of Paphlagonia, which, after separating Bithynia, falls into the Euxine Sea near Sesamum; it received its name either because the *virgin Diana* (παρθενος) bathed herself there, or perhaps it received it from the purity and mildness of its waters. *Herodot.* 2, c. 104.—*Plin.* 6, c. 2.——II. A mountain which formed the boundary between the territories of Argolis and Arcadia. Upon this mountain it was that Philippides, the Athenian courier, was said to have been met by the god Pan, while on his way to solicit the aid of Sparta against the Persians.——III. A river of European Sarmatia. *Ovid. ex Pont.* 4, el. 10, v. 49.

Parthĕnon, a temple of Athens, sacred to Minerva. *Vid. Athenæ.*

Parthĕnŏpe. *Vid. Neapolis.*

Parthia, a country of Asia, bounded on the east by Margiana, on the north by the country of the Derbicæ, west by Hyrcania, and south by Aria. This was the proper country of the Parthi, while subjects of the Persian kings; nor was it till about the year of Rome 504 that they established an independent empire, destined to make head against the Romans themselves, oppressors of the world. Under Arsaces this new state commenced, that leader rejecting the claim of the Syrian king, and establishing the independence of this, then inconsiderable province. The ninth in succession from Arsaces engaged in war with the Romans, and had the honour of capturing the Roman standards, which the ambition of Rome and of Crassus had carried in the hope of planting them among these independent tribes. Nor did the usurping empire of Europe ever succeed in reducing this people, whose government existed from the period mentioned above, till the year of our era 224, when it was destroyed by the Persians, and Parthia became again a province of the Persian monarchy. In the greatest stretch of their empire, the Parthi possessed an extensive territory, to which they never imparted their name; and the greatest surface of country which bore the appellation of Parthia, may perhaps be described within the following boundaries: Aria on the east, Hyrcania on the north, the country of the Median Parætaceni on the west, and the Carmanian deserts on the south. Some suppose that the present capital of the country is built on the ruins of Hecatompylos. According to some authors, the Parthians were Scythians by origin, who made an invasion on the more southern provinces of Asia, and at last fixed their residence near Hyrcania. The Parthians were naturally strong and warlike, and were esteemed the most expert horsemen and archers in the world. The peculiar custom of discharging their arrows while they were retiring full speed, has been greatly celebrated by the ancients, particularly by the poets, who all observe that their flight was more formidable than their attacks. This manner of fighting, and the wonderful address and dexterity with which it was performed, gained them many victories. The following extract from Malte-Brun contains the opinion of that learned writer in regard to the origin of the Parthi. "The Parthians, who, two centuries after the death of Alexander, re-established in great glory the independence of Persia, were Scythians or Sacæ, according to some authors of middling authority. Herodotus and other writers of greater weight, mention them simply as inhabitants of a province of eastern Persia. Nothing in their habits nor in the names of their kings gives any indication of a Scythian origin. In short, we may consider it as clear, that up to the great revolution effected by the Arabians, and the Mahometan religion, *Iran*, or Persia, has, in general, been peopled by the same indigenous race, divided into different nations, and speaking the same language, though with differences of dialect." *Strab.* 2, c. 6, &c.—*Curt.* 6, c. 11.—*Flor.* 3, c. 5.—*Virg. G.* 3, v. 31, &c. *Æn.* 7, v. 606.—*Ovid. art. am.* 1, &c. *Fast.* 5, v. 580.

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—*Dio. Cass.* 40.—*Ptol.* 6, c. 5.—*Plin.* 6, c. 25.—*Polyb.* 5, &c.—*Marcellin.*—*Herodian.* 3, &c.—*Lucan.* 1, v. 230, l. 6, v. 50, l. 10, v. 53.—*Justin.* 41, c. 1.—*Horat.* 1, od. 19, v. 11, l. 2, od. 13, v. 17.

PARTHINI, a people of Illyricum. *Liv.* 29, c. 12, l. 33, c. 34, l. 44, c. 30.—*Suet. Aug.* 19.—*Cic. in Pis.* 40

PARTHYÊNE, a province of Parthia, according to Ptolemy, though some authors support that it is the name of Parthia itself.

PARGADARA, now *Ildiz Dagi*, a part of the mountain range that separates the territories of Pontus and Cappadocia.

PASARGADA, a town of Persia, near Carmania, founded by Cyrus on the very spot where he had conquered Astyages. The kings of Persia were always crowned there, and the Pasargadæ were the noblest families of Persia, in the number of which were the Achæmenides. "Cyrus had there his tomb; and a city which preserves the name of *Pasa*, or *Fasa*, with the surname of *Kuri*, according to the Persians, shows us the position of Pasargades, or Pasagardes; for the name is also thus written: and the modern termination of *Gherd*, to the names of many places in Persia, may authorize this diversity." *D'Anville.*—*Strab.* 15.—*Plin.* 8, c. 26.—*Herodot.* 1, c. 125.—*Mela*, 3, c. 8.

PASSARON, a town of Epirus, where, after sacrificing to Jupiter, the kings swore to govern according to law, and the people to obey and to defend the country. *Plut. in Pyrrh.*—*Liv.* 45, c. 26 and 33,

PATALA, a harbour at the mouth of the Indus, in an island called *Patale*. The river here begins to form a Delta like the Nile. Pliny places this island within the torrid zone. *Plin.* 2, c. 73.—*Curt.* 9, c. 7.—*Strab.* 15.—*Arrian.* 6, c. 17.

PATARA, (*orum*,) now *Patera*, a town of Lycia, situate on the eastern side of the mouth of the river Xanthus, with a capacious harbour, a temple, and an oracle of Apollo, surnamed *Patareus*, where was preserved and shown in the age of Pausanias, a brazen cap which had been made by the hands of Vulcan, and presented by the god to Telephus. The god was supposed by some to reside for the six winter months at Patara, and the rest of the year at Delphi. The city was greatly embellished by Ptolemy Philadelphus, who attempted in vain to change its original name into that of his wife Arsinoe. *Liv.* 37, c. 15.—*Strab.* 14.—*Paus.* 9, c. 41.—*Horat.* 3, od. 14, v. 64.—*Ovid. Met.* 1, v. 516.—*Mela*, 1, c. 15.

PATAVIUM, a city of Italy, at the north of the Po, on the shores of the Adriatic, now called *Padua*, and once said to be capable of sending 20,000 men into the field. *Vid. Padua.* It is the birth-place of Livy, from which reason some writers have denominated *Patavinity* those peculiar expressions and provincial dialect, which they seem to discover in the historian's style, not strictly agreeable to the purity and refined language of the Roman authors who flourished in or near the Augustan age. *Martial.* 11, ep. 17, v. 8.—*Quintil.* 1, c. 5, 56, l. 8, c. 13.—*Liv.* 10, c. 2, l. 41, c. 27.—*Strab.* 5.—*Mela*, 2, c. 4.

PATMOS, an island in the Icarian Sea, south of Samos and Icaria, with a small town of the same name, situate at the south of Icaria, and measuring 30 miles in circumference according to Pliny, or only 18 according to modern travellers. It has a large harbour, near which are some broken columns, the most ancient in that part of Greece. The Romans generally banished their culprits there, and here St. John, an exile, delivered the sublime inspirations of the Apocalypse. It is now called *Palmosa.* *Strab.*—*Plin.* 4, c. 12.

PATRÆ, a town of Achaia, on that part of the Sinus Corinthiacus which lay between Achaia and Ætolia, outside of the promontories Rhium and Antirrhium. This town, "which still retains its ancient appellation, is said to have been built on the site of three towns, called Aroe, Anthea, and Messatis, which had been founded by the Ionians when they were in possession of the country. On their expulsion by the Achæans, the small towns above mentioned fell into the hands of Patreus, an illustrious chief of that people; who, uniting them into one city, called it by his name. Patræ is enumerated by Herodotus among the twelve towns of Achaia. This was one of the first towns which renewed the federal system after the interval occasioned by the Macedonian domination throughout Greece. Its maritime situation, opposite to the coast of Ætolia and Acarnania, rendered it a very advantageous port for communicating with these countries; and in the Social War Philip of Macedon frequently landed his troops there in his expeditions into Peloponnesus. The Patræans sustained such severe losses in the different engagements fought against the Romans during the Achæan war, that the few men who remained in the city determined to abandon it, and to reside in the surrounding villages and boroughs. Patræ was however raised to its former flourishing condition after the battle of Actium by Augustus, who, in addition to its dispersed inhabitants, sent thither a large body of colonists chosen from his veteran soldiers, and granted to the city, thus restored under his auspices, all the privileges usually conceded by the Romans to their colonies. Strabo affirms, that in his day it was a large and populous town, with a good harbour. Chandler describes *Patras* 'as a considerable town at a distance from the sea, situated on the side of a hill, which has its summit crowned with a ruinous castle; a dry flat before it was once the port, which has been choked with mud. It has now, as in the time of Strabo, only an indifferent road for vessels.' According to Sir W. Gell, 'the remains of antiquity are few and insignificant, part of a Doric frieze, and a few small capitals of the Ionic and Corinthian orders are found in the streets.' At the church of *St. Andrea* is the well mentioned by Pausanias as the oracular fountain of Ceres." *Cram.*

PATROCLI, a small island on the coast of Attica. *Paus.* 4, c. 5.

PAXOS, a small island in the Ionian Sea. The modern name of this island is *Paxo*, and another in its immediate vicinity is called *Antipaxo.* They lie south-east of Corcyra.

PEDUM, a town of Latium, about ten miles from Rome, conquered by Camillus. The inhabitants were called *Pedani.* *Liv.* 2, c. 39, l. 8, c. 13 and 14.—*Horat.* 1, ep. 4, v. 2.

PEGÆ, I. a fountain at the foot of mount Ar-

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ganthus in Bithynia, into which Hylas fell. *Propert.* 1, el. 20, v. 33.——II. A place belonging to Megaris, on that part of the Crissæan gulf which was called the Halcyonian Sea. "It was occupied by the Athenians before the Peloponnesian war, and used by them as a naval station, but was afterwards restored to the Megareans. Pausanias notices in this place the monument of Ægialeus, son of Adrastus, and a statue of Diana Sospita. The modern site of *Psato*, not far from *Livadostro*, in a gulf formed by a projection of Cithæron, is generally supposed to answer to the ancient Pagæ." *Cram.*

PEGÆSIUM STAGNUM, a lake near Ephesus, which arose from the earth when Pegasus struck it with his foot.

PELAGONIA, one of the divisions of Macedonia at the north. "The Pelagones, though not mentioned by Homer as a distinct people, were probably known to him, from his naming Pelegon, the father of Asteropæus, a Pæonian warrior. They must at one period have been widely spread over the north of Greece, since a district of upper Thessaly bore the name of Pelagonia Tripolitis, and it is ingeniously conjectured by Gatterer, in his learned commentary on ancient Thrace, that these were a remnant of the remote expedition of the Teucri and Mysi, the progenitors of the Pæonians, who came from Asia Minor, and conquered the whole of the country between the Strymon and Peneus. Frequent allusion is made of Pelagonia by Livy in his account of the wars between the Romans and the kings of Macedon. It was exposed to invasions from the Dardani, who bordered on its northern frontiers; for which reason the communication between the two countries was carefully guarded by the Macedonian monarchs. This pass led over the chain of mount Scardus. A curious account of the modern route is given in Dr. Browne's Travels: 'From *Kuprulih* in *Servia* we came by *Ishar* to *Pyrlipe*, first passing the high mountains of *Pyrlipe*, in Macedonia, which shine like silver as those of *Clissura*, and beside *Moscovia* glass, may contain good minerals in their bowels; the rocks of this mountain are the most craggy that I have seen, and massy stones lie upon stones without any earth about them; and upon a ridge of mountains, many steeples high, stands the strong castle of *Marco Callowitz*, a man formerly famous in these parts.' From thence the traveller journeyed through a plain country to *Monastir* or *Tôli*, a well-peopled and pleasantly situated town, which, I conceive, represents the ancient city of Pelagonia, the capital of the fourth division of Roman Macedonia. Although it must from this circumstance have been a considerable place, little else is known beyond the fact of its existence at a late period, as we find it noticed in the Synecdemus of Hierocles and the Byzantine historian Malchus, who speaks of the strength of its citadel." *Cram.*

PELASGI, a people of Greece, supposed to be one of the most ancient in the world. *Vid. Græcia.*

PELASGIA, or PELASGIOTIS, a country of Greece, whose inhabitants are called *Pelasgi*, or *Pelasgiotæ*. The name should be more particularly confined to a part of Thessaly, on the south bank of the Peneus and the coast of the Ægean Sea. The maritime borders of this part of Thessaly were afterwards called *Magnesia*, though the sea, or its shore, still retained the name of *Pelasgicus Sinus*, now the gulf of *Volo*. Pelasgia is also one of the ancient names of Epirus, as also of Peloponnesus. *Vid. Græcia.*

PELASGICUM, the most ancient part of the fortifications of the Athenian acropolis. *Vid. Athenæ.*

PĔLĔTHRŌNII, an epithet given to the Lapithæ, because they inhabited the town of *Pelethronium*, at the foot of mount Pelion in Thessaly; or because one of their number bore the name of Pelethronius. It is to them that mankind is indebted for the invention of the bit with which they tamed their horses with so much dexterity. *Virg. G.* 3, v. 115.—*Ovid. Met.* 12, v. 452.—*Lucan.* 6, v. 387.

PĔLIGNI, a people of Italy, who dwelt near the Sabines and Marsi, and had Corfinium and Sulmo for their chief towns. The most expert magicians were among the Peligni, according to Horace. *Liv.* 8, c. 6 and 29, l. 9, c. 41.—*Ovid. ex Pont.* 1, el. 8, v. 42.—*Strab.* 5.—*Horat.* 3, od. 19, v. 8.

PELION, and PELIOS, a mountain of Thessalia, "whose principal summit rises behind Iolcos and Ormenium, and which forms a chain of some extent, from the south-eastern extremity of the lake Bœbeis, where it unites with one of the ramifications of Ossa, to the extreme promontory of Magnesia. Homer alludes to this mountain as the ancient abode of the Centaurs, who were ejected by the Lapithæ. It was, however, more especially the haunt of Chiron, whose cave, as Dicæarchus relates, occupied the highest point of the mountain. In a fragment of Dicæarchus, which has been preserved to us, we have a detailed description of Pelion, and its botanical productions, which appear to have been very numerous, both as to the forest trees and plants of various kinds. According to the same writer, it gave rise to two rivulets named Crausindon and Brychon; the source of the former was towards its base, while the latter, after passing what he terms the Pelian wood, discharged its waters into the sea. On the most elevated part of the mountain was a temple dedicated to Jupiter Actæus; to which a troop of the noblest youths of the city of Demetrias ascended every year by appointment of the priest; and such was the cold experienced on the summit, that they wore the thickest woollen fleeces to protect themselves from the inclemency of the weather. It is with propriety therefore that Pindar applies to Pelicon the epithet of stormy." *Cram.*

PELLA, a celebrated town of Macedonia, on the Ludias, not far from the Sinus Thermaicus, which became the capital of the country after the ruin of Edessa. Philip, king of Macedonia, was educated there, and Alexander the Great was born there, whence he is often called *Pellæus Juvenis*. The tomb of the poet Euripides was in the neighbourhood. The epithet *Pellæus* is often applied to Egypt or Alexandria, because the Ptolemies, kings of the country, were of Macedonian origin. *Martial.* 13, ep. 85.—*Lucan.* 5, v. 60, l. 8, v. 475 and 607, l. 9, v. 1016 and 1073, l. 10, v. 55.—*Mela*, 2, c. 3.—*Strab.* 7.—*Liv.* 42, c. 41.

PELLENE, I. a town of Achaia, in the Pelo-

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ponnesus, at the west of Sicyon. It was built by the giant Pallas, or, according to others, by Pellen of Argos, son of Phorbas, and was the country of Proteus the sea-god. *Strab.* 8.—*Pæus.* 7, c. 26.—*Liv.* 33, c. 14. "Pellene was situated on a lofty and precipitous hill about sixty stadia from the sea. From the nature of its situation the town was divided into two distinct parts. Its name was derived either from the Titan Pallas, or Pellen, an Argive, who was son of Phorbas. It was celebrated for its manufacture of woollen cloaks, which were given as prizes to the riders at the gymnastic games held there in honour of Mercury." *Cram.*——II. Another in Laconia, between the Eurotas and the borders of Messenia, north-west of Sparta. It was the residence of "Tyndareus during his exile from Sparta. Polybius states that Pellene was in the district called Tripolis, which Livy places on the confines of Megalopolis. Pellene contained a temple of Æsculapius, and two fountains named Pellanis and Lancea. The ruins of this town probably correspond with those observed by Sir W. Gell, north of *Peribolia*, and near a beautiful source called *Cephalobrisso*, with the foundations of a temple, and fragments of white marble; further on, another fount and walls, and a gate in the walls which run up to a citadel rising in terraces." *Cram.*

Peloponnesus, a celebrated peninsula, which comprehends the most southern parts of Greece. It received its name from Pelops, who settled there, as the name indicates (πηλοπος νησος, the *island of Pelops*). It had been called before *Argia*, *Pelasgia*, and *Argolis*, and in its form, it has been observed by the moderns highly to resemble the leaf of the plane tree. Its present name is *Morea*, which seems to be derived either from the Greek word μορια, or the Latin *morus*, which signifies a *mulberry-tree*, which is found there in great abundance. "It was bounded on the north by the Ionian Sea, on the west by that of Sicily, to the south and south-east by that of Libya and Crete, and to the north-east by the Myrtoan and the Ægæan. These several seas form in succession five extensive gulfs along its shores; the Corinthiacus Sinus, which separates the northern coast from Ætolia, Locris, and Phocis; the Messeniacus, now *Gulf of Coron*, on the coast of Messenia; the Laconicus, *Gulf of Colokythia*, on that of Laconia; the Argolicus, *Gulf of Napoli*; and lastly, the Saronicus, a name derived from Saron, which in ancient Greek signified an oak leaf, now called *Gulf of Engia*. 'The narrow stem from which it expands,' says Pliny, 'is called the isthmus. At this point the Ægæan and Ionian seas, breaking in from opposite quarters, north and east, eat away all its breadth, till a narrow neck of five miles in breadth is all that connects Peloponnesus with Greece. On one side is the Corinthian, on the other the Saronic gulf. Lechæum and Cenchreæ are situated on opposite extremities of the isthmus, a long and hazardous circumnavigation for ships, the size of which prevents their being carried over-land in wagons. For this reason various attempts have been made to cut a canal across the isthmus by king Demetrius, Julius Cæsar, Caligula, and Nero, but in every instance without success.' The principal mountains of Peloponnesus are those of Cyllene, *Zyria*, and Erymanthus, *Olenos*, in Arcadia, and Taygetus, *St. Elias*, in Laconia. Its rivers are the Alpheus, now *Rouphia*, which rises in the south of Arcadia, and after traversing that province from south-east to north-west, enters ancient Elis, and discharges itself into the Sicilian Sea; the Eurotas, now called *Ere*, which takes its course in the mountains that separate Arcadia from Laconia, and, confining its course within the latter province, falls into the Laconicus Sinus: and the Pamisus, *Pirnatza*, a river of Messenia, which rises on the confines of Arcadia; and flows into the gulf of *Coron*, the ancient Messeniacus Sinus. The Peloponnesus contains but one small lake, which is that of Stymphalus, *Zaracca*, in Arcadia. According to the best modern maps, the area of the whole peninsula may be estimated at 7800 square mile; and, in the more flourishing period of Grecian history, an approximate computation of the population of its different states furnishes upwards of a million as the aggregate number of its inhabitants. Peloponnesus was inhabited in the time of Herodotus by seven distinct people, all of whom he regards of different origin. These were the Arcadians, Cynurians, Achæans, Dorians, Ætolians, Dryopes, and Lemnians. The two first only are considered by him as indigenous, the others being known to have migrated from other countries. The Arcadians are universally acknowledged by ancient writers to have been the oldest nation of the Peloponnese, a fact which is confirmed by the testimony of Herodotus; but allowing their priority of existence in the peninsula, we have yet to discover the primeval stock from whence they sprang, since they must have migrated thither from some other country. *Vid. Græcia.* From the mountainous and secluded nature of their country, they appear to have preserved to the latest period their race unmixed with the surrounding nations. The Cynurians occupied a small tract of country on the borders of Argolis and Laconia, and became, from their situation, a constant object of contention to these two states. Herodotus observes, that this really indigenous people was for some time supposed to be of Ionian origin, though, from their long subjection to Argos, they were afterwards considered as Dorians. The Achæans never quitted the Peloponnese, but often changed their abode, till they finally settled in the province which from them took the name of Achaia. Under the Dorians, who came, as we have already ascertained, from Doris, near Parnassus, with the Heraclidæ, must be ranged the Corinthians, Argives, Laconians and Messenians, which include the most powerful and celebrated states of the peninsula. The Ætolians occupied Elis, after having expelled the Epeans, the original inhabitants of the country. The Dryopes, who were anciently settled in northern Greece, formed at an uncertain period some few settlements on the coast of Argolis and Laconia. The Lemnians are stated by Herodotus to have occupied the Parorea, better known in Grecian history by the name of Triphylia. These were the Minyæ, who had been expelled from Lemnos by the Tyrrheni Pelasgi, and part of whom colonized the island of Thera. To this list of Peloponnesian nations we must add the Caucones, who were looked upon by many as of Pelasgic

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origin. Nor is it improbable that we should assign to the Leleges a place among these primitive tribes of the Peloponnesus, since the Lacedæmonians, according to Pausanias, regarded them as the first possessors of Laconia. Thus it appears that the Peloponnesus, like the rest of Greece, was originally inhabited by various barbarous tribes, under the names of Caucones, Leleges, and Pelasgi, who became gradually blended with the foreign population introduced by successive migrations from the time of Pelops to the invasion of the Dorians and Heraclidæ. From this period these may be said to have totally disappeared, with the exception of the Arcadians, who alone could fairly boast of being the autochthones of the peninsula. In the time of Thucydides the Peloponnesus appears to have been divided into five portions, for, speaking of the Lacedæmonians, the historian observes, of the five parts of the Peloponnesus they occupy two, and are also at the head of its whole confederacy. But this division would compel us, as Pausanias justly remarks, to consider Elis as part of Arcadia, or Achaia; whereas, both historically and geographically, it is entitled to a separate place in the description of Greece." *Cram.*

Pelopēa Mœnia, is applied to the cities of Greece, but more particularly to Mycenæ and Argos, where the descendants of Pelops reigned. *Virg. Æn.* 2, v. 193.

Pelōrum, (*v. is-dis, v. ias-iados,*) now *Cape Faro*, one of the three great promontories of Sicily, on whose top was erected a tower to direct the sailor on his voyage. It lies near the coast of Italy, and received its name from Pelorus, the pilot of the ship which carried away Annibal from Italy. This celebrated general, as it is reported, was carried by the tides into the straits of Charybdis, and as he was ignorant of the coast, he asked the pilot of the ship the name of the promontory which appeared at a distance. The pilot told him it was one of the capes of Sicily, but Annibal gave no credit to his information, and murdered him on the spot, on the apprehension that he would betray him into the hands of the Romans. He was, however, soon convinced of his error, and found that the pilot had spoken with great fidelity; and, therefore, to pay honour to his memory, and to atone for his cruelty, he gave him a magnificent funeral, and ordered that the promontory should bear his name, and from that time it was called Pelorum. Some suppose that this account is false, and they observe that it bore that name before the age of Annibal. *Val. Max.* 9, c. 8. —*Mela*, 2, c. 7.—*Strab.* 5.—*Virg. Æn.* 3, v. 411 and 687.—*Ovid. Met.* 5, v. 350, l. 13, v. 727, l. 15, v. 706.

Peltæ, a town of Phrygia, south-east of Cotyæium. According to D'Anville, "Peltæ and an adjacent plain may be the same with what is now called *Uschak*."

Pelūsium, now *Tineh*, a town of Egypt, situate at the entrance of one of the mouths of the Nile, called from it Pelusian. It is about 20 stadia from the sea, and it has received the name of *Pelusium* from the lakes and marshes (πηλος) which are in its neighbourhood. It was the key of Egypt on the side of Phœnicia, as it was impossible to enter the Egyptian territories without passing by Pelusium, and on that account it was always well fortified and garrisoned. It produced lentils, and was celebrated for the linen stuffs made there. It is now in ruins. Pelusium was said "by Ammianus to be the work of Peleus, father of Achilles, commanded by the gods to purge himself in the lake adjoining for the murder of his brother Phocus. Accounted the chief door of Egypt towards the land, as Pharos was to those that came by sea; the metropolis of the province of Augustamnica, the birth-place of Ptolemy the geographer, and the episcopal see of St. Isidore, surnamed Pelusiotes. Out of the ruins hereof, (if not the same under another title,) rose *Damiata*, memorable for the often sieges laid to it by the Christian armies." *Heyl. Cosm.—Mela*, 2, c. 9.—*Colum.* 5, c. 10.—*Sil. It.* 3, v. 25.—*Lucan.* 8, v. 466, l. 9, v. 83, l. 10, v. 53.—*Liv.* 44, c. 19, l. 45, c. 11.—*Strab.* 17.—*Virg. G.* 1, c. 228.

Pēnēus, I. a river of Thessaly, rising on mount Pindus, and falling into the Thermean gulf, after a wandering course between mount Ossa and Olympus, through the plains of Tempe. It received its name from Peneus, a son of Oceanus and Tethys. The Peneus anciently inundated the plains of Thessaly, till an earthquake separated the mountains Ossa and Olympus, and formed the beautiful vale of Tempe, where the waters formerly stagnated. From this circumstance, therefore, it obtained the name of Araxes, *ab αραασσω scindo.* Daphne, the daughter of the Peneus, according to the fables of the mythologists, was changed into a laurel on the banks of this river. This tradition arises from the quantity of laurels which grow near the Peneus. *Ovid. Met.* 1, v. 452, &c.—*Strab.* 9.—*Mela*, 2, c. 3.—*Virg. G.* 4, v. 317.—*Diod.* 4.——II. Also a small river of Elis in Peloponnesus, better known under the name of Araxes. It is now *Igliaco*, and is, according to modern travellers, a broad and rapid stream. *Cram.—Paus.* 6, c. 24.—*Strab.* 8 and 11.

Pennīnæ Alpes. *Vid. Alpes.*

Pentapŏlis, I. a town of India.——II. A part of Africa near Cyrene. It received this name on account of the *five cities* which it contained; Cyrene, Arsinoe, Berenice, Ptolemais or Barce, and Apollonia. *Plin.* 5, c. 5.——III. Also part of Palestine, containing the five cities of Gaza, Gath, Ascalon, Azotus, and Ekron.

Pentelĭcus, a mountain of Attica. "Mount Pentelicus, celebrated in antiquity for the beautiful marble which its quarries yielded, still retains its name. It surpasses in elevation the chain of Hymettus, with which it is connected. Pausanias reports that a statue of Minerva was placed on its summit. '*Pentelikon*,' says Dodwell, 'is separated from the northern foot of Hymettus, which in the narrowest part is about three miles broad. It shoots up into a pointed summit; but the outline is beautifully varied, and the greater part is either mantled with woods or variegated with shrubs. Several villages, and some monasteries and churches, are seen near its base.' The same traveller gives a very interesting account of the Pentelic quarries, which he visited and examined with attention. According to Sir W. Gell, the great quarry is 41 minutes distant from the monastery of *Penteli*, and affords a most extensive prospect from Cithæron to Sunium." *Cram.*

Pepărēthos, a small island of the Ægean

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Sea, on the coast of Macedonia, about 20 miles in circumference. It abounded in olives, and its wines have always been reckoned excellent. They were not, however palatable before they were seven years old. *Plin.* 4, c. 12.—*Ovid. Met.* 7, v. 470.—*Liv.* 28, c. 5, l. 31, c. 28.

Peræa, I. a part of Caria, opposite to Rhodes, *Liv.* 32, c. 33.——II. "That part of Palestine which lies between the river Jordan and the mountains of Arnon, east and west; and reacheth from Pella in the north, to Petra, the chief town of Arabia Petræa, in the south. By Pliny it is made to bend more towards Egypt Petræa, (says he,) is the furthest part of Judea, neighbouring Arabia and Egypt, interspersed with rough and craggy mountains, and parted from the rest of the Jews by the river Jordan. So called from the Greek word περαν, in regard to the situation of it on the other side of that river; and not improperly might be rendered by Trans-Jordana. Blessed with a rich soil, and large fields beset with divers trees, especially of olives, vines, and palms. The habitation in times past of the Midianites, Moabites, Ammonites, as also of the two tribes of Gad and Reuben." *Heyl. Cosm.*

Percŏpe. *Vid. Percote.*

Percōte, a town on the Hellespont, between Abydos and Lampsacus, near the sea-shore. Artaxerxes gave it to Themistocles, to maintain his wardrobe. It is sometimes called Percope. *Herodot.* 1, c. 117.—*Hom.*

Perga, a town of Pamphylia. *Vid. Perge. Liv.* 38, c. 57.

Pergămus, Pergama, (*Plur.*) the citadel of the city of Troy. The word is often used for Troy. It was situated in the most elevated part of the town, on the shores of the river Scamander. Xerxes mounted to the top of this citadel when he reviewed his troops as he marched to invade Greece. *Herodot.* 7, c. 13.—*Virg. Æn.* 1, v. 466, &c.

Pergămus, now *Bergamo*, a town of Mysia, on the banks of the Caycus. It was the capital of a celebrated empire called the kingdom of Pergamus, which was founded by Philæterus, a eunuch, whom Lysimachus, after the battle of Ipsus, had intrusted with the treasures which he had obtained in the war. Philæterus made himself master of the treasures, and of Pergamus in which they were deposited, B. C. 283, and laid the foundations of an empire, over which he himself presided for 20 years. His successors began to reign in the following order: his nephew Eumenes ascended the throne 263 B.C.; Attalus, 241; Eumenes the second, 197; Attalus Philadelphus, 159; Attalus Philomator, 138, who, B. C. 133, left the Roman people heirs to his kingdom, as he had no children. The right of the Romans, however, was disputed by an usurper, who claimed the empire as his own, and Aquilius, the Roman general, was obliged to conquer the different cities one by one, and to gain their submission by poisoning the waters which were conveyed to their houses, till the whole was reduced into the form of a dependant province. The capital of the kingdom of Pergamus was famous for a library of 200,000 volumes, which had been collected by the different monarchs who had reigned there. This noble collection was afterwards transported to Egypt by Cleopatra, with the permission of Antony, and it adorned and enriched the Alexandrian library, till it was most fatally destroyed by the Saracens, A. D. 642. Parchment was first invented and made use of at Pergamus, to transcribe books, as Ptolemy king of Egypt had forbidden the exportation of papyrus from his kingdom, in order to prevent Eumenes from making a library as valuable and as choice as that of Alexandria. From this circumstance parchment has been called *charta pergamena.* Galenus the physician, and Apollodorus the mythologist, were born there. Æsculapius was the chief deity of the country. *Plin.* 5 and 15.—*Isid.* 6, c. 11.—*Strab.* 13.—*Liv.* 29, c. 11, l. 31, c. 46.—*Plin.* 10, c. 21, l. 13, c. 11.

Perga, a town of Pamphylia, where Diana had a magnificent temple, whence her surname of Pergæa. Apollonius the geometrician was born there. *Mela*, 1, c. 14.—*Strab.* 14.

Pergus, a lake of Sicily near Enna, where Proserpine was carried away by Pluto. *Ovid.* 5, v. 386.

Pĕrinthus. *Vid. Heraclea*, V.

Permessus, a river of Bœotia, which received its name from Permessus, the father of Aganippe. *Vid. Helicon.*

Peroe, a fountain of Bœotia, called after Peroe, a daughter of the Asopus. *Paus.* 9, c. 4.

Perperĕne, a place of Phrygia, where, as some suppose, Paris adjudged the prize of beauty to Venus. *Strab.* 5.

Perrhæbia, a part of Thessaly situate on the borders of the Peneus, extending between the town of Atrax and the vale of Tempe. The inhabitants were driven from their possessions by the Lapithæ, and retired into Ætolia, where part of the country received the name of *Perrhæbia. Propert.* 2, el. 5, v. 33.—*Strab.* 9.—*Liv.* 33, c. 34, l. 39, c. 34.

Persæ, the inhabitants of Persia. *Vid. Persia.*

Persĕpŏlis, a celebrated city, the capital of the Persian empire. It was laid in ruins by Alexander after the conquest of Darius. The reason of this is unknown. Diodorus says that the sight of about 800 Greeks, whom the Persians had shamefully mutilated, so irritated Alexander, that he resolved to punish the barbarity of the inhabitants of Persepolis, and of the neighbouring country, by permitting his soldiers to plunder their capital. Others suppose that Alexander set it on fire at the instigation of Thais, one of his courtezans, when he had passed the day in drinking, and in riot and debauchery. The ruins of Persepolis, now *Estaker*, or *Tchel-Minar*, still astonish the modern traveller by their grandeur and magnificence. "Thirty miles north-west of *Shiraz* and about ten to the east of the town of *Mayn*, are the famous ruins of *Istakhar*, or *Persepolis*, the ancient capital of Persia, in which Alexander triumphed, and in a moment of mad festivity gave way to the suggestions of a spirit of wanton destruction of which he almost instantly repented. This city was destroyed ultimately by the fanatic Arabs, as is shown in a memoir by M. Langles, contained in his Collection of Travels. We have no satisfactory means of ascertaining the period at which Persepolis was founded. The best are perhaps those suggested by the appearance of the most conspicuous remains found on the spot. Accordingly, Sir

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Robert Ker Porter, in applying to this subject the exertions of an inquiring mind, aided by extensive erudition and correct taste, observed that the most remarkable objects contained in it, viz. the *Shehel-minar*, of 'Forty Columns,' produced in him the impression, that both as a whole, and in their details, they bore a strong resemblance to the architectural taste of Egypt; a resemblance sufficiently accounted for by the early hostile intercourse between the two countries and their interchanges of inhabitants by captivity. About forty years before the conquest of Babylon by Cyrus, Nebuchadnezzar overran the whole of Egypt, and returned with the rich spoils of the country and a multitude of captives. Cambyses, king of Persia, the friend and kinsman of the conqueror, was likely to share in the ingenuity and talents of the ingenious among the captives of the former; and when Cyrus afterwards added Babylon to his empire, he would then transfer them to his own country, and employ them in the superb edifices of Persepolis. Cambyses, the son of Cyrus, in his expeditions against Amasis and Psammeticus, kings of Egypt, carried off the richest ornaments of its edifices to decorate his palaces of Susa and Persepolis, and took along with him Egyptian workmen to place them properly in their new stations. Other princes followed the example, and Persepolis became the most splendid city in the east. The remains of the *Shehel-minar* continue to bear testimony to this fact. To describe them fully in this place would far exceed our bounds, and we must refer the reader to the account given by the traveller now mentioned, which, in graphic description, ingenious research, and irresistible interest, is not exceeded by any writing in existence. From his ample details we can only select a few lines as a specimen. The royal palace of forty pillars, or *Shehel-minar*, consists of a number of buildings, forming both a palace of ample magnitude, and a citadel, or bulwark for the capital, on a situation of a most commanding character. This situation consists of an artificial plain or platform, cut out of a mountain, and having a higher part of the same mountain connected with its eastern side, being on the other three sides at a great elevation in a perpendicular precipice from the plain beneath. On the royal mountain to the east are the ancient sepulchres of the kings, consisting of artificial excavations. The extent, of the faces of the square are 1425 feet in length on the west side, 802 on the south, and 926 on the north; part of the steep is faced up with gigantic square blocks of dark gray marble, without mortar, but fitted with such precision as to appear part of the solid mountain. The general height seems to have been about fifty feet, though now much lowered by the accumulation of ruins beneath. The only road to the summit is by an ascent of steps on the western side, forming a double flight. The steps are broad and shallow, and ten or fourteen of them are cut out of one block of marble. The ascent is so beautiful and easy, that they may be ascended and descended on horseback with the utmost facility. On ascending the platform, the first objects that meet the eye are the remains of two colossal bulls, of a noble form and attitude, indicated that they were intended as symbolical representations of power. These are sculptured on the lofty sides of the enormous portal. Other symbolical representations in *basso-relievo* are found in different places of huge size, and rather strange mixtures of the forms of different animals. From the great platform, different others rise, distinguished by ruins, differing somewhat in their character and the apparent destination of the buildings. On one of these are the striking ruins of the magnificent palace of Forty Pillars. Only a few of the pillars are standing entire, at different places, but the bases and other remains of the rest still exhibit something of the original arrangement. The former capitals and decorations of those which stand, and of many of the fragments, lying on the surface of the heap of rubbish, are beautiful and elegant, the taste different from the Grecian, yet correct and commanding in the highest degree, and executed with a delicacy which cannot be excelled; 'I gazed at them,' says this traveller, 'with wonder and delight. Besides the admiration which the general elegance of their form, and the exquisite workmanship of their parts excited, I never was made so sensible of the impression of perfect symmetry, comprising also in itself that of perfect beauty.'" *Malte-Brun.—Curt.* 5, c. 7.—*Diod.* 17, &c.—*Arrian.*—*Plut. in Alex.*—*Justin.* 11, c. 14.

Persia, a celebrated kingdom of Asia, which in its ancient state extended from the Hellespont to the Indus, above 2800 miles, and from Pontus to the shores of Arabia, above 2000 miles. As a province, Persia was but small, and, according to the description of Ptolemy, it was bounded on the north by Media, west by Susiana, south by the Persian gulf, and east by Carmania. "The whole of Persia is a highly elevated country, as is proved by the great abundance of snow. This plateau joins that of Armenia and Asia Minor on the west, and becomes confounded with that of central Asia on the east. This is the chain of high lands which the ancients called Taurus, a general term which they applied to any thing gigantic. Taurus divided Asia into two, or rather, according to Strabo, into three parts. The first lies on the north of the mountains. The second is on the top of the Taurus, lying between the different chains of mountains of which it consists, and the third is that which is situated to the south. This mode of division is founded on an accurate observation of the leading differences of climate and of produce. But the ancients knew that the numerous chains of mountains comprehended under the general name of Taurus were 'divided by many valleys and elevated plains.' *Strab.* They also knew that several of the mountains of Persia, after rising abruptly from the middle of the plain, gradually became flat at the summit, and presented an absolute plain. These observations are confirmed by modern travellers. The mountains of Persia, according to M. Olivier, do not seem to form any continued chain, nor to have any leading direction. But the plateau itself on which this heap of mountains is reared, must have two declivities, one towards the Euphrates and the Persian Gulf, and the other towards the Caspian Sea. It is on the south side of the basin of the river *Kur* that we must look for the northern continuation of mount Taurus. The Ararat, and the chain to which it belongs, join the high

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mountains which separate the lake *Van* from the lake *Oormia*. These last are a part of the *Niphates* of the ancients. But to the south of the river Araxes there is a chain of very cold mountains, the south side of which embraces *Adjerbidjan*, the ancient *Atropatene*. These mountains defied the arms of Alexander the Great; from their sides the *Alpons* go off towards the east, a belt of high limestone mountains which runs parallel to the southern shore of the Caspian Sea. In the ancient Hyrcania, the sides of these mountains are described as not only steep towards the sea, but projecting 'in such a manner, that the rivers throw themselves into the sea, forming a liquid arch, under which men could pass on dry ground.' *Strab.* The political revolutions to which this country has constantly been a prey, have most frequently ended in a union of it under one sceptre. In the earliest dawn of history, we find it possessed by several independent nations; the Persians in the south, the Arians in the east, and the Medes in the centre; different barbarian hordes—as the Hyrcanians, Parthians, and Cadusians, on the north. It is a matter of doubt whether the ancient empires of Nineveh and Babylon ever included ancient Persia, that is, the ancient *Fars*, with *Kerman* and *Laristan*. History hangs in suspense about the truth of the marvellous expeditions of Semiramis; but we know that every momentary inroad figures as a conquest in the chaos of primitive history. The Medes, however, really subjugated the Persians. That people seem to have first carried their arms against the Scythians of Asia, in *Touran* or the present *Tartary*, and against the Indians. Five centuries before the Christian era, Cyrus delivered his nation from the yoke, and gave it the sovereignty over the whole of western Asia. But on entering Europe, the little nation of the Greeks arrested the progress of the numberless armies of Asia. Soon after, united under Alexander, they overthrew the feeble colossus of the Persian power. After his death, when the discord of the victors gave rise to a multitude of separate kingdoms, the warlike tribe of the Parthians, about the year 248 before Christ, took possession of the provinces which form the modern Persia. The Greeks still maintained their ground in Bactriana. Demetrius, their king, subjugated and civilized *Indostan*. Eucratides, the first, reigned over a thousand cities. But the Scythians, or rather the new nations which succeeded to the Scythians, uniting with the Parthians, overthrew the Bactrian throne. The Parthians, under their king of the Ashkanian dynasty, the Arsacides of the Greek historians, successfully resisted the progress of the Roman power. Towards the year 220 of the Christian era, a private man in Persia, according to the Greek authorities, wrested the power out of the hands of the Parthians, and founded the dynasty of the Sassanides. But the oriental writers do not consider the modern Persians as distinct from the Parthians; and, according to them, Artaxerxes, or Ardshir, is descended from the royal blood of the Parthians. Whatever be the fact on this dark point, the Persian empire often struggled against that of Constantinople; and having a brilliant appearance under the sway of the wise Nooshervan, submitted to the Arabians, and to the Mahometan religion, about the year 636. Two centuries after this the kingdom of Persia was re-established in *Khorasan*; and, after several revolutions, recovered its original extent of territory. In the year 934 the house of *Bouiah* ascended the throne, *Shiraz* being the seat of government. Persia was included in the conquests of Gengis-Khan in 1220, and Tamerlane in 1392, and recovered its freedom again under the Sophis, who ascended the throne in 1506. Shah-Abbas, surnamed the Great, began in 1586 a reign of half a century, which was brilliant but tyrannical. In 1722 Persia was conquered by the Afghans. This event was followed in 1736 by the extinction of the family of the Sophis, and the elevation of Nadir, surnamed Thamas-Khouli-Khan, to the imperial throne. This ferocious, but able and fortunate prince, was a native of *Khorasan*. On the 20th of June 1747 he was killed, after a reign of eleven years, which was chiefly signalized by the rapid conquest of *Indostan*. This was the commencement of a period entirely new, by which the modern geographical division of the country was fixed. The weakness of Nadir-Shah's successors, and the dreadful war which devastated western Persia, gave to the Afghans an opportunity of consolidating a new empire, which embraced the whole of eastern Persia, and of which the city of *Kaubul* is the capital. Western Persia enjoyed some repose under the government of Kerim-Khan, who did not assume the title of Shah, contenting himself with that of *vekil* or regent. This good prince had served under Nadir, with whom he was a particular favourite. When the tyrant died he was at *Shiraz*. He took on him the reins of government, and was supported by the inhabitants of that city, who were charmed by his beneficence, and placed unbounded confidence in his justice. In return for this attachment, Kerim embellished their city with beautiful palaces, mosques, and elegant gardens; he repaired the high roads, and built the caravanseras. His reign was not soiled by any act of cruelty. His charity to the poor, and the efforts which he made for the re-establishment of trade, met with universal praise. He died about the year 1779, after a reign of sixteen years. The death of Kerim was followed by new disturbances and misfortunes, as his brothers attempted to take possession of the sovereignty to the exclusion of his children. At last, in 1784, Ali-Murat, a prince of the blood, obtained peaceful possession of the throne of Persia. In the meantime, a eunuch of the name Aga-Mohammed took independent possession of *Mazanderan*. Ali-Murat, in marching against this usurper, was killed by a fall from his horse. His son Jaafar succeeded to the sceptre, but he was defeated by Aga-Mohammed at *Yezde-Kast*, and withdrew to *Shiraz*. In 1792, Aga-Mohammed attacked that city, and Jaafar lost his life in an insurrection. The victor defaced the tomb of Kerim, and insulted his ashes. The heroic valour of Louthf-Ali, son of Jaafar, was opposed in several desperate engagements to the fortunes of the eunuch, but without success; and the latter became final master of the whole of western Persia. He named as his successor his own nephew, Baba-Khan, who, since 1796, has reigned peace-

ably under the name of Futte-Ali-Shah. This prince has been engaged in several wars against the Russians, and, that he might the more advantageously defend the northern provinces from that power, he established his residence at Tehran. The provinces which in 1810 were subject to him, were *Erivan*, *Adzerbidjan*, *Ghilan*, *Mazanderan*, western *Khorazan*, *Irak-Adjemi*, *Persian Koordistan*, *Farsistan*, and *Kerman*. The Arabian sheiks on the Persian Gulf were tributary to him, and respectful presents were sent to him by the *ooali* or prince of Mekran. *Malte-Brun.*

Persicum mare, or Persicus sinus, a part of the Indian ocean, on the coast of Persia and Arabia now called the *Gulf of Balgora.*

Persis, a province of Persia, bounded by Media, Carmania, Susiana, and the Persian gulf. It is often taken for Persia itself. "Its name in Scripture is Paras, which is nearly the same with that of *Furs*, according to the modern form, as the permutation in the initial of P to F is frequent in this country, where *Ispahan*, for example, is pronounced Isfahan. Elam, son of Shem, is the parent of this nation, according to the holy text." *D'Anville.*

Perusia, now *Perugia*, a city of Etruria, to the south-east of the Thrasimene lake. "From Justin we collect that Perusia was of Achæan, that is, of Pelasgic origin." *Cram.* It was "one of the most ancient and most distinguished cities of *Etruria*; the era of its foundation long preceded that of Rome, and, like the origin of *Clusium*, *Cortona*, &c. is almost lost in distance of time. In conjunction with all the other *Etrurian* states, it long resisted the Romans, and when subjected, or rather reconciled to them, it became a faithful and a courageous ally; it defied the power of Annibal, and flourished in peace and opulence till the reign of Augustus; when unfortunately it engaged in the rebellion of Lucius Antonius, uncle of the Triumvir, and, under his command, shut its gates against Augustus, who took it, and, as it is reported, wished to spare it; but one of its principal citizens setting fire to his own house, which he intended as a funeral pile for himself and his family, the flames communicated to the neighbouring buildings, and, spreading rapidly around, reduced the city to ashes. *Perugia*, however, rose immediately from its ruins; and on its restoration, by a strange inconsistency, chose for its patron Vulcan, a divinity to whom it seems to have had very few obligations, as the god had spared his own temple only in the general conflagration. In the Gothic war it displayed much spirit, and stood a siege of seven years against these barbarians. It afterwards, with the whole Roman state, submitted to the Pope, and with some intervals of turbulent independence has remained ever since attached to the Roman See. *Perugia* is now a large, clean, well-built, and well-inhabited city. Seated on the summit of a mountain, it commands from its ramparts, and particularly from its citadel, an extensive view over a vast range of country, fertile, varied with hill and dale, and enlivened with villages and towns. There are many churches, convents, and palaces in this city, most of which were adorned with the paintings of *Pietro Perugino*, the master of *Raffaello*. *Perugia* has an university supplied with able professors, and several academies, all of which can boast of illustrious names; and it is upon the whole an interesting city, capable of entertaining the curious and inquisitive traveller for several days." *Eustace.*

Pessinus (*untis*), a town of Phrygia, where Atys, as some suppose, was buried. "It appears to have been the *Sangar*, in the country occupied by the *Tolistobians*," (*D'Anville*,) and was particularly famous for a temple and a statue of the goddess Cybele, who was from thence called *Pessinuntia*. *Strab.* 12.—*Paus.* 7, c. 17.—*Liv.* 29, c. 10 and 11.

Petelinus lacus, a lake near one of the gates of Rome. *Liv.* 6, c. 20.

Petilia, a town in the Brutian territory, one of the settlements of Philoctetes, "which, in the opinion of the most judicious and best informed topographers, occupied the situation of the modern *Strongoli*. This small town, of whose earlier history we have no particulars, gave a striking proof of its fidelity to the Romans in the second Punic war, when it refused to follow the example of the other Brutian cities in joining the Carthaginians. In consequence of this resolution it was besieged by Hannibal, and, though unassisted by the Romans, it held out until reduced to the last extremity by famine; nor was it till all the leather in the town, and the grass in the streets, had been consumed for subsistence, that they at length surrendered. Ptolemy incorrectly classes it with the inland towns of Magna Græcia. It may be here observed, that Strabo has confounded this town with the Lucanian Petilia," although he "is the only author who seems to have given any hint of the existence of such a place. Strabo, in his general description of the inland towns of the Lucani, remarks, that the chief town of this people was Petelia, which could at that time boast of a considerable population; he adds, that it was built by Philoctetes, who had been forced by an adverse faction to quit Thessaly, his native country; and that on account of the strength of its position, the Samnites had been obliged to construct forts around it for the defence of their territory. It is observed by Antonini, the writer above alluded to, that Strabo here contradicts himself, by ascribing to Philoctetes the origin of a town of Lucania; whilst that hero is said in a few lines further on, to have occupied a part of the coast near Crotona, which was certainly in the territory of the Brutii. It will be seen, in fact, that all the ancient authors agree in the maritime situation of the colonies founded by the Grecian chieftain. This error of Strabo does not, however, affect the truth of his account with reference to to the Lucanian Petilia; and Antonini has adduced, in confirmation of the authority of that writer, so many inscriptions of early date, together with more recent documents, that it seems impossible to entertain further doubts on the subject. He has recognised the ruins of this ancient town precisely on the *Monte della Stella.*" *Cram.*

Petra, I. the capital town of Arabia Petræa. *Strab.* 16.——II. a town of Sicily, near Hybla, whose inhabitants are called *Petrini* and *Petrenses*.——III. A town of Thrace. *Liv.* 40, c. 22.——IV. Another of Pieria in Macedonia. *Liv.* 39, c. 26.—*Cic. in Verr.* 1, c. 39.——V. An elevated place near Dyrrhachium. *Lucan.*

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6, v. 16 and 70.—*Cæs. Civ.* 3, c. 42.——VI. Another in Elis.——VII. Another near Corinth.

Petræa, one of the divisions of Arabia, bounded on the north by Palestine, on the east by Arabia Deserta and part of the Sinus Persicus, on the south by a long ridge of mountains, which separate it from Arabia Felix, on the west by the isthmus which joins Africa to Asia, and part of the Red Sea. "It had this name from the rockiness of the soil hereof, or more properly from Petra, the chief city of it, called also by Ethicus, Sicaria, by the Hebrews Chus, generally translated Ethiopia; by William of Tyre, Arabia Secunda, Felix being reckoned for the first. By Strabo, Ptolemy, and Pliny, it is called Nabathæa, which name it had from Nabaioth, the eldest of the twelve sons of Ismael, though properly that name belonged only to those parts of it that lay next Judea. The people, for the most part were descended of the sons of Chus and Ismael, intermixed with the Midianites descended from Abraham by Keturah, and the Amalekites, descended probably from Amalek, the grandson of Esau, but all united at last in the name of Saracens. This name, derived, as some think from *Sarra*, signifying 'a desert,' and *Saken*, which signifieth 'to inhabit,' because they live for the most part in these desert places; as others say, from *Sarak*, signifying 'a robber.' This last is most suitable to their nature, and best liked by Scaliger." *Heyl. Cosm.*

Petrinum, a town of Campania. *Horat.* 1, ep. 5, v. 5.

Petrocorii, a people of Celtic Gaul, according to the divisions of that country as recorded by Cæsar. At a later period their territory formed part of Aquitania Secunda. "From the appellation of Petrocorii are formed the names of *Perigord* and *Perigueux*, though Vesuna, the primitive name of the capital, is still retained in the quarter of the city called *la Visone*." *D'Anville.*

Peuce, an island between the arms which form the mouth of the Danube, and whose modern name, *Piczini*, preserves an evident analogy to that of the Peucini, whom it is remarkable to find re-appear in the Lower Empire under the names of *Piceniges* and *Patzinacites*." *D'Anville.—Strab.* 7.—*Lucan.* 3, v. 202.—*Plin.* 4, c. 12.

Peucētia, a part of Apulia, forming the territory of "the Peucetii, who, if the opinion of Dionysius of Halicarnassus is to be adopted, derived their name from Peucetius, son of Lycaon, king of Arcadia, who, with his brother Œnotrus migrated to Italy seventeen generations before the siege of Troy. But modern critics have felt little disposed to give credit to a story, the improbability of which is so very apparent, whether we look to the country from whence these pretended settlers are said to have come, or the state of navigation at so remote a period. Had the Peucetii and Œnotri really been of Grecian origin, Dionysius might have adduced better evidence of the fact than the genealogies of the Arcadian chiefs, cited from Pherecydes. The most respectable authority he could have brought forward on this point would unquestionably have been that of Antiochus the Syracusan; but this historian is only quoted by him in proof of the antiquity of the Œnotri, not of their Grecian descent. The Peucetii are always spoken of in history, even by the Greeks themselves, as barbarians, who differed in no essential respect from Daunii, Iapyges, and other neighbouring nations. The name of Pœdiculi was given to the inhabitants of that portion of Peucetia which was more particularly situated on the coast between the Aufidus and the confines of the Calabri. It is stated by Pliny, that this particular tribe derived their origin from Illyria. The Peucetii appear then to have extended along the coast of the Adriatic, from the Aufidus to the neighbourhood of Brundusium, which belonged to Iapygia; and in the interior, their territory reached as far as Silvium in the Appenines, constituting principally what in modern geography is called *Terra di Bari*." *Cram.*

Peucini. *Vid. Peuce.*

Phacusa, a town of Egypt, on the eastern mouth of the Nile.

Phæacia, an island of the Ionian Sea, near the coast of Epirus, anciently called *Scheria*, and afterwards *Corcyra*. The inhabitants, called *Phæaces*, were a luxurious and dissolute people, for which reason a glutton was generally stigmatized by the epithet of *Phæax*. When Ulysses was shipwrecked on the coast of Phæacia, Alcinous was then king of the island, whose gardens have been greatly celebrated. *Horat.* 1, ep. 15, v. 24.—*Ovid. Met.* 13, v. 719.—*Strab.* 6 and 7.—*Propert.* 3, el. 2, v. 13.

Phalacrine, a village of the Sabines, where Vespasian was born. *Suet. Vesp.* 2.

Phalarium, a citadel of Syracuse, where Phalaris's bull was placed.

Phalārus, a river of Bœotia, falling into the Cephisus. *Paus.* 9, c. 34.

Phalērum, the most ancient of the Athenian ports. *Vid. Athenæ.*

Phanæus, a promontory of the island of Chios, famous for its wines. It was called after a king of the same name, who reigned there. *Liv.* 36, c. 43.—*Virg. G.* 2, v. 98.

Pharæ, I. "one of the twelve cities of Achaia, was situated on the bank of the river Pirus, about 70 stadia from the sea, and 120 from Patræ. Pharæ, whose territory was exposed during the Social war to the frequent ravages of the Ætolians, on receiving no succour from the Achæan prætor, determined, as we learn from Polybius, no longer to furnish supplies for the service of the confederation. This city, which was afterwards annexed by Augustus to the colony of Patræ, possessed an extensive forum, where was placed an image of Mercury, and near it an oracle of the god; also a fountain named Hama, consecrated to the same divinity. On the banks of the Pirus, called Pierus by the Pharæans and sometimes Achelous, Pausanias observed a number of plane trees remarkable from their age and size, many of their trunks were hollow, and so capacious that persons might feast and recline within them. The inhabitants of this city were named Pharæi, while those of the Messenian Pharæ were called Pharatæ or Phariatæ. The ruins of Pharæ in Achaia were observed by Dodwell on the left bank of the *Camenitza*." *Cram.*——II. Another in Messenia. *Vid. Phera.*

Pharis, a town of Laconia, whose inhabitants are called *Pharitæ*. *Paus.* 3, c. 20.

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Pharmacūsa, I. an island of the Ægean Sea, where Julius Cæsar was seized by some pirates. *Suet. Cæs.* 4.——II. Another, where was shown Circe's tomb. *Strab.*

Pharnācia, a town of Pontus, probably the same as Cerasus.

Pharos, I. a small island in the bay of Alexandria, about seven furlongs distant from the continent. It was joined to the Egyptian shore with a causeway, by Dexiphanes, B. C. 284, and upon it was built a celebrated tower, in the reign of Ptolemy Soter and Philadelphus, by Sostratus, the son of Dexiphanes. This tower, which was called the tower of Pharos, and which passed for one of the seven wonders of the world, was built with white marble, and could be seen at the distance of 100 miles. On the top, fires were constantly kept, to direct sailors in the bay, which was dangerous and difficult of access. The building of this tower cost the Egyptian monarch 800 talents, which are equivalent to above 165,000*l.* English, if Attic; or if Alexandrian, double that sum. There was this inscription upon it, *King Ptolemy to the Gods the saviours, for the benefit of sailors;* but Sostratus, the architect, wishing to claim all the glory, engraved his own name upon the stones, and afterwards filled the hollow with mortar, and wrote the above-mentioned inscription. When the mortar had decayed by time, Ptolemy's name disappeared, and the following inscription then became visible; *Sostratus the Cnidian, son of Dexiphanes, to the Gods the saviours, for the benefit of sailors.* The word *Pharias* is often used as Egyptian. *Lucan.* 2, v. 636, l. 3, v. 260, l. 6, v. 308, l. 9, v. 1005, &c. —*Ovid. A. A.* 3, v. 635.—*Plin.* 4, c. 31 and 85, l. 36, c. 13.—*Strab.* 17.—*Mela*, 2, c. 7.—*Plin.* 13, c. 11.—*Homer.* od. 4.—*Flac.* 2.—*Stat. Sylv.* 2, v. 102.——II. A watch-tower near Capreæ.——III. An island on the coast of Illyricum, now called *Lesina. Mela*, 2, c. 7.—— The emperor Claudius ordered a tower to be built at the entrance of the port of Ostia, for the benefit of sailors, and it likewise bore the name of *Pharos*, an appellation afterwards given to every other edifice which was raised to direct the course of sailors, either with lights or by signals. *Juv.* 11, v. 76.—*Suet.*

Pharsālus, "a city of Thessaly, so celebrated for the battle fought in its plains between the armies of Cæsar and Pompey, appears to have been situated in that part of the province which Strabo designates by the name of Thessaliotis. Although a city of considerable size and importance, we find no mention of it prior to the Persian invasion. Thucydides reports that it was besieged by the Athenian general Myronides after his success in Bœotia, but without avail. The same historian speaks of the services rendered to the Athenian people by Thucydides the Pharsalian, who performed the duties of proxenos to his countrymen at Athens; and he also states that the Pharsalians generally favoured that republic during the Peloponnesian war. Diodorus reports, that on one occasion Pharsalus was taken by Medius, tyrant of Larissa. Xenophon notices it as an independent republic, though it afterwards fell into the hands of Jason, tyrant of Pheræ. Several years afterwards it was occupied by Antiochus, king of Syria, but on his retreat from Thessaly it surrendered to the consul Acilius Glabrio. Livy seems to make a distinction between the old and new town, as he speaks of Palæo Pharsalus. Dr. Clarke in his Travels remarks there are but few antiquities at Pharsalus. The name of *Phersalé* alone remains to show what it once was. South-west of the town there is a hill surrounded with ancient walls, formed of large masses of a coarse kind of marble. Upon a lofty rock above the town, towards the south, are other ruins of greater magnitude, shewing a considerable portion of the walls of the Acropolis and remains of the Propylæa. According to Strabo, Pharsalus was situated near the river Enipeus, and not far from its junction with the Apidanus; which afterwards enters the Peneus." *Cram.*

Pharusii, or Phaurusii, a people of Africa, beyond Mauretania. According to Pliny, the Pharusii were said to have been Persians, who accompanied Hercules to Africa. Probably this same people are alluded to by Sallust, when he describes the Persian followers of Hercules. *Mela*, 1, c. 4.

Pharybus, a river of Macedonia, more properly styled Baphyrus.

Phaselis, a city in the vicinity of the pass which mount Climax, in Lycia, forms with the sea. According to D'Anville, *Fionda* occupies the site of the ancient city. Some have assigned this city to Lycia, others to Pamphylia, and others to the Cilicians. This has perplexed geographers, as well as the fact that Lucan describes Phaselis as a small place, although Strabo calls it a city of note. Phaselis was originally inhabited by Lycians, and was therefore assigned to Lycia. But subsequently, as the Pamphylians extended their dominion over the sea-coast, it was attributed to Pamphylia, although occupied by Lycians. At a still later period, induced by the convenience of their harbour, they devoted themselves to piracy, or else were prevailed on by the Cilicians to give protection to the pirates. Hence, having deserted the Lycians, or having been cast off by them, their city was called Cilician. After the reduction of this city by Publius Servilius, the population became very trifling; and hence the epithet *parva* bestowed upon it by Lucan. *Mela*, 1, 14. *ed. Voss.*

Phasiana, a canton which was traversed by the Aras at its entrance in Armenia. It is now *Pasiani*, or *Pasni*, as the Turks call it. *D'Anville.*

Phasis, I. a river of Colchis, rising in the mountains of Armenia, now called *Faaz*, and falling into the Euxine on the east. It is famous for the expedition of the Argonauts, who entered it after a long and perilous voyage, from which reason all dangerous voyages have been proverbially intimated by the words of *sailing to the Phasis.* There were on the banks of the Phasis a great number of large birds, of which, according to some of the ancients, the Argonauts brought some to Greece, and which were called, on that account, *pheasants.* The Phasis was reckoned by the ancients one of the largest rivers of Asia. *Plin.* 10, c. 48.—*Martial.* 13, ep. 62.—*Strab.* 11.—*Mela*, 1, c. 19.—*Apollod.* 1, &c.—*Paus.* 4, c. 44.—*Orpheus.* ——II. or Araxes, now the *Aras.*——III. A city of Colchis, at the mouth of the Phasis. It was of Greek foundation. *D'Anville.*

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PHELLOE, "a fortress of Achaia, distant forty stadia from Ægira, in the mountains. Its territory produced wine, and the oak forests around abounded with stags and wild boars. It was remarkable also for the number of its springs and fountains; the town contained a temple of Bacchus, and another of Diana. Sir W. Gell is inclined to place Phelloe near the village of *Zakoula*, 'where there is a pass through a chasm in the mountain, and at the top of the pass on the right is a precipitous rock, on which the castle may have been situated." *Cram.*

PHENEUS, "a town of Arcadia, of some note and of great antiquity, since Hercules is said to have resided there after his departure from Tiryns, and Homer has mentioned it amongst the principal Arcadian cities. The citadel was placed on a lofty and steep rock, which was further strengthened by artificial works; it contained a temple of Minerva Tritonia, the vestiges only of which were apparent when Pausanias travelled in Arcadia. Below the citadel were the stadium and tomb of Iphiclus, and the temples of Mercury and the Eleusinian Ceres. Pheneum was surrounded by some extensive marshes, which are said to have once inundated the whole country, and to have destroyed the ancient town. These were principally formed by the river Aroanius, or Olbius, which descends from the mountains to the north of Pheneus, and usually finds a vent in some natural caverns or katabathra at the extremity of the plain; but when by accident these happened to be blocked up, the waters filled the whole valley, and, communicating with the Ladon and Alpheus, overflowed the beds of those rivers as far as Olympia. Pausanias reports, that vestiges of some great works undertaken to drain the Phenean marshes, and ascribed by the natives to Hercules, were to be seen near the city. There was a foss fifty stadia long, and in some places thirty feet deep. Pheneus is noticed by Polybius. The vestiges of this town according to Dodwell, are to be seen near the village of *Phonia* upon an insulated rock. The foundations of the walls only remain; the rest of the ruins consist of masses of rubbish and scattered blocks. The same antiquary informs us, that the katabathron of the Aroanius is at the foot of a steep and rocky mountain called *Kokino-bouno*. The lake is very small, and varies according to the season of the year." *Cram.*

PHERÆ, I. "one of the most ancient and important cities of Thessaly, the capital of Admetus and Eumetus. Subsequently to the heroic age we find the Pheræans assisting the Athenians in the Peloponnesian war, at which time they probably enjoyed a republican form of government. Some years after, Jason, a native of Pheræ, having raised himself to the head of affairs by his talents and ability, became master, not only of his own city, but of nearly the whole of Thessaly, and, having caused himself to be proclaimed generalissimo of its forces, formed the most ambitious projects for extending his influence and aggrandizing his power. These were however frustrated by his sudden death, which occurred by assassination, whilst celebrating some public games at Pheræ, in the third year of the 102d Olympiad. The independence of Pheræ was not, however, secured by this event, as Jason was succeeded by his brothers Polydorus and Polyphron. The former of these died soon after; not without some suspicion attaching to Polyphron, who now became the sovereign of Pheræ; but after the lapse of a year, he in his turn was put to death by Alexander, who continued for eleven years the scourge of his native city and the whole of Thessaly. His evil designs were for a time checked by the brave Pelopidas, who entered that province at the head of a Bœotian force, and occupied the citadel of Larissa; but on his falling into the hands of the tyrant, the Bœotian army was placed in a most perilous situation, and was only saved by the presence of mind and ability of Epaminondas, then serving as a volunteer. The Thebans subsequently rescued Pelopidas, and under his command made war upon Alexander of Pheræ, whom they defeated, but at the expense of the life of their gallant leader, who fell in the action. Alexander was not long after assassinated by his wife and her brothers, who continued to tyrannize over this country until it was liberated by Philip of Macedon. Tisiphonus, the eldest of these princes, did not reign long, and was succeeded by Lycophron, who, being attacked by the young king of Macedon, sought the aid of Onomarchus the Phocian leader. Philip was at first defeated in two severe engagements, but having recruited his forces, he once more attacked Onomarchus, and succeeded in totally routing the Phocians, their general himself falling into the hands of the victors. The consequence of this victory was the capture of Pheræ and the expulsion of Lycophron. Pitholaus, his brother, not long after, again usurped the throne, but was likewise quickly expelled on the return of the king of Macedonia. Many years after, Cassander, as we are informed by Diodorus, fortified Pheræ, but Demetrius Poliorcetes contrived by secret negotiations to obtain possession both of the town and the citadel. In the invasion of Thessaly by Antiochus, Pheræ was forced to surrender to the troops of that monarch after some resistance. It afterwards fell into the hands of the Roman consul Acilius. Strabo observes that the constant tyranny under which this city laboured had hastened its decay. Its territory was most fertile, and the suburbs, as we collect from Polybius, were surrounded by gardens and walled enclosures. Stephanus Byz. speaks of an old and new town of Pheræ, distant about eight stadia from each other. Pheræ, according to Strabo, was ninety stadia from Pagasæ its emporium." *Cram.*——II. A city of Messenia, to the east of the river Pamisus, "where Telemachus and the son of Nestor were entertained by Diocles on their way from Pylos to Sparta. Pheræ was one of the seven towns offered by Agamemnon to Achilles. It was annexed by Augustus to Laconia after the battle of Actium." *Cram.*

PHIGALEA, "a city of Arcadia, situated to the west of Lycosura, and beyond the river Platanistus, on the brow of a lofty and precipitous rock which overhung the bed of the Neda. It had been founded by Phigalus, son of Lycaon, or, as others affirmed, by Phialus, son of Buculion, whence it was called Phialea. A curious account of the Phigalean repasts is extracted by Athenæus from the work of Harmodius of Lepreum, who wrote on the customs and institu-

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tions of the place. According to the same author the Phigaleans had the character of being drunkards. In the time of Pausanias the city was still in a flourishing state, and contained a forum and several public edifices; the temple of Bacchus Acratophorus stood near the gymnasium, that of Diana Sospita was placed on the ascent leading up to the town: *Paulizza* now occupies the site of the ancient Phigaleia. Sir W. Gell informs us that the entire and extensive circuit of the walls may still be observed; they were defended by numerous towers, some of which are circular, situated on rocky hills and tremendous precipices. The village of *Paulizza* contains some columns, and other fragments of temples. The Neda flowed below the town, and was joined, not far from thence, by the little river Lymax, near the source of which were some warm springs." *Cram.*

Phila, the first town in Macedonia, beginning from the mouth of the Peneus, "situated apparently near the sea, at no great distance from Tempe. It was occupied by the Romans when their army had penetrated into Pieria by the passes of Olympus from Thessaly; and was built, as Stephanus informs us, by Demetrius, son of Antigonus Gonatas, and father of Philip, who named it after his mother Phila. The ruins of this fortress are probably those which Dr. Clarke observed near *Platamona*, which he regarded as the remains of Heracleum." *Cram.*

Philadelphia, I. a city of Lydia, "which owed this name to a brother of Eumenes, king of Pergamus, was situated immediately under the extremity of a branch of Tmolus; but was constructed with little solidity in its edifices, as being extremely subject to earthquakes. These phenomena were most dreadful in their effects in the seventeenth year of the Christian era; for then twelve of the principal cities of Asia, particularly this and Sardes, were nearly destroyed. A great tract of country, which from Mysia extended in Phrygia, being at all times most exposed to these disasters, was called *Catakecaumene*, or the Burnt Country. It must be said, to the honour of Philadelphia, that when all the country had sunk under the Ottoman yoke, it still resisted, and yielded only to the efforts of Bajazet I., or Ilderim. The Turks call it *Alah-Shehr*, or the Beautiful City; probably by reason of its situation." *D'Anville.*——II. The chief city of Ammonitis, the country of the Ammonites. It was more anciently called Ammon and Rabbath-Ammon, or the Great Ammon, until the name of Philadelphia was given to it, probably from Philadelphus, king of Egypt. It has resumed its primitive name in the form of *Amman*. *D'Anville.*——III. Another in Cilicia.

Philæ, I. a town and island of Egypt, above the smaller cataract, but placed opposite Syene by *Plin.* 5, c. 9. Isis was worshipped there. *Lucan.* 10, v. 313.—*Seneca.* 2, *Nat.* 4, c. 2. ——II. One of the Sporades. *Plin.* 4, c. 12.

Philenorum aræ. *Vid. Aræ Philænorum.*

Philènæ, a town of Attica, between Athens and Tanagra. *Stat. Theb.* 4, v. 102.

Philippi, a town of Macedonia, anciently called *Datos*, and situate at the east of the Strymon, on a rising ground which abounds with springs and water. Mount Pangæum, which was in the vicinity of this city, contained gold and silver mines. "These valuable mines naturally attracted the attention of the Thasians, who were the first settlers on this coast; and they accordingly formed an establishment in this vicinity at a place named Crenides, from the circumstance of its being surrounded by numerous sources which descended from the neighbouring mountain. Philip of Macedon having turned his attention to the affairs of Thrace, the possession of Crenidæ and mount Pangæum naturally entered into his views; accordingly he invaded this country, expelled the feeble Cotys from his throne, and then proceeded to found a new city on the site of the old Thasian colony, which he named after himself Philippi. When Macedonia became subject to the Romans, the advantages attending the peculiar situation of Philippi induced that people to settle a colony there; and we know from the Acts of the Apostles that it was already at that period one of the most flourishing cities of this part of their empire. It is moreover celebrated in history, from the great victory gained here by Mark Antony and Octavian over the forces of Brutus and Cassius, by which the republican party was completely subdued. Philippi, however, is rendered more interesting from the circumstance of its being the first place in Europe where the Gospel was preached by St. Paul, (A. D. 51.) as we know from the 16th of the Acts of the Apostles, and also from the Epistle he has addressed to his Philippian converts where the zeal and charity of the Philippians towards their Apostle received a just commendation. We hear frequently of bishops of Philippi in the ecclesiastical historians; and the town is also often mentioned by the Byzantine writers. Its ruins still retain the name of *Filibah*. Theophrastus speaks of the rosa centifolia, which grew in great beauty near Philippi, being indigenous on mount Pangæum." *Cram.*

Phintia, a town of Sicily, at the mouth of the Himera. *Cic. in Verr.* 3, c. 83.

Phinto, a small island between Sardinia and Corsica, now *Figo*.

Phlegra, or Phlegræus campus, a place of Macedonia, afterwards called Pallene, where the giants attacked the gods and were defeated by Hercules. The combat was afterwards renewed in Italy, in a place of the same name near Cumæ. *Sil.* 8, v. 538, l. 9, v. 305.—*Strab.* 5.—*Dod.* 4 and 5.—*Ovid. Met.* 10, v. 351, l. 12, v. 378, l. 15, v. 532.—*Stat.* 5, *Sylv.* 3, v. 196.

Phlegyæ, a people of Thessaly. Some authors place them in Bœotia. They received their name from Phlegyas the son of Mars, with whom they plundered and burned the temple of Apollo at Delphi. Few of them escaped to Phocis, where he settled. *Paus.* 9, c. 36.—*Homer. Il.* 13, v. 301.—*Strab.* 9.

Phliasia. *Vid. Phlius.*

Phlius. "The little state of Phlius, though an independent republic, may with propriety be referred to Argolis, since Homer represents it under the early name of Aræthyrea as dependent on the kingdom of Mycenæ. Pausanias derives this appellation of the city from Aræthyrea, daughter of Arus, its earliest sovereign; and states that it afterwards took that of Phlius from a son of Asopus, who was one of the Argonauts. The Phliasian territory adjoined Corinth and Sicyon on the north, Arcadia on the

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west, and the Nemean and Cleonæan districts on the south and south-east. After the arival of the Heraclidæ and Dorians, the Phliasians were invaded by a party of their forces under the command of Rhegnidas, a grandson of Temenus, and compelled to admit these new colonists into their city, which thus became annexed to the Dorian race. Phlius sent 200 soldiers to Thermopylæ, and 1000 to Platæa. In the Peloponnesian war it espoused the Lacedæmonian cause, together with the Corinthians and Sicyonians; and at a time when those states formed a coalition against that power, it still adhered to the Spartan alliance. The Phliasians having on this occasion sustained a severe loss in an engagement with the Athenian general Iphicrates, they were under the necessity of receiving a Lacedæmonian force within their town to protect it against the enemy. In gratitude for which assistance they readily contributed to the expedition subsequently undertaken by the Spartans against Olynthus, and received the thanks of Agesipolis for their zeal on this occasion. Not long after, however, they became involved in war with that powerful state, from their refusing to make good the agreement they had entered into with Sparta, to restore to the exiles, who had been reinstated by its interference, the possession of their property. Agesilaus was in consequence deputed by the Spartan government to reduce the refractory city; and after an obstinate siege and blockade, which lasted nearly two years, it was compelled to surrender: Delphion, who was the principal leader of the besieged, and had given great proofs of courage and talent, escaped by night during the negotiations. It appears from Xenophon that at this period Phlius contained more than 5000 citizens, which supposes a population of 20,000 souls. Sometime after the capture of the town it was again attacked, as the ally of Sparta, by the Argives, Bœotians, and other confederates; and would have been taken by assault, but for the courage and intrepidity of the inhabitants. These being also successful against the Sicyonians and Pellenians, who had invaded their territory, and having obtained the assistance of some Athenian troops under the command of Chares, were finally enabled to maintain their independence against all their enemies. In the revolutionary period which succeeded the death of Alexander, Phlius became subject to despotic rule; but on the organization of the Achæan league by Aratus, Cleonymus, tyrant of that city, voluntarily abdicated, and persuaded his countrymen to join the confederacy. The forum was decorated with a bronze gilt statue of a goat, representing the constellation of that name, which the people were desirous of propitiating, that it might not injure their vines. Here was also the tomb of Aristias, an excellent writer of satiric plays. Beyond might be seen a building called the house of prophecy, and the spot said to be the centre of Peloponnesus, near which were ranged the temples of Bacchus, Apollo, and Isis. The remains of Phlius are to be seen not far from the town of *Agios Giorgios*, on the road to the lake of Stymphalus in Arcadia. Sir W. Gell affirms, that the ruins extended for some distance across the plain, and Pouqueville discovered on the height above the Asopus, where the citadel was placed, the vestiges of several temples. This river, as we learn from Strabo, had its source on mount Carneates. The Arantinus was a hill adjoining that of the acropolis. It is now called *Agios Basili*. These mountains separated the Phliasian territory from the Nemean plain." *Cram.*

Phocæa, now *Fochia*, a maritime town of Ionia, in Asia Minor, with two harbours, between Cumæ and Smyrna, founded by an Athenian colony. It received its name from Phocus, the leader of the colony, or from (*phocæ*) *sea calves*, which are found in great abundance in the neighbourhood. The inhabitants, called *Phocæi* and *Phocæenses*, were expert mariners, and founded many cities in different parts of Europe. They left Ionia, when Cyrus attempted to reduce them under his power, and they came, after many adventures, into Gaul, where they founded Massilia, now *Marseilles*. The town of *Marseilles* is often distinguished by the epithet of *Phocaica*, and its inhabitants called *Phocæenses*. Phocæa was declared independent by Pompey, and under the first emperors of Rome it became one of the most flourishing cities of Asia Minor. *Liv.* 5, c. 34, l. 37, c. 31. l. 38, c. 39.—*Mela*, 1, c. 17.—*Paus.* 7, c. 3.—*Herodot.* 1, v. 165.—*Strab.* 14.—*Horat. epod.* 16.—*Ovid. Met.* 6, v. 9.—*Plin.* 3, c. 4.

Phocenses, and Phocici, the inhabitants of Phocis in Greece.

Phocicum, a place in Phocis, where "the general assembly of the Phocian states was usually convened, in a large building erected for that purpose." *Cram.*

Phocis. "The Greeks designated by the name of Phocis that small tract of country which bordered on the Locri Ozolæ and Doris to the west and north-west, and the Opuntian Locri to the north; while to the east it was bounded by the Bœotian territory, and to the south by the Corinthian gulf. Its appellation was said to be derived from Phocus the son of Æacus. The more ancient inhabitants of the country were probably of the race of the Leleges; but the name of Phocians already prevailed at the time of the siege of Troy, since we find them enumerated in Homer's catalogue of Grecian warriors. From Herodotus we learn, that prior to the Persian invasion the Phocians had been much engaged in war with the Thessalians, and had often successfully resisted the incursions of that people. But when the defile of Thermopylæ was forced by the army of Xerxes, the Thessalians, who had espoused the cause of that monarch, are said to have urged him, out of enmity to the Phocians, to ravage and lay waste with fire and sword the territory of that people. Delphi and Parnassus on this occasion served as places of refuge for many of the unfortunate inhabitants, but numbers fell into the hands of the victorious Persians, and were compelled to serve in their ranks under the command of Mardonius. They seized, however, the earliest opportunity of joining their fellow-countrymen in arms; and many of the Persians, who were dispersed after the rout of Platæa, are said to have fallen victims to their revengeful fury. A little prior to the Peloponnesian war, a dispute arose respecting the temple of Delphi, which threatened to involve in hostilities the principal states of Greece. This edifice was claimed apparently by the Phocians as the common

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property of the whole nation, whereas the Delphians asserted it to be their own exclusive possession. The Lacedæmonians are said by Thucydides to have declared in favour of the latter, whose cause they maintained by force of arms. The Athenians, on the other hand, were no less favourable to the Phocians, and, on the retreat of the Spartan forces, sent a body of troops to occupy the temple, and deliver it into their hands. The service thus rendered by the Athenians seems greatly to have cemented the ties of friendly union which already subsisted between the two republics. After the battle of Leuctra, Phocis, as we learn from Xenophon, became subject for a time to Bœotia, until a change of circumstances gave a new impulse to the character of this small republic, and called forth all the energies of the people in defence of their country. A fine had been imposed on them by an edict of the Amphictyons for some reason which Pausanias professes not to have been able to ascertain, and which they themselves conceived to be wholly unmerited. Diodorus asserts, that it was in consequence of their having cultivated a part of the Cirrhean territory which had been declared sacred. By the advice of Philomelus, a Phocian high in rank and estimation, it was determined to oppose the execution of the hostile decree; and, in order more effectually to secure the means of resistance, to seize upon the temple of Delphi and its treasures. This measure having been carried into immediate execution, they were thus furnished with abundant supplies for raising troops to defend their country. These events led to what the Greek historians have termed the Sacred war, which broke out in the second year of the 106th Olympiad. The Thebans were the first to take up arms in the cause of religion, which had been thus openly violated by the Phocians; and, in a battle that took place soon after the commencement of hostilities, the latter were defeated with considerable loss, and their leader Philomelus killed in the rout which ensued. The Phocians, however, were not intimidated by this ill success, and, having raised a fresh army, headed by Onomarchus, they obtained several important advantages against the Amphictyonic army, notwithstanding the accession of Philip king of Macedon to the confederacy. Onomarchus having united his forces with those of Lycophron, tyrant of Pheræ, then at war with Philip, he was enabled to vanquish the latter in two successive engagements, and compel him to evacuate Thessaly. Philip, however, was soon in a state to resume hostilities and re-enter Thessaly, when a third battle was fought, which terminated in the discomfiture and death of Onomarchus. Diodorus asserts, that he was taken prisoner, and put to death by order of Philip; Pausanias, that he perished by the hands of his own soldiers. He was succeeded by his brother Phayllus, who at first appears to have been successful, but was at length overthrown in several engagements with the Bœotian troops; and was soon after seized with a disorder, which terminated fatally. On his death the command devolved on Phalæcus, who, according to Pausanias, was his son; but Diodorus affirms that he was the son of Onomarchus. This leader being not long after deposed, the army was intrusted to a commission, at the head of which was Philo; whose total want of probity soon became evident by the disappearance of large sums from the sacred treasury. He was in consequence brought to trial, condemned, and put to death. Diodorus estimates the whole amount of what was taken from Delphi during the war at 10,000 talents. Phalæcus was now restored to the command, but, finding the resources of the state nearly exhausted, and Philip being placed by the Amphictyonic council at the head of their forces, he deemed all further resistance hopeless, and submitted to the king of Macedon, on condition of being allowed to retire with his troops to the Peloponnesus. This convention put an end at once to the Sacred war, after a duration of ten years, when a decree was passed in the Amphictyonic council, by which it was adjudged that the walls of all the Phocian towns should be razed to the ground, and their right of voting in the council transferred to those of Macedonia. Phocis, however, soon after recovered from this state of degradation and subjection by the assistance of Athens and Thebes, who united in restoring its cities in a great measure to their former condition. In return for these benefits the Phocians joined the confederacy that had been formed by the two republics against Philip; they also took part in the Lamiac war after the death of Alexander; and when the Gauls made their unsuccessful attempt on the temple of Delphi, they are said by Pausanias to have displayed the greatest zeal and alacrity in the pursuit of the common enemy, as if anxious to efface the recollection of the disgrace they had formerly incurred. The maritime part of this province occupied an extent of coast of nearly one day's sail, as Dicæarchus reports, from the border of the Locri Ozolæ to the confines of Bœotia." *Cram.*

Phœnicia, a province of Syria, bounded on the north by Syria proper, on the east and south by Palestine, and on the west by the Mediterranean. Although this country was very inconsiderable in extent, being a narrow strip of land between the coast of the Mediterranean and the Syrian mountains, its inhabitants, notwithstanding, hold a high rank among the most remarkable nations of Asia. We have not, however, a "complete, or even continuous history of them; but only separate accounts, from which, however, a picture of them in its great features may be traced. It did not form one state, or at least not one kingdom; but contained several cities with their territory. But among these leagues were formed, and by this means a sort of supremacy of the more powerful established, especially of Tyre. Yet notwithstanding Tyre stood at the head, and perhaps also usurped a supremacy in the confederacy, each individual state still preserved its constitution within itself. In each of them we find kings; who seem, however, to have been limited princes, in as much as there were magistrates at their side. Strict despotism could not long subsist in a nation which carried on commerce and founded colonies. Of the several cities, Tyre is the only one of which we have a series of kings, and even this series is not altogether unbroken. The flourishing period of Phœnicia in general, and especially of Tyre, was between 1000—332. In this period the Phœnician nation was extended by sending

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ent colonies; of which some, especially Carthage, became as powerful as the mother cities. At a very early period they were possessed of most of the islands of the Archipelago, from which, however, they were again driven by the Greeks. Their chief countries for colonization were partly southern Spain, (Tartessus, Gades, Carteja,) partly the northern coast of Africa to the left of the lesser Syrtis, (Utica, Carthage, Adrumetum,) partly also the north-west coast of Sicily, (Panormus, Lilybæum.) It is very highly probable that they also had settlements to the east, in the Persian gulf, on the islands Tylos and Aradus (the *Bahhrein* islands.) The view of the Phœnician colonies serves as a foundation for the view of their commerce and navigation; which, however, was extended still further than their settlements. It began among them, as many other nations, with plundering by sea; and in Homer they still appear as pirates. Their chief objects were, their colonial countries, northern Africa and Spain, especially the latter, on account of its productive silver mines. Beyond the Pillars of Hercules, the western coast of Africa; Britain and the *Scilly* islands for tin, and probably for amber. From the harbours on the northern extremity of the Arabian gulf, Elath and Ezion-Geber, they, in connexion with the Jews traded with Ophir, i. e. the rich southern countries, especially Arabia Felix and Ethiopia. From the Persian gulf to the nearer Indian peninsula and Ceylon. And they also undertook several great voyages of discovery, among which the sailing round Africa is the most important. But their traffic by land, consisting for the most part of the traffic done in the caravans, was of not inferior importance. The chief branches of it were, the African traffic by caravans for spices and incense; directed as well to Arabia Felix, as to Gerra near the Persian gulf. The traffic with Babylon by way of Palmyra; and from there, yet only through a medium, across Persia, as far as little *Bucharia* and little *Thibet*, perhaps even as far as *China*. The traffic with Armenia and the neighbouring countries for slaves, horses, vessels of copper, &c. To finish the sketch, we must add their own fabrics and manufactures; especially their establishments for weaving and dyeing; the purple dye with a liquor extracted from shell-fish; and manufactures of glass and play-things, which were disposed of to advantage in their trade with rude nations, which commonly consisted in barter. Several othef important inventions, among which that of letters deserves to be first named, are to be attributed to them." (*Heeren's History of the States of Antiquity; Bancroft's translation.*) After Alexander had deposed the Sidonian king, and overthrown the city of Tyre, Phœnicia followed the common fortune of Syria, and was subject to the house of Seleucus until made a Roman province. Under Constantine and his successors a division of the country was made, forming the two provinces of Phœnicia Prima and Phœnicia Libanica, from the mount Libanus. The origin of the name Phœnicia has given rise to much conjecture. Thus some trace it to Phœnix, the son of Agenor, who is said to have succeeded his father. But this etymology is too closely allied to fiction to be entitled to credence. Much less rational is the fanciful derivation of Bochart, who considers Phœnices a corruption of Ben-Anak, the "sons of Anak." The most probable on the whole is that which supposed the name Phœnicia to have been applied by the Greeks in reference to the palm-trees which abound in the country, φοινιξ signifying "a palm." "And for a further proof hereof, the palm was anciently the special cognizance or ensign of this country; as the olive-branch and cony of Spain, the elephant of Africa, the camel of Arabia, and the crocodile of Egypt, being peculiar to those countries. But thus first called by the Grecians only; for, by themselves and the people of Israel, their next neighbours, they are called Canaanites, or the posterity of Canaan, five of whose sons were planted here; the other six inhabiting more towards the south and east, in the land of Palestine." *Heyl. Cosm.*

PHŒNICIA. *Vid. Phœnice.*

PHŒNICŪSA, now *Felicudi*, one of the Æolian islands.

PHOLOE, a mountain of Arcadia, near Pisa. It received its name from Pholus, the friend of Hercules, who was buried there. It is often confounded with another of the same name in Thessaly, near mount Othrys. *Plin.* 4, c. 6.—*Lucan.* 3, v. 198, l. 6, v. 318, l. 7, v. 449.—*Ovid.* 2. *Fast.* 2, v. 273.

PHRIXUS, a river of Argolis. There is also a small town of that name in Elis, built by the Minyæ. *Herodot.* 4, c. 148.

PHRYGIA, a country of Asia Minor, having Lydia on the west, Cappadocia on the east, and Cicilia and Pisidia on the south, with the exception of a narrow neck, that, passing the borders of these countries, reached south to the confines of Lycia, and had Pisidia and Pamphylia on the east. The northern boundaries were more uncertain and variable, extending at one time to the borders of Paphlagonia, all along that country and Bithynia. This part, indeed, was the first habitation of the Phrygians, and yet in the established geography of Asia Minor it is not known by this name; the Gallic occupation having caused it to be called Galatia. From the western limits of Galatia, however, as far as Lydia, Phrygia still confined upon Bithynia on the north. "The *Phryges* were of Thracian origin, according to Strabo; and their first establishments, from the time that Gordius and Midas reigned over this nation, were towards the sources of the Sangar, which divided their territory from Bithynia, according to the report of the same author. It is to this part, although at first but of small extent compared with its subsequent expansion, that the name of the greater Phrygia is given by distinction from a Phrygia Minor, which encroached on Mysia towards the Hellespont, and was thus denominated from Phrygians who occupied this country after the destruction of Troy. The testimony of Strabo is explicit; and if the Trojans are called Phrygians by Virgil, they became so by usurpation; and that accidental event will not justify us in obliterating the distinction between Mysia and Phrygia as provinces. But by a dismemberment which the kingdom of Bithynia suffered on the part of the Romans, and to the advantage of the kings of Pergamus, this part of the territory, which was Phrygian, assumed under these kings the name of *Epictetus*, or

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Phrygia, by acquisition. The territory which Phrygia possessed towards the south, and contiguous to Pisidia and Lycia, appears to have been called *Paroreias;* denoting it in the Greek to be in the vicinity of mountains. In the subdivision of provinces that took place in the time of Constantine, we distinguish two Phrygias: one surnamed *Pacatiana;* the other *Salutaris;* and Laodicea appears to have been metropolis in the first, and Synnada in the second." *D'Anville.* Lycaonia was also considered to be but a subdivision of this extensive province. This country was at different times a separate state, and successively a constituent part of the kingdom of Pergamus and of the prætorian province of Asia. Of Phrygia Proper the capital cities are Synnada, Apamea, and Cotyæum; of Phrygia Epictetos, Cibyria; and those of Lycaonia and Galatia may be seen under those articles. In its geographical features this country was not distinguished for its rivers, though the Lycus had in it the greater part of its course; the Halys formed in part its eastern boundary; and the Mæander with the Marsyas rose on its western confines. The Taurus mountains, however, constituted a striking object on the southern limits, which they defined along the borders of Pamphylia. Cybele was the chief deity of the country, and her festivals were observed with the greatest solemnity. The most remarkable towns, besides Troy, were Laodice, Hierapolis, and Synnada. The invention of the pipe of reeds, and of all sorts of needle-work, is attributed to the inhabitants, who are represented by some authors as stubborn, but yielding to correction, (hence *Phryx verberatus melior,*) as imprudent, effeminate, servile, and voluptuous; and to this *Virgil* seems to allude, *Æn.* 9, v. 617. The Phrygians, like all other nations, were called Barbarians by the Greeks; their music (*Phrygii cantus*) was of a grave and solemn nature, when opposed to the brisker and more cheerful Lydian airs. *Mela,* 1, c. 19. —*Strab.* 2, &c.—*Ovid. Met.* 13, v. 429, &c.—*Cic.* 7, *ad fam.* ep. 16.—*Flacc.* 27.—*Dio.* 1, c. 50.—*Plin.* 8, c. 48.—*Horat.* 2, od. 9, v. 16.—II. A city of Thrace.

Phthia, a town of Phthiotis, at the east of mount Othrys in Thessaly, where Achilles was born, and from which he is often called *Phthius Heros. Horat.* 4, *Od.* 6, v. 4.—*Ovid. Met.* 13, v. 156.—*Mela,* 2, c. 3.

Phthiōtis, a small province of Thessaly, between the Pelasgicus Sinus and the Maliacus Sinus, Magnesia, and mount Œta. It was also called Achaia. *Pœus.* 10, c. 8. "Phthiotis, according to Strabo, included all the southern portion of Thessaly as far as mount Œta and the Maliac gulf. To the west it bordered on Dolopia, and on the east reached the confines of Magnesia. Referring to the geographical arrangement adopted by Homer, we shall find that he comprised within this extent of territory the districts of Phthia and Hellas properly so called, and, generally speaking, the dominions of Achilles, together with those of Protesilaus and Eurypylus. Many of his commentators have imagined that Phthia was not to be distinguished from the divisions of Hellas and Achaia, also mentioned by him; but other critics, as Strabo observes, were of a different opinion, and the expressions of the poet certainly lead us to adopt that notion in preference to the other.

Οἱ τ' εἶχον φθίην, ἠδ' Ἑλλάδα καλλιγύναικα. *Il.* β. 683.

Φεύγων Ἕπειτ' ἀπάνευθε δὲ' Ἑλλάδος εὐρυχόροιο, Φθίην δ' ἱξικόμην ἰφιβώλακα, μητέρα μήλων. *Il.* ι. 478.

Again, it has been doubted, whether under the name of Hellas he meant to designate a tract of country or a city. Those who inclined to the former interpretation, applied the term to that portion of Thessaly which lay between Pharsalus and Thebæ Phthiotiæ; whilst those who contended for the latter, identified it with the ruins of Hellas, in the vicinity of Pharsalus, close to the river Enipeus and the town of Melitæa." *Cram.*

Phycus, (*unthis,*) a promontory near Cyrene, now called *Ras-al-sem. Lucan.* 9.

Phylace, I. a town of Thessaly, built by Phylacus. Protesilaus reigned there, from whence he is often called *Phylucides. Lucan.* 6, v. 252.——II. A town of Arcadia. *Paus.* I, c. 54.——III. A town of Epirus. *Liv.* 45, c. 26.

Phyle, a well-fortified village of Attica, at a little distance from Athens. *C. Nep. in Thras.* "It was celebrated in the history of Athens as the scene of Thrasybulus' first exploits in behalf of his oppressed country, and was situated about 100 stadia from Athens, according to Diodorus, but Demosthenes estimates the distance at more than 120 stadia. It belonged to the tribe Œneis. The fortress of Phyle, according to Sir W. Gell, is now *Bigla Castro.* 'It is situated on a lofty precipice, and, though small, must have been almost impregnable, as it can only be approached by an isthmus on the east. Hence is a most magnificent view of the plain of Athens, with the acropolis and Hymettus, and the sea in the distance.' Dodwell maintains that its modern name is *Argiro Castro.* He describes at length the ruins of the fortress. The town was placed near the foot of the castle or acropolis; some traces of it yet remain, which consist of the foundations of a square tower, and a transverse wall to guard the pass, and several large blocks scattered about." *Cram.*

Physcos, a town of Caria, opposite Rhodes. *Strab.* 14.

Picēni, the inhabitants of Picenum, called also *Picentes.* They received their name from *Picus,* a bird by whose auspices they had settled in that part of Italy. *Ital.* 8, v. 425.—*Strab.* 5.—*Mela,* 2, c. 4.

Picentia, the capital of the Picentini.

Picentīni, a people of Italy, between Lucania and Campania, on the Tuscan Sea. They "occupied an inconsiderable extent of territory from the promontory of Minerva to the mouth of the river Silarus. We are informed by Strabo that they were a portion of the inhabitants of Picenum, whom the Romans transplanted thither to people the shores of the gulf of Posidonia or Pæstum. It is probable that their removal took place after the conquest of Picenum, and the complete subjugation of this portion of ancient Campania, then occupied by the Samnites. According to the same writer, the Picentini were at a subsequent period compelled by the

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Romans to abandon the few towns which they possessed, and to reside in villages and hamlets, in consequence of having sided with Hannibal in the second Punic war. As a further punishment, they were excluded from military service, and allowed only to perform the duties of couriers and messengers." *Cram.—Sil. It.* 8, v. 450.—*Tacit.H.* 4, c. 62.

Picēnum, or Picēnus, ager, a country of Italy, near the Umbrians and Sabines, on the borders of the Adriatic. "It may be considered as limited to the north by the river Æsis. To the west it was separated from Umbria and the Sabine country by the central chain of the Appenines. Its boundary to the south was the river Matrinus, if we include in this division the Prætulii, a small tribe confined between the Matrinus and Helvinus. Little has been ascertained respecting the Picentes, except the fact that they were a colony of the Sabines, established under the auspices of the ancient Picus, a well-known character in the Latin mythology, who transmitted his name to his colonists. But the Sabines were not apparently the first or sole possessors of the country. The Siculi, Liburni, and Umbri, according to Pliny, the Pelasgi, as Silius Italicus reports, and the Tyrrheni, according to Strabo, all at different periods formed settlements in that part of Italy. The conquest of Picenum cost the Romans but little trouble: it was effected about 484 U. C. not long after the expedition of Pyrrhus into Italy; when 360,000 men, as Pliny assures us, submitted to the Roman authorities. From the same writer we learn, that Picenum constituted the fifth region in the division of Augustus. This province was considered as one of the most fertile parts of Italy. The produce of its fruit trees was particularly esteemed." *Cram.—Liv.* 21, c. 6, l. 22, c. 9, l. 27, c. 43. *Sil.* 10, v. 313.—*Horat.* 2, sat. 3, v. 722.—*Mart.* 1, ep. 44.

Pictæ, or Picti, a people of Scythia, called also *Agathyrsæ*. They received this name from their painting their bodies with different colours, to appear more terrible in the eyes of their enemies. A colony of these, according to Servius, Virgil's commentator, emigrated to the northern parts of Britain, where they still preserved their name and savage manners, but they are mentioned only by later writers. Of course this is to be viewed but as a theory, and that but ill sustained. The opinions in regard to these people are numerous, without leading, or promising to lead, to any satisfactory, not to say, useful result. *Vid. Caledonia. Marcell.* 27, c. 18. —*Claudian. de Hon. cons.* v. 54.—*Plin.* 4, c. 12.—*Mela*, 2, c. 1.

Pictāvi, or Pictŏnes, a people of Gaul, in the modern country of *Poictou*. *Cæs.* 7, *Bell. G.* c. 4.

Pieres, a people of Thrace, on the east bank of the Strymon. *Vid. Pieria.*

Piĕria, a region of Macedonia. "The natural boundary of Pieria toward Perrhæbia, the contiguous district of Thessaly to the west, was the great chain of Olympus, which, beginning from the Peneus, closely follows the coast of Pieria till beyond Dium, where it strikes off in a north-west direction towards the interior of Macedonia. This was one of the most interesting parts of Macedonia; both in consideration of the traditions to which it has given birth, as being the first seat of the Muses, and the birthplace of Orpheus; and also of the important events which occurred there at a later period, involving the destiny of the Macedonian empire, and many other parts of Greece. The name of Pieria, which was known to Homer,

Πιερίην θ' ἐπιβᾶσα καὶ Ἠμαθίην ἐρατεινὴν.
Il. Ξ. 226.

was derived apparently from the Pieres, a Thracian people, who were subsequently expelled by the Temenidæ, the conquerors of Macedonia, and driven north beyond the Strymon and mount Pangæus, where they formed a new settlement. The boundaries which historians and geographers have assigned to this province vary; for Strabo, or rather his epitomizer, includes it between the Haliacmon and Axius. Livy also seems to place it north of Dium, while most authors ascribe that town to Pieria. Ptolemy gives the name of Pieria to all the country between the mouth of the Peneus and that of the Lydias; and, in fact, if it was not to be so defined, we should not know under what division to class this extent of coast, which certainly appertains to Macedonia. Herodotus and Thucydides have not determined the limits of Pieria; but the former rather leads us to suppose he extends it to the Peneus. Upon the whole, therefore, it will be safer to adhere to the arrangement of Ptolemy." *Cram.*

Piĕrus, I. a mountain of Thessaly, sacred to the Muses, who were from thence, as some imagine, called *Pierides*.——II. A river of Achaia, in Peloponnesus.——III. A town of Thessaly. *Paus.* 7, c. 21.——IV. A mountain, with a lake of the same name, in Macedonia.

Pigrum mare, a name applied to the Northern Sea, from its being frozen. The word *Pigra* is applied to the Palus Mæotis. *Ovid.* 4, *Pont.* 10, v. 61.—*Plin.* 4, c. 13.—*Tacit. G.* 45.

Pimpla, a mountain of Macedonia, with a fountain of the same name, on the confines of Thessaly, near Olympus, sacred to the Muses, who on that account are often called *Pimpleæ* and *Pimpleades. Horat.* 1, od. 26, v. 9.—*Strab.* 10.—*Martial.* 12, ep. 11, v. 3.—*Stat.* 1, *Sylv.* 4, v. 26, *Sylv.* 2, v. 36.

Pinarus, or Pindus, now *Delisou*, a river falling into the sea near Issus, after flowing between Cilicia and Syria. *Dionys. Per.*

Pincum, a town of Mœsia Superior, now *Gradisca.*

Pindenissus, a town of Comagene, near the base of the Amanus Mons. Cicero, when proconsul in Asia, besieged it for 25 days, and took it. *Cic. ad. M. Cælium. ad Fam.* 2, ep. 10.

Pindus, I. a mountain, or rather a chain of mountains, in Greece. "The Greeks applied this name to the elevated chain which separates Thessaly from Epirus, and the waters falling into the Ionian Sea and Ambracian gulf, from those streams which discharge themselves into the Ægean. Towards the north, it joined the great Illyrian and Macedonian ridges of Bora and Scardus, while to the south it was connected with the ramifications of Œta, and the Ætolian and Acarnanian mountains. The most frequented passage from northern Epirus into Thessaly appears to have led over that part of the chain of Pindus to which the name of mons

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Cercetius was attached. And if, as is very likely, Livy again refers to it under the corrupt name of mons Citius, it must have afforded a passage over one of its summits from Macedonia into Epirus. From Pouqueville's account this passage appears to be still frequented by those who cross from Epirus into Macedonia; and he himself proceeded by that route on his way to *Grevno*, which is to be considered as representing the ancient Elimea. In the map which accompanies his work the mountain bears the name of *Zygos*, or *Ian Cantara*." *Cram.*——II. a town of Doris in Greece, called also Cyphas. It was watered by a small river of the same name, which falls into the Cephisus near Lilæa. *Herodot.* 1, c. 56.

Piræus, or Piræeus, a celebrated harbour at Athens. *Vid. Athenæ.*

Pisa, a town of Elis, on the Alpheus, at the west of the Peloponnesus, founded by Pisus the son of Pericres and grandson of Æolus. Its inhabitants accompanied Nestor to the Trojan war, and they enjoyed long the privilege of presiding at the Olympic games which were celebrated near their city. This honourable appointment was envied by the people of Elis, who made war against the Piseans, and, after many bloody battles, took their city and totally demolished it. It was at Pisa that Œnomaus murdered the suitors of his daughter, and that he himself was conquered by Pelops. The inhabitants were called *Pisæi*. Some have doubted the existence of such a place as Pisa, but this doubt originates from Pisa's having been destroyed in so remote an age. The horses of Pisa were famous. The year on which the Olympic games were celebrated was often called *Pisæus annus*, and the victory which was obtained there was called *Pisæ ramus olivæ*. *Vid. Olympia. Strab.* 8.—*Ovid. Trist.* 2, v. 386, l. 4, el. 10, v. 95.—*Mela*, 2.—*Virg. G.* 3, v. 180.—*Stat. Theb.* 7, v. 417.—*Paus.* 6, c. 22.

Pisæ, a town of Etruria, built by a colony from Pisa in the Peloponnesus. The inhabitants were called *Pisani*. "The origin of Pisa is lost amidst the fables to which the Trojan war give rise, and which are common to so many Italian cities. If we are to believe a tradition recorded by Strabo, it owed its foundation to some of the followers of Nestor, in their wanderings after the fall of Troy. The poets have not failed to adopt this idea. Servius reports, that Cato had not been able to discover who occupied Pisa before the Tyrrheni under Tarcho, with the exception of the Teutones. From which account it might be inferred, that the most ancient possessors of Pisa were of Celtic origin. Dionysius of Halicarnassus names it among the towns occupied by the Pelasgi in the territory of the Siculi. The earliest mention we have of this city in the Roman history is in Polybius, from whom we collect, as well as from Livy, that its harbour was much frequented by the Romans in their communication with Sardinia, Gaul, and Spain. It was here that Scipio landed his army when returning from the mouths of the Rhone to oppose Hannibal in Italy. It became a colony 572 A. U. C. Strabo speaks of it as having been formerly an important naval station: in his day it was still a very flourishing commercial town, from the supplies of timber which it furnished to the fleets, and the costly marbles which the neighbouring quarries afforded for the splendid palaces and villas of Rome. Its territory produced wine, and the species of wheat called siligo. The Portus Pisanus was at the mouth of the *Arno*. We learn from Strabo, that formerly it stood at the junction of the Ausar and Arnus, the *Serchio* and *Arno*, but now they both flow into the sea by separate channels. Some indication of the junction of these rivers seems preserved by the name of *Osari*, attached to a little stream or ditch which lies between them." *Cram.* In the middle ages the Pisani became a great people among the small but independent and illustrious republics of Italy. Their fleets, which covered the most distant seas then known, bore equally the fame of their prowess and the benefits of their commercial enterprize and skill; and the expulsion of the Saracens from the islands of the Mediterranean, was the work of their valour and their strength. Having embraced the Ghibeline party in Florence, and being continually engaged in wars with the republic of Florence principally for this cause, and with the Genoese from motives of commercial jealousy, the Pisani lost at last their state in Italy, and Pisa now remains deserted amid her palaces, ennobled by a thousand recollections of early power and splendour, a magnificent solitude.

Pisāta, or Pisæi, the inhabitants of Pisa in the Peloponnesus.

Pisaurus, now *Foglia*, a river of Picenum, with a town called *Pisaurum*, now *Pesaro*, which became a Roman colony in the consulship of Claudius Pulcher. The town was destroyed by an earthquake in the beginning of the reign of Augustus. *Mela*, 2, c. 4.—*Catull.* 82.—*Plin.* 3.—*Liv.* 39; c. 44, l. 41, c. 27.

Pisidia, an inland country of Asia Minor, between Phrygia, Pamphylia, Galatia, and Isauria. It was rich and fertile. The inhabitants were called *Pisidæ*. *Cic. de Div.* 1, c. 1.—*Mela*, 1, c. 2.—*Strab.* 12.—*Liv.* 37, c. 54 and 56.

Pisōnis Villa, a place near Baiæ in Campania which the emperor Nero often frequented. *Tacit. Ann.* 1.

Pistoria, now *Pistoja*, a town of Etruria, at the foot of the Appenines, north-east of Pisa and Luca, and north-west of Florentia, where Catiline was defeated. *Sallust. Cat.* 57.—*Plin.* 3, c. 4.

Pitāne, I. a town of Æolia in Asia Minor, between the Evenus and the Caicus, at the mouth of the former river opposite Lesbos. *Lucan.* 3, v. 305.—*Strab.* 13.—*Vitruv.* 2, c. 3.—*Mela*, 1, c. 18.—*Ovid. Met.* 7, v. 357.——II. A town of Laconia. *Pindar. ol.* 6, v. 46.

Pithecūsa. *Vid. Ænaria.*

Pitthea, a town near Trœzene. Hence the epithet of *Pittheus* in *Ovid. Met.* 14, v. 296.

Pitulāni, a people of Umbria. Their chief town was called *Pitulum*.

Pityonēsus, a small island on the coast of Peloponnesus, near Epidaurus. *Plin.*

Pityus, (*untis*,) now *Pitchinda*, a town of Colchis, at the mouth of a small stream, which, rising in the Corax mons, fell into the Euxine. *Plin.* 6, c. 5.

Pityūsa, a small island on the coast of Argolis. *Plin.* 4, c. 12.——Two small islands in

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the Mediterranean, near the coast of Spain, of which the larger was called *Ebusus*, and the smaller *Ophiusa*, now *Yvica* and *Formentera*, to the south-west of the Balearic isles. *Mela*, 2, c. 7.—*Strab.*—*Plin*, 3, c. 5.

Placentia, now called *Piacenza*, an ancient town and colony of Italy, at the confluence of the Trebia and *Po*. "It was colonized by the Romans with Cremona 535 U. C. to serve as a bulwark against the Gauls, and to oppose the threatened approach of Hannibal. Its utility in this latter respect was fully proved, by affording a secure retreat to the Roman general after the battle of the Ticinus, and more especially after the disaster of the Trebia. Placentia withstood all the efforts of the victorious Hannibal, and, eleven years after, the attempts which his brother Asdrubal made to obtain possession of it. The resistance which it offered to the latter caused a delay which led to his overthrow, and thus eventually perhaps saved the empire." *Cram.*

Planasia, I. a small island on the Tyrrhene Sea.——II. Another on the coast of Gaul, where Tiberius ordered Agrippa, the grandson of Augustus, to be put to death. *Tacit. Ann.* 1. c. 3. ——III. A town on the Rhone.

Platæa, and æ, (*arum*,) a town of Bœotia, near mount Cithæron, on the confines of Megaris and Attica. "The Platæans, animated by a spirit of independence, had early separated themselves from the Bœotian confederacy, conceiving the objects of this political union to be hostile to their real interests; and had, in consequence of the enmity of the latter city, been induced to place themselves under the protection of Athens. Grateful for the services which they received on this occasion from that power, they testified their zeal in its behalf, by sending a thousand soldiers to Marathon, who thus shared the glory of that memorable day. The Platæans also manned some of the Athenian vessels at Artemisium, and fought in several battles which took place off that promontory; though not at Salamis, as they had returned to their homes after the Greeks withdrew from the Euripus, in order to place their families and valuables in safety, and could not therefore arrive in time. They also fought most bravely in the great battle which took place near their city against Mardonius, the Persian general, and earned the thanks of Pausanias and the confederate Greek commanders, for their gallant conduct on this as well as other occasions. The Persian army consisted of 300,000 men, 3000 of which scarce escaped with their lives by flight. The Grecian army, which was greatly inferior, lost but few men, and among these 91 Spartans, 52 Athenians, and 16 Tegeans, were the only soldiers found in the number of the slain. The plunder which the Greeks obtained in the Persian camp was immense. Pausanias received the tenth of all the spoils, on account of his uncommon valour during the engagement, and the rest were rewarded each according to their respective merit. This battle was fought on the 22d of September, the same day, as the battle of Mycale, 479 B. C. and by it Greece was totally delivered for ever from the continual alarms to which she was exposed on account of the Persian invasions, and from that time none of the princes of Persia dared to appear with a hostile force beyond the Hellespont. Platæa, which was burnt by the army of Xerxes, was soon restored, with the assistance of Athens, and the alliance between the two cities was cemented more closely than before. In the third year of the war, a large Peloponnesian force, under Archidamus king of Sparta, arrived under the walls of Platæa, and having summoned the inhabitants to abandon their alliance with Athens, proceeded, on their refusal, to lay siege to the town. Worn out at length by hunger and fatigue, those Platæans who remained in the town were compelled to yield to their persevering and relentless foes, who instigated by the implacable resentment of the Thebans, caused all who surrendered to be put to death, and razed the town to the ground, with the exception of one building, constructed out of the ruins of the city, which they consecrated to Juno, and employed as a house of reception for travellers. Though it seems to have been the intention of Philip, and also of Alexander, to restore Platæa, this was not carried into effect till the reign of Cassander, who is said to have rebuilt both Thebes and Platæa at the same time. Dicæarchus, who lived about that period, represents the town as still existing, when he says, 'The inhabitants of Platæa have nothing to say for themselves, except that they are colonists of Athens, and that the battle between the Persians and the Greeks took place near their town.' 'The ruins of Platæa,' according to Dr. Clarke, 'are situated upon a promontory projecting from the base of Cithæron. The place has now the usual appellation bestowed upon the ruins of Grecian citadels; it is called *Palæo Castro*. The walls are of the earliest kind of military structure, consisting of very considerable masses, evenly hewn, and well built.' 'The walls of Platæa,' says Sir W. Gell, 'may be traced near the little village of *Kockla*, in their circuit. The whole forms a triangle, having a citadel of the same form in the southern angle, with a gate towards the mountain at the point. The north-western angle seems to have been the portion which was restored after the destruction of the city. The north side is about 1025 yards in length, the west 1154, and the east 1120. It is about six geographical miles from the Cadmeia of Thebes. There were two gates on the west side, and as many on the east." *Cram.*

Plavis, a river of Venetia, in Italy. For the northern half of its course it formed the boundary between Rhætia and Venetia, crossing the line and belonging wholly to the latter country, some distance south of Feltria. After entering Venetia, its course was south-east to the Adriatic, into which it discharged itself north of the Portus Venetus. It is now the *Piava*.

Plemmyrium, now *Massa Oliveri*, a promontory with a small castle of that name, in the bay of Syracuse. *Virg. Æn.* 3, v. 693.

Pleumosii, a people of Belgium, the inhabitants of modern *Tournay*. *Cæs. G.* 5, c. 38.

Plinthine, a town of Egypt on the coast, west of Alexandria and the Mareotis Lacus. It gave its name to that part of the Mediterranean on the coast of which it stood.

Plinthenetes sinus, that part of the Mediterranean which extended along the coast of Africa, from the bay of Alexandria and the western mouths of the Nile, as far as the limits

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of Egypt towards the west, and the borders of Marmarica.

PLOTINOPŌLIS, I. a town of Thrace, built by the emperor Trajan, and called after Plotina, the founder's wife. It stood on the Hebrus, about midway between Adrianopolis, which was on the other or eastern side of the river, and Trajanopolis.——II. Another in Dacia.

PNYX, a place of Athens, set apart by Solon for holding assemblies. *Vid. Athenæ.*

PŒCILE, a celebrated portico at Athens. *Vid. Athenæ.*

PŒNI, a name given to the Carthaginians. It seems to be a corruption of the word *Phœni*, or *Phœnices*, as the Carthaginians were of Phœnician origin. *Serv. ad Virg.* 1, v. 302.

POGON, a harbour of the Trœzeneans on the coast of the Peloponnesus. It received this name on account of its appearing to come forward before the town of Trœzene, as the beard (πωγων) does from the chin. *Strab.* 8.—*Mela*, 2.

POLA, a city of Istria, founded by the Colchians, and afterwards made a Roman colony, and called *Pietas Julia*. The Colchian origin of this place belongs to the fable by which the Absyrtides are supposed to have derived their name from the unfortunate brother of Medea. It was by far the most important place in Histria. *Plin.* 3, c. 9.—*Mela*, 2, c. 3.—*Strab.* 1 and 5.

POLEMONIUM, now *Vatija*, a town of Pontus, at the east of the mouth of the Thermodon.

POLICHNA, I. a town of Troas, on the Ida. *Herodot.* 6, c. 28.——II. Another at Crete. *Thucyd.* 2, c. 85.

POLLENTIA, I. now *Polenza*, a town of Liguria in Italy, famous for wool. There was a celebrated battle fought there between the Romans and Alaric king of the Goths, about the 403d year of the Christian era, in which the former, according to some, obtained the victory. *Mela*, 2, c. 7.—*Plin.* 8, c. 48.—*Suet. Tib.* 37.—*Sil.* 8, v. 598.—*Cic.* 11, *Fam.* 13.——II. A town of Majorca. *Plin. & Mela.*——III. of Picenum. *Liv.* 39, c. 44, l. 41, c. 27.

POLUSCA, a town of Latium, formerly the capital of the Volsci. The inhabitants were called *Pollustini*. *Liv.* 2, c. 39.

POLYĀNUS, a mountain of Macedonia, near Pindus. *Strab.*

POMETIA, POMETII, and POMETIA SUESSA. *Vid. Suessa.*

POMPEII, or, according to the Greek form, Pompeia, a city of Campania. "Tradition ascribed the origin of Pompeii, as well as that of Herculaneum, to Hercules; and like that city, it was in turn occupied by the Oscans, Etruscans, Samnites, and Romans. At the instigation of the Samnites, Pompeii and Herculaneum took an active part in the Social war, but were finally reduced by Sylla. In the general peace which followed, Pompeii obtained the rights of a municipal town, and became also a military colony, at the head of which was Publius Sylla nephew of the dictator. Other colonies appear to have been subsequently sent here under Augustus and Nero. In the reign of the latter, a bloody affray occurred at Pompeii during the exhibition of a fight of gladiators, between the inhabitants of that town and those of Nuceria, in which many lives were lost. The Pompeiani were in consequence deprived of these shows for ten years, and several individuals were banished. Shortly after we hear of the destruction of a considerable portion of the city by an earthquake. Of the more complete catastrophe, which buried Pompeii under the ashes of Vesuvius, we have no positive account; but it is reasonably conjectured that it was caused by the famous eruption under the reign of Titus. The ruins of Pompeii were accidentally discovered in 1748; consequently long after the time of Cluverius." *Cram.* "In other times," says Eustace, "and in other places, one single edifice, a temple, a theatre, a tomb, that had escaped the wreck of ages, would have enchanted us; nay, an arch, the remnant of a wall, even one solitary column, was beheld with veneration; but to discover a single ancient house, the abode of a Roman in his privacy, the scene of his domestic hours, was an object of fond, but hopeless longing. Here, not a temple, nor a theatre, nor a column, nor a house but a whole city rises before us, untouched, unaltered, the very same as it was eighteen hundred years ago, when inhabited by Romans. We range through the same streets, tread the very same pavement, behold the same walls, enter the same doors, and repose in the same apartments. We are surrounded by the same objects, and out of the same windows we contemplate the same scenery. While you are wandering through the abandoned rooms, you may, without any great effort of imagination, expect to meet some of the former inhabitants, or perhaps the master of the house himself, and almost feel like intruders who dread the appearance of any of the family. In the streets you are afraid of turning a corner, lest you should jostle a passenger; and on entering a house, the least sound startles, as if the proprietor was coming out of the back apartments. The traveller may long indulge the illusion, for not a voice is heard, not even the sound of a foot to disturb the loneliness of the place, or to interrupt his reflections."

POMPEIOPŌLIS, I. a town of Cilicia, formerly called *Soli*. This city received its second name from Pompey, who established there such of the pirates of Cilicia as had been admitted to a capitulation in the war carried on against them by that general. *D'Anville.* It was situated on the river Lamus, near the mouth. *Mela*, 1, c. 13——II. Another in Paphlagonia, originally called *Eupatoria*, which name was exchanged when Pompey conquered Mithridates.

POMPELO, a town of Spain, now *Pompeluna*, the capital of *Navarre*. *Plin.* 1, c. 3.

PONS ÆLIUS, I. was built by the emperor Adrian at Rome. It was the second bridge of Rome in following the current of the Tiber. It is still to be seen, the largest and most beautiful in Rome.——II. Æmylius, an ancient bridge at Rome, originally called *Sublicius*, because built with wood (*sublicæ*). It was raised by Ancus Martius, and dedicated with great pomp and solemnity by the Roman priests. It was rebuilt with stones by Æmylius Lepidus, whose name it assumed. It was much injured by the overflowing of the river, and the emperor Antoninus, who repaired it, made it all with white marble. It was the last of all the bridges of Rome, in following the course of the river, and some vestiges of it may still be seen.——III.

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Aniensis, was built across the river Anio, about three miles from Rome. It was built by the eunuch Narses, and called after him when destroyed by the Goths.——IV. Cestus, was rebuilt in the reign of Tiberius by a Roman called Cestius Gallus, from whom it received its name, and carried back from an island of the Tiber, to which the Fabricius conducted.——V. Aurelianus, was built with marble by the emperor Antoninus.——VI. Armoniensis, was built by Augustus, to join the Flaminian to the Æmylian road.——VII. Bajanus, was built at Baiæ in the sea by Caligula. It was supported by boats, and measured about six miles in length. ——VIII. Janicularis, received its name from its vicinity to mount Janiculum. It is still standing.——IX. Milvius, was about one mile from Rome. It was built by the censor Ælius Scaurus. It was near it that Constantine defeated Maxentius.——X. Fabricius, was built by Fabricius, and carried to an island of the Tiber.——XI. Gardius, was built by Agrippa.—— XII. Palatinus near mount Palatine, was also called *Senatorius*, because the senators walked over it in procession when they went to consult the Sybilline books. It was begun by M. Fulvius, and finished in the censorship of L. Mummius, and some remains of it are still visible.—— XIII. Trajani, was built by Trajan across the Danube, celebrated for its bigness and magnificence.—The emperor built it to assist more expeditiously the provinces against the barbarians, but his successor destroyed it, as he supposed that it would be rather an inducement for the barbarians to invade the empire. It was raised on 20 piers of hewn stones, 150 feet from the foundation, 60 feet broad, and 170 feet distant one from the other, extending in length above a mile. Some of the pillars are still standing. ——XIV. Another was built by Trajan over the Tagus, part of which still remains. Of temporary bridges, that of Cæsar over the Rhine was the most famous.——XV. The largest single arched bridge known is over the river Elaver in France, called *Pons Veteris Brivatis*. The pillars stand on two rocks at the distance of 195 feet. The arch is 84 feet high above the water.——XVI. Suffragiorum, was built in the Campus Martius, and received its name because the populace were obliged to pass over it whenever they delivered their suffrages at the elections of magistrates and officers of the state. ——XVII. Tirensis, a bridge of Latium, between Arpinum and Minturnæ.——XVIII. Triumphalis, was on the way to the capital, and passed over by those who triumphed.—— XIX. Narniensis joined two mountains near Narnia, built by Augustus, of stupendous height, 60 miles from Rome; one arch of it remains, about 100 feet high.

Pontia, now *Ponza*, an island off the coast of Latium. "From Livy we learn that it received a Roman colony A. U. C. 441, and that it obtained the thanks of the Roman senate for its zeal and fidelity in the second Punic war. It became afterwards the spot to which the victims of Tiberius and Caligula were secretly conveyed, to be afterwards despatched or doomed to a perpetual exile: among these might be numbered many Christian martyrs." *Cram.*

Pontinæ, or Pomptinæ Paludes, an extensive piece of marshy land in the country of the Volsci, extending south towards Minturnæ. "They derive their appellation from *Pometium*, a considerable town of the *Volsci*. Though this city was so opulent as to enable Tarquin to build the Capitol with its plunder, yet it had totally disappeared even before the time of Pliny. It is difficult to discover the precise date of the origin of these marshes. Homer, and after him Virgil, represent the abode of Circe as an island, and Pliny, alluding to Homer, quotes this opinion, and confirms it by the testimony of Theophrastus, who, in the year of Rome 440, gives this island a circumference of eighty stadia or about ten miles. It is not improbable that this vast plain, even now so little raised above the level of the sea, may, like the territory of *Ravenna* on the eastern coast, have once been covered by the waves. Whatever may have been its state in fabulous times, the same Pliny, relates, on the authority of a more ancient Latin writer, that at an early period of the Roman republic, the tract of country afterwards included in the marshes contained thirty-three cities, all of which gradually disappeared before the ravages of war, or the still more destructive influence of the increasing fens. These fens are occasioned by the quantity of water carried into the plain by numberless streams that rise at the foot of the neighbouring mountains, and for want of sufficient declivity creep sluggishly over the level space, and sometimes stagnate in pools, or lose themselves in the sands. Appius Claudius, about three hundred years before the Christian era, when employed in carrying his celebrated road across these marshes, made the first attempt to drain them; and his example was, at long intervals, followed by various consuls, emperors, and kings, down to the Gothic Theodoric inclusively. Of the methods employed by Appius, and afterwards by the consul Cethegus, we know little; though not the road only, but the traces of certain channels dug to draw the water from it, and mounds raised to protect it from sudden swells of water, are traditionally ascribed to the former. Julius Cæsar is said to have resolved in his mighty mind a design worthy of himself; of turning the course of the *Tiber* from *Ostia*, and carrying it through the Pomptine territory and marshes to the sea at *Terracina*. This grand project, which existed only in the mind of the Dictator, perished with him, and gave way to the more moderate but more practicable plan of Augustus, who endeavoured to carry off the superfluous waters by opening a canal all along the Via Appia from Forum Appii to the grove of Feronia. It was customary to embark on this canal at night-time, as Strabo relates and Horace practised; because the vapours that arise from the swamps are less noxious during the coolness of the night than in the heat of the day. The canal opened by Augustus still remains, and is called the *Cavata*. Nerva resumed the task; and his glorious successor Trajan carried it on during ten years, and with so much activity that the whole extent of country from *Treponti* to *Terracina* was drained, and the Via Appia completely restored, in the third consulate of that emperor. Of the different popes who have revived this useful enterprise, Boniface II., Martin V., and Sixtus Quintus, carried it on with a vigour adequate to its importance, and with a magnificence worthy

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of the ancient Romans. The glory of finally terminating this grand undertaking, so often attempted and so often frustrated, was reserved for the late pontiff Pius VI. who immediately on his elevation to the papal throne turned his attention to the Pomptine marshes. His success was complete; this, however, must be understood upon the supposition that the canals of communication be kept open, and the beds of the streams be cleared. It is reported that since the last French invasion these necessary precautions have been neglected, and that the waters begin to stagnate again. But it is not to be understood that these marshes presented in every direction a dreary and forbidding aspect to the traveller or the sportsman who ranged over them. On the side towards the sea they are covered with extensive forests, that enclose and shade the lakes which border the coasts. These forests extend with little interruption from Ostia to the promontory of Circe, and consist of oak, ilex, bay, and numberless flowering shrubs." *Eustace.*

Pontus, I. a country of Asia Minor, bounded north by the Euxine Sea; east by Armenia; south by Armenia Minor and Cappadocia; and west by Galatia and Paphlagonia; from which it was separated by the river Halys. "Pontus was a dismemberment from Cappadocia, as a separate satrapy under the kings of Persia, till it was erected into a kingdom about 300 years before the Christian era. The name of *Leuco-Syri*, or White Syrians, which was given to the Cappadocians, extended to a people who inhabited Pontus: and it is plainly seen that the term *Pontus* distinguished the maritime people from those who dwelt in the Mediterranean country. This great space, extending to Colchis, formed, under the Roman empire, two provinces: the one, encroaching on Paphlagonia on the side of Sinope, was distinguished by the term *Prima*, and afterwards by the name of *Helenopontus*, from Helen, mother of Constantine. The other was called *Pontus Polemoniacus*, from the name of Polemon, which had been that of a race of kings; the last of which made a formal cession of his state to Nero." *D'Anville.* It was divided into three parts according to Ptolemy. Pontus *Galaticus*, of which Amasia was the capital; Pontus *Polemoniacus*, from its chief town Polemonium; and Pontus *Cappadocius*, of which Tapezus was the capital. Continuing for a long time a mere satrapy of the Persian empire, from the accession of Darius Hystaspes to the Persian throne, when its government was bestowed upon Artabazes, one of the conspirators against Smerdis, it became at last an independent monarchy; and, under the rule of Mithridates, proved an enemy to Rome as formidable almost as Carthage had been in the better days of the republic. The kingdom of Pontus was in its most flourishing state under Mithridates the Great. When J. Cæsar had conquered it, it became a Roman province, though it was often governed by monarchs who were tributary to the power of Rome. Under the emperors a regular governor was always appointed over it. Pontus produced castors, highly valued among the ancients. Amasea may be considered the capital of the Helenopontus, and was the most considerable of the cities of Pontus. The rivers of this country deserving to be specially enumerated, were the Iris, flowing nearly north through the whole width of the widest part; the Lycus and the Scylax, its principal branches; the Halys on the western boundary; and the Thermodon, east of the Iris, remarkable not so much for its length as for its connexion with the traditionary abode of the Amazons. Towards Cappadocia, a range of high mountains skirt the whole extent of Pontus, and distinguish the southern region as a rugged country from the districts on the coast, which was a level region and called Phanarea. A great number of different tribes made up the Pontic population. "There is mention in Xenophon's retreat, of the *Drylæ* as adjacent to Trebisond. These nations received the general name of *Chalybes*, from being occupied in the forging of iron. They are mentioned by Strabo under the name of *Chaldæi*; and all this country, distributed into deep valleys and precipitate mountains, is still called *Keldir*. The character of the people corresponded with the face of the country as above described; which was composed of *Hepta-cometæ*, or seven communities." *D'Anville.* Pontus as a diocese under the distribution of Constantine, included Bithynia, Galatia, and the Armenias, the capital being Neo-Cæsarea, towards the mountains and the country of the Chalybes or Chaldæi. *Virg. G.* 1, v. 58.—*Mela*, 1, c. 1 and 19.—*Strab.* 12.—*Cic. pro Leg.—Man.—Appian.—Ptol.* 5, c. 6.——II. A part of Mœsia in Europe, on the borders of the Euxine Sea, where Ovid was banished, and from whence he wrote his four books of epistles *de Ponto*, and his six books *de Tristibus*. *Ovid. de Pont.*

Pontus Euxinus. *Vid. Euxinus.*

Populonia, or Populonium, a town of Etruria, near Pisæ, destroyed in the civil wars of Sylla. *Strab.* 5.—*Virg. Æn.* 10, v. 172.—*Mela*, 2, c. 5.—*Plin.* 3, c. 5.

Porta Capena, I. a gate at Rome, which leads to the Appian road. *Ovid. Fast.* 6, v. 192.——II. Aurelia, a gate at Rome, which received its name from Aurelius, a consul who made a road which led to Pisa, all along the coast of Etruria.——III. Asinaria, led to mount Cœlius. It received its name from the family of the Asinii.——IV. Carmentalis, was at the foot of the capitol, built by Romulus. It was afterwards called *Scelerata*, because the 300 Fabii marched through when they went to fight an enemy, and were killed near the river Cremera.——V. Janualis, was near the temple of Janus.——VI. Esquilina, was also called *Melia*, *Taurica*, or *Libitinensis*, and all criminals who were going to be executed generally passed through, as also dead bodies which were carried to be burnt on mount Esquilinus.——VII. Flaminia, called also *Flumentana*, was situate between the capitol and mount Quirinalis, and through it the Flaminian road passed.——VIII. Fontinalis, led to the Campus Martius. It received its name from the great number of fountains that were near it.——IX. Navalis, was situate near the place where the ships came from Ostia.——X. Viminalis, was near mount Viminalis.——XI. Trigemina, called also *Ostiensis*, led to the town of Ostia.——XII. Catularia, was near the Carmentalis Porta, at the foot of mount Viminalis.——XIII. Collatina, received its name from its leading to Collatia.

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—XIV. Collina, called also *Quirinalis*, *Agonensis*, and *Salaria*, was near Quirinalis Mons. Annibal rode up to this gate and threw a spear into the city. It is to be observed, that at the death of Romulus there were only three or four gates at Rome, but the number was increased, and in the time of Pliny there were 37, when the circumference of the walls was 13 miles and 200 paces.

Posidēum, I. a promontory and town of Ionia, where Neptune had a temple. *Strab.* 14.—II. A town of Syria, below Libanus. *Plin.* 5, c. 20.—III. A town near the Strymon, on the borders of Macedonia. *Plin.* 4, c. 10.

Posidonia. *Vid. Pæstum.*

Posidonium, a town or temple of Neptune, near Cænis in Italy, where the straits of Sicily are narrowest, and scarce a mile distant from the opposite shore.

Potamos, a town of Attica, near Sunium. *Strab.* 9.

Potidæa, a town of Macedonia, situate in the peninsula of Pallene. It was founded by a Corinthian colony, and became tributary to the Athenians, from whom Philip of Macedonia took it. The conqueror gave it to the Olynthians to render them more attached to his interest. Cassander repaired and enlarged it, and called it *Cassandria*, a name which it still preserves, and which has given occasion to Livy to say, that Cassander was the original founder of that city. *Liv.* 44, c. 11.—*Demosth. Olynth.*—*Strab.* 7.—*Paus.* 5, c. 23.—*Mela*, 2, c. 2.

Potniæ, I. a town of Bœotia, where Bacchus had a temple. The Potnians having once murdered the priest of the god, were ordered by the oracle, to appease his resentment, yearly to offer on his altars a young man. This unnatural sacrifice was continued for some years, till Bacchus himself substituted a goat, from which circumstance he received the appellation of *Ægobolus* and *Ægophagus*. There was here a fountain, whose waters made horses run mad as soon as they were touched. There were also here certain goddesses called *Potniades*, on whose altars, in a grove sacred to Ceres and Proserpine, victims were sacrificed. It was also usual, at a certain season of the year, to conduct into the grove young pigs, which were found the following year in the groves of Dodona. The mares of Potniæ destroyed their master Glaucus, son of Sisyphus. (*Vid. Glaucus.*) *Paus.* 9, c. 8.—*Virg. G.* 3, v. 267.—*Ælian. V. H.* 15, c. 25.—II. A town of Magnesia, whose pastures gave madness to asses, according to Pliny.

Prænestē, a town of Latium, about 21 miles from Rome, built by Telegonus, son of Ulysses and Circe, or, according to others, by Cæculus the son of Vulcan. There was a celebrated temple of Fortune there with two famous images, as also an oracle, which was long in great repute. *Cic. de Div.* 2, c. 41.—*Virg. Æn.* 7, v. 680.—*Horat.* 3, od. 4.—*Stat.* 1, *Sylv.* 3. v. 80.

Prætoria, I. a town of Dacia, now *Cronstadt*.—II. Another. *Vid. Augusta.*

Prasias, a lake between Macedonia and Thrace, where were silver mines. *Herodot.* 5, c. 17.

Prelius, a lake in Tuscany, now *Castiglione*. *Cic. Mil.* 27.—*Plin.* 3, c. 5.

Priāpus, I. a town of Asia Minor, near Lampsacus, now *Caraboa*. Priapus was the chief deity of the place, and from him the town received its name, because he had taken refuge there when banished from Lampsacus. *Strab.* 12.—*Plin.* 5, c. 32.—*Mela*, 1, c. 9.—II. An island near Ephesus. *Plin.* 5, c. 31.

Priēne, a maritime town of Asia Minor, at the foot of mount Mycale, one of the twelve independent cities of Ionia. It gave birth to Bias, one of the seven wise men of Greece. It had been built by an Athenian colony. *Paus.* 7, c. 2, l. 8, c. 24.—*Strab.* 12.

Privernum, now *Piperno Vecchio*, a town of the Volsci in Italy, whose inhabitants were called *Privernates*. It became a Roman colony. *Liv.* 8, c. 10.—*Virg. Æn.* 11, v. 540.—*Cic.* 1, *Div.* 43.

Prochȳta, an island of Campania, in the bay of Puteoli, now *Procita*. It was situated near Inarima, from which it was said that it had been separated by an earthquake. It received its name, according to Dionysius, from the nurse of Æneas. *Virg. Æn.* 2, v. 715.—*Mela*, 2, c. 7.—*Dionys. Hal.* 1.

Proconnēsus, now *Marmora*, an island of the Propontis, at the north-east of Cyzicus; also called *Elaphonnesus* and *Neuris*. It was famous for its fine marble. *Plin.* 5, c. 32.—*Strab.* 13.—*Mela*, 2, c. 7.

Prometheī Jugum and Antrum, a place on the top of mount Caucasus, in Albania.

Propontis, a sea which has a communication with the Euxine, by the Thracian Bosphorus, and with the Ægean by the Hellespont. The name designates its position in relation to that of the Pontus Euxinus, being compounded of προ and Ποντος. "An isle which it includes, but nearer to Asia than Europe, and of which the modern name is *Marmora*, communicates this name to the Propontis, which is also called the White Sea, in contradistinction to the name of Black Sea, which is given to the Euxine." *D'Anville.*

Proȩymna, "a town of Argolis, which Strabo places near Midea, and which contained a temple of Juno. The vestiges of this town are to be seen on a hill near the sea, and above the port of *Tolone*, which it overlooks; those of Midea are more inland; near the monastery of *Agios Adrianos*, where there is a *Palæo Castro* on a bold rock, the walls are of ancient masonry." *Cram.*

Proteī Columnæ, a place in the remotest parts of Egypt. *Virg. Æn.* 11, v. 262.

Protesilai turris, the monument of Protesilaus, on the Hellespont. *Plin.* 4, c. 11.—*Mela*, 2, c. 2.

Prusa, one of the principal cities of Bithynia, situated at the foot of mount Olympus, on the northern side. "This city, afterwards signalized by the residence of the Ottoman sultans before the taking of Constantinople, still preserves its name, although the Turks, by their pronunciation, change the P into B, and, refusing to begin a word with two consonants, call it *Bursa*." *D'Anville.*

Psamathos, a town on the Laconian gulf, also called Amathus. Strabo uses the latter appellation, Pausanias the former. *Porto Quaglio* probably occupies the site of the ancient town. *Cram.*

Psaphis, "a demus belonging to the tribe

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Æantis, as we learn from an inscription cited by Spon, to the north of Rhamnus. Strabo also states that it was situated near Oropus. The vestiges of Psaphis remain undiscovered, but it is probable they would be found near the present town of *Marcopuli*." *Cram.*

Psophis, "placed by Pausanias at the foot of the chain of mount Erymanthus, from whence descended a river of the same name which flowed near the town, and, after receiving another small stream called Aroanius, joined the Alpheus on the borders of Elis. Psophis was apparently a city of great antiquity, having previously borne the names of Erymanthus and Phegea. At the time of the Social war it was in the possession of the Eleans, on whose territory it bordered, as well as on that of the Achæans; and, as it was a place of considerable strength, proved a source of great annoyance to the latter people. Philip, king of Macedon, then in alliance with the Achaians, after defeating the Eleans near Orchomenus, advanced against Psophis, and reaching it in three days from Caphyæ, proceeded to assault the town, notwithstanding the great strength of its position and the presence of a numerous garrison. Such was the suddenness and vigour of the attack, that after a short resistance the Eleans fled to the citadel, leaving the assailants in possession of the town. The acropolis also not long after capitulated. After this success, Philip made over the conquered town to the Achæans, who garrisoned it with their own troops. In the time of Pausanias, Psophis presented nothing worthy of notice, but the temple of Erymanthus, the tomb of Alcmæon, and the ruins of a temple once sacred to Venus Erycina. The territory of this city extended as far as a spot named Seiræ, near the Ladon, where that of Clitor commenced. The remains of Psophis are to be seen near the *khan* of *Tyripotamia*, so called from the junction of three rivers. Pouqueville observed there several vestiges of the ancient fortifications, the foundations of two temples, a theatre, and the site of the acropolis." *Cram.*

Psychrus, a river of Thrace. When sheep drank of its waters they were said always to bring forth black lambs. *Aristot.*

Psylli, a people of Libya, near the Syrtes, very expert in curing the venomous bite of serpents, which had no fatal effect upon them. *Strab.* 17.—*Dio.* 51, c. 14.—*Lucan.* 9, v. 894, 937.—*Herodot.* 4, c. 173.—*Paus.* 9, c. 28.

Pteleum, "a town of Thessaly, distant, according to Artemidorus, one hundred and ten stadia from Alos. Homer ascribes it to Protesilaus, together with the neighbouring town of Atron. Diodorus notices the fact of this city having been declared free by Demetrius Poliorcetes when at war with Cassander. In Livy, it is nearly certain that for Pylleon we should read Pteleon, as this place is mentioned in connexion with Antron. Antiochus landed here with the intention of carrying on the war against the Romans in Greece. Elsewhere the same historian informs us that Pteleon, having been deserted by its inhabitants, was completely destroyed by the Roman consul Licinius. Pliny speaks of a forest named Pteleon, without noticing the town. The ruins of Pteleum probably exist near the present village of *Ptelio*, though none were observed by Mr. Dodwell on that site." *Cram.*

Pteria, a well-fortified town of Cappadocia, It was in this neighbourhood, according to some, that Crœsus was defeated by Cyrus. *Herodot.* 1, c. 76.

Ptolemæum, a certain place at Athens, dedicated to exercise and study. *Cic.* 5, *de fin.*

Ptolemais, a town of Thebais in Egypt, called after the Ptolemies, who beautified it. There was also another city of the same name in the territories of Cyrene. It was situate on the sea-coast, and, according to some, it was the same as Barce. *Vid. Barce.*—II. A city of Palestine, called also *Acon.* *Mela*, 1, c. 8, l. 3, c. 8.—*Plin.* 2, c. 73.—*Strab.* 14, &c.

Pulchrum, a promontory near Carthage, now *Rasafran.* *Liv.* 29, c. 27.

Purpurariæ. *Vid. Fortunatæ Insulæ.*

Puteoli, "a town of Greek origin, and first called *Dicæarchia.* It was erected by the inhabitants of Cumæ as a sea-port, and is by some supposed to have derived its original appellation from the excellence of its government, an advantage which few colonies have ever enjoyed. However, it owes its present name, and indeed its fame and prosperity, to the Romans, who, about two centuries before the Christian era, fortified it, and made it the emporium of the commerce of the east. Its situation as a seaport is indeed unrivalled. It stands on a point that juts out a little into the sea, nearly in the centre of a fine bay, called from it *Puteolano* or *Puzzolano.* Its prominence forms a natural port, if a port can be wanting in a bay so well covered by the surrounding coasts, and divided into so many creeks and harbours. It is easy to guess what the animation and splendour of Puteoli must have been at the time when the riches of the east were poured into its bosom, and when its climate, baths, and beauty, allured the most opulent Romans to its vicinity. Commerce has long since forsaken it; the attraction of its climate and its situation still remain, but operate very feebly on the feelings of a people little given to rural enjoyments. Its population, which formerly spread over the neighbouring hills, and covered them with public and private edifices, is now confined to the little prominent point which formed the ancient port; and all the magnificence of antiquity has either been undermined by time, demolished by barbarism, or levelled in the dust by earthquakes. Vestiges however remain, shapeless indeed and deformed, but numerous and vast enough to give some idea of its former extent and grandeur. In the square stands a beautiful marble pedestal, with basso relievos on its pannels, representing the fourteen cities of Asia Minor, which had been destroyed by an earthquake and rebuilt by Tiberius. It supported a statue of that emperor, erected by the same cities as a monument of their gratitude. Each city is represented by a figure bearing in its hand some characteristic emblem. The cathedral is supposed to stand on the ruins of a temple, and is undoubtedly built in a great degree of ancient materials, as appears by the blocks of marble which in many places form its walls." *Eustace.*

Puticuli, pits dug in the Campus Esquilinus, in which the dead bodies of the lower orders were buried in the early days of Rome.

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"These holes were called *puticuli*, from their resemblance to wells, or more probably from the stench which issued from them in consequence of this practice." (*Cram.*) *Vid. Campus Esquilinus.*

PYDNA, a city of Macedonia, "celebrated for the decisive victory gained by P. Æmilius over the Macedonian army under Perseus, which put an end to that ancient empire. The earliest mention of this town is in Scylax, who styles it a Greek city, from which it appears to have been at that time independent of the Macedonian princes. Thucydides speaks of an attack made upon it by the Athenians before the Peloponnesian war. It was afterwards taken by Archelaus king of Macedon, who removed its site twenty stadia from the sea, as Diodorus Siculus asserts; but Thucydides states, that it had been long before that period in the possession of Alexander the son of Amyntas, and that Themistocles sailed from thence on his way to Persia. After the death of Archelaus, Pydna again fell into the hands of the Athenians, but the circumstances of this change are not known to us; Mr. Mitford is inclined to think it occurred during the reign of Philip, and makes the first rupture between that sovereign and the Athenians the consequence of that event; but this I believe is unsupported by any direct testimony; all that we know is, that Athens was at some time or other in possession of Pydna and the adjoining towns, but that it was afterwards taken from them by Philip, and given to Olynthus. The next fact relative to Pydna, which is recorded in history, is posterior to the reign of Alexander the Great, whose mother Olympias was here besieged by Cassander; and all hopes of relief being cut off, by an entrenchment having been made round the town from sea to sea, famine at length compelled Olympias to surrender, when she was thrown into prison, and soon after put to death. Livy speaks of two small rivers which fall into the sea near Pydna, the Æson and Leucus, and a mountain named Olocrus; their modern appellations are unknown to us. The Epitomizer of Strabo says, that in his time it was called *Kitros*, as likewise the Scholiast to Demosthenes; and this name is still attached to the spot at the present day. Dr. Clarke observed at *Kitros* a vast tumulus, which he considered with much probability, as marking the site of the great battle fought in these plains." *Cram.*

PYGMIES, a nation of dwarfs, in the extremest parts of India, or, according to others, in Æthiopia. Some authors affirm, that they were no more than one foot high, and that they built their houses with egg shells. Aristotle says that they lived in holes under the earth, and that they came out in the harvest time with hatchets to cut down the corn as if to fell a forest. They went on goats and lambs of proportionable stature to themselves, to make war against certain birds whom some call cranes, which came there yearly from Scythia to plunder them. They were originally governed by Gerana, a princess, who was changed into a crane for boasting herself fairer than Juno. *Ovid. Met.* 6, v. 90.—*Homer. Il.* 3.—*Strab.* 7.—*Arist. Anim.* 8, c. 12.—*Juv.* 13, v. 186.—*Plin.* 4, &c.—*Mela*, 3, c. 8.—*Suet. in Aug.* 83.

PYLÆ. The word *Pyla*, which signifies *gates*, was often applied by the Greeks to any straits or passages which opened a communication between one country and another, such as the straits of Thermopylæ, of Persia, Hyrcania, &c. ——CASPIÆ. *Vid. Caspiæ Pylæ.*——CILICIÆ. *Vid. Cilicia.*

PYLOS, I. a town of the province of Elis, about 80 stadia to the east of the city of that name. It "disputed with two other towns of the same name the honour of being the capital of Nestor's dominions; these were Pylos of Triphylia and the Messenian Pylus, of which we have yet to speak. Pausanias writes that the Elean city was originally founded by Pylus, son of Cleson, king of Megara; but that having been destroyed by Hercules, it was afterwards restored by the Eleans. Diodorus says that in the expedition of the Lacedæmonians against Elis, under their king Pausanias, they encamped close to Pylos, of which they made themselves masters. He also states that it was seventy stadia from Elis; but Pausanias reckons eighty. Pliny places it at a distance of twelve miles from Olympia. This town was deserted and in ruins when Pausanias made the tour of Elis. We collect from Strabo that Pylos was at the foot of mount Pholoe, and between the heads of the rivers Peneus and Selleis. This site agrees sufficiently with a spot name *Portes*, where there are vestiges of antiquity under mount *Mauro bouni*, which must be the Pholoe of the ancients. Near Pylos flowed the Ladon, a small stream that discharged itself into the Peneus. In modern maps it is called *Derviche* or *Tcheliber*." *Cram.*——II. TRYPHILIACUS, another town of the same province, "regarded by Strabo with great probability as the city of Nestos, is placed by that geographer at a distance of thirty stadia from the coast, and near a small river once called Amathus and Pamisus, but subsequently Mamaus and Arcadicus. The epithet ἠμαθόεις, applied by Homer to the Pylian territory, was referred to the first of these names. Notwithstanding its ancient celebrity, this city is scarcely mentioned in later times. Pausanias even does not appear to have been aware of its existence. Strabo, affirms, that, on the conquest of Triphylia by the Eleans, they annexed its territory to the neighbouring town of Lepreum. The vestiges of Pylos are thought by Sir W. Gell to correspond with a *Palaio Castro* situated at *Piskini*, or *Pischini*, about two miles from the coast. Near this is a village called *Sarene*, perhaps a corruption of Arene." *Cram.*——III. MESSENIACUS, a city on the Messenian coast, at the foot of mount Ægaleus, "regarded by many as the capital of Nestor's dominions, and at a later period celebrated for the brilliant successes obtained there by the Athenians in the Peloponnesian war. It is necessary, however, to distinguish between the ancient city of Pylos and the fortress which the Athenian troops, under Demosthenes, erected on the spot termed Coryphasium by the Lacedæmonians. Strabo affirms, that when the town of Pylos was destroyed, part of the inhabitants retired to Coryphasium: but Pausanias makes no distinction between the old and new town, simply stating that Pylos, founded by Pylus son of Cleson, was situated on the promontory of Coryphasium. To Pylus he has also attributed the foundation of Pylos in Elis, whither that

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chief retired on his expulsion from Messenia by Neleus and the Thessalian Pelasgi. He adds, that a temple of Minerva Coryphasia was to be seen near the town, as well as the house of Nestor, whose monument was likewise shewn there. Strabo, on the contrary, has been at considerable pains to prove that the Pylos of Homer was not in Messenia, but in Triphylia. From Homer's description he observes, it is evident that Nestor's dominions were traversed by the Alpheus; and from his account of Telemachus's voyage, when returning to Ithaca, it is also clear that the Pylos of the Odyssey could neither be the Messenian nor the Elean city; since the son of Ulysses is made to pass Cruni, Chalcis, Phea, and the coast of Elis, which he could not have done, if he had set out from the last-mentioned place; if from the former, the navigation would have been much longer than from the description we are led to suppose, since we must reckon 400 stadia from the Messenian to the Triphylian Pylos only, besides which, we may presume the poet would in that case have named the Neda, the Acidon, and other intervening rivers and places. Again; from Nestor's account of his battle with the Epeans, he must have been separated from that people by the Alpheus, a statement which cannot be reconciled with the position of the Elean Pylos. If, on the other hand, we suppose him to allude to the Messenian city, it will appear very improbable, that Nestor should make an incursion into the country of the Epei, and return from thence with a vast quantity of cattle which he had to convey such a distance. His pursuit of the enemy as far as Buprasium and the Olenian rock, after their defeat, is equally incompatible with the supposition that he marched from Messenia. In fact, it is not easy to understand how there could have been any communication between the Epeans and the subjects of Nestor, if they had been so far removed from each other. But as all the circumstances mentioned by Homer agree satisfactorily with the situation of the Triphylian city, we are necessarily induced to regard it as the Pylos of Nestor. Such are the chief arguments advanced by Strabo in support of his opinion; and they must, we imagine, be deemed conclusive in deciding the question. At the same time it must be confessed, that there are still some obscure points in the Homeric geography relative to Nestor's dominions which require elucidation, notwithstanding the attention bestowed upon the subject by Strabo. The sites of Arene and Thryoessa in particular are very dubious; and thus the whole account of Nestor's operations against the Epeans is involved in uncertainty. We must now endeavour to identify the positions of Pylos and Coryphasium with those places which are known to us from maps and the information conveyed by travellers in modern Greece. We learn from Pausanias's history of the Messenians that Pylos was a sea-port town, and Thucydides affirms that it was the most frequented haven of that people. It was nearly closed by the island of Sphacteria, which, like the islet Rhenea with respect to Delos, stood in front of the port. According to Thucydides, it had two entrances, one on each side of the island, but of unequal breadth; the narrowest being capable of admitting only two vessels abreast. The harbour itself must have been very capacious for two such considerable fleets as those of Athens and Sparta to engage within it. These characteristics sufficiently indicate the port or bay of *Navarino* and the scene of those most interesting events of the Peloponnesian war, which are detailed in the fourth book of Thucydides; but antiquaries are not agreed as to the exact position which should be assigned to Coryphasium; D'Anville fixes it at New *Navarino*, on the south side of the harbour, but Barbié du Bocage at Old *Navarino* on the opposite or north side of the bay. Now we learn from Pausanias, that Pylos or Coryphasium was at least 100 stadia from Methone, or *Modon*, but from the best maps it appears not more than fifty stadia from the latter to New *Navarino*, while the distance to Old *Navarino*, is nearly the same as that stated by the Greek writer; which seems conclusive in favour of Barbié du Bocage. The point of land on which Old *Navarino* is situated, answers also better to the Coryphasium Promontorium of Pausanias. Sir W. Gell, in his Itinerary does not seem to have noticed any antiquities at *Navarino*, but he calls the old town Pylos. Some vestiges are laid down in Lapie's map above the coast, and nearly in the centre of the bay, on a spot named *Pila*, which probably answers to the ancient Pylos. The fort erected by the Athenians could not have been Coryphasium itself, since Thucydides represents it as a deserted place, but it must have stood on the promontory facing the open sea, a circumstance which is likewise applicable to Old *Navarino*. It is well known that the Athenians maintained this position against all the efforts of the Spartans; and by placing there a Messenian garrison, occasioned a serious annoyance to that people during the fifteen years it remained in their possession." *Cram.*

Pyra, part of mount Œta, on which the body of Hercules was burnt. *Liv.* 36, c. 30.

Pyramides. "On the west bank of the Nile, we find the city of *Djizeh*, pleasantly shaded by sycamores, date trees, and olives. To the west of this city stand the three pyramids, which, by their unequalled size and celebrity, have eclipsed all those numerous structures of the same form, which are scattered over Egypt. The height of the first, which is ascribed to Cheops, is 447 feet, that is, forty feet higher than St. Peter's at Rome, and 133 higher than St. Paul's in London. The length of the base is 720 feet. The antiquity of these erections, and the purpose for which they were formed, have furnished matter of much ingenious conjecture and dispute, in the absence of certain information. It has been supposed that they were intended for scientific purposes, such as that of establishing the proper length of the cubit, of which they contain in breadth and height a certain number of multiples. They were, at all events, constructed on scientific principles, and give evidence of a certain progress in astronomy; for their sides are accurately adapted to the four cardinal points. Whether they were applied to sepulchral uses, and intended as sepulchral monuments, had been doubted; but the doubts have been dispelled by the recent discoveries made by means of laborious excavations. The drifting sand had, in the course of ages, collected round their base to

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a considerable height, and had raised the surface of the country above the level which it had when they were constructed. The entrance to the chambers had also been, in the finishing, shut up with large stones, and built round so as to be uniform with the rest of the exterior. The largest, called the pyramid of Cheops, had been opened, and some chambers discovered in it, but not so low as the base, till Mr. Davison, British consul at Algiers, explored it in 1763, when accompanying Mr. Wortley Montague to Egypt. He discovered a room before unknown, and descended the three successive wells to a depth of 155 feet. Captain Cavighia, master of a merchant vessel, has lately pursued the principal oblique passage 200 feet farther down than any former explorer, and found it communicating with the bottom of the well. This circumstance creating a circulation of air, he proceeded twenty-eight feet farther, and found a spacious room sixty-six feet by twenty-seven, but of unequal height, under the centre of the pyramid, supposed by Mr. Salt to have been the place for containing the *theca*, or sarcophagus, though now none is found in it. The room is thirty feet above the level of the Nile. The upper chamber, 35 1-2 feet by 17 1-4, and 18 4-5 high, still contains a sarcophagus. Herodotus erred in supposing that the water of the Nile could ever surround the tomb of Cheops. In six pyramids which have been opened, the principal passage preserves the same inclination of 26° to the horizon, being directed to the polar star. M. Belzoni, after some acute observations on the appearances connected with the second pyramid, or that of Cephrenes, succeeded in opening it. The stones, which had constituted the coating, (by which the sides of most of the pyramids which now rise in steps had been formed into plain and smooth surfaces,) lay in a state of compact and ponderous rubbish, presenting a formidable obstruction; but somewhat looser in the centre of the front, showing traces of operations for exploring it, in an age posterior to the erection. On the east side of the pyramid he discovered the foundation of a large temple, connected with a portico appearing above ground, which had induced him to explore that part. Between this and the pyramid, from which it was fifty feet distant, a way was cleared through rubbish forty feet in height, and a pavement was found at the bottom, which is supposed to extend quite round the pyramid; but there was no appearance of any entrance. On the north side, though the same general appearance presented itself after the rubbish was cleared away, one of the stones, though nicely adapted to its place, was discovered to be loose; and when it was removed, a hollow passage was found, evidently forced by some former enterprising explorer, and rendered dangerous by the rubbish which fell from the roof, it was therefore abandoned. Reasoning by analogy from the entrance of the first pyramid, which is to the east of the centre on the north side, he explored in that situation, and found at a distance of thirty feet the true entrance. After incredible perseverance and labour, he found numerous passages all cut out of the solid rock, and a chamber forty-six feet three inches by sixteen feet three, and twenty-three feet six inches high, containing a sarcophagus in a corner surrounded by large blocks of granite. When opened, after great labour, this was found to contain bones, which mouldered down when touched, and from specimens afterwards examined, turned out to be the bones of an ox. Human bones were also found in the same place. An Arabic inscription, made with charcoal, was on the wall, signifying that "the place had been opened by Mohammed Ahmed, lapicide, attended by the Master Othman, and the king Alij Mohammed," supposed to be the Ottoman emperor, Mahomet I. in the beginning of the fifteenth century. It was observed, that the rock surrounding the pyramid on the north and west sides, was on a level with the upper part of the chamber. It is evidently cut away all round, and the stones taken from it were most probably applied to the erection of the pyramid. There are many places in the neighbourhood where the rock has been evidently quarried, so that there is no foundation for the opinion formerly common, and given by Herodotus, that the stones had been brought from the east side of the Nile, which is only probable as applied to the granite brought from Syene. The operations of Belzoni have thrown light on the manner in which the pyramids were constructed, as well as the purpose for which they were intended. That they were meant for sepulchres cannot admit of a doubt. Their obliquity is so adjusted as to make the north side coincide with the obliquity of the sun's rays at the summer solstice. The Egyptians connected astronomy with their religious ceremonies, and their funerals; for zodiacs are found even in their tombs. It is remarkable that no hieroglyphical inscriptions are found in or about the pyramids, as in the other tombs, a circumstance which is supposed to indicate the period of their construction to have been prior to the invention of that mode of writing, though some think that the difference may be accounted for by a difference in the usages of different places and ages. Belzoni, however, says that he found some hieroglyphics in one of the blocks forming a mausoleum to the west of the first pyramid. The first pyramid seems never to have been coated, and there is not the slightest mark of any coating. The second pyramid showed that the coating had been executed from the summit downward, as it appeared that it had not in this instance been finished to the bottom. The following are the dimensions of the second pyramid: the basis, 684 feet; the central line down the front from the apex to the basis, 568; the perpendicular, 456; coating from the top to where it ends, 140. These dimensions being considerably greater than those usually assigned even to the first or largest pyramid, are to be accounted for by those of Belzoni being taken from the base as cleared from sand and rubbish, while the measurements of the first pyramid given by others, only applied to it as measured from the level of the surrounding sand." *Malte-Brun.*

PYRÉNÆI, a mountain, or a long ridge of high mountains, which separate Gaul from Spain, and extend from the Atlantic to the Mediterranean Sea. They receive their name from Pyrene the daughter of Bebrycius, (*Vid. Pyrene,*) or from the fire (πυρ) which once raged there for several days. This fire was originally kindled by shepherds, and so intense was the heat which

it occasioned, that all the silver mines of the mountains were melted, and ran down in large rivulets. This account is justly deemed fabulous by Strabo. *Diod.* 5.—*Strab.* 3. *Mela*, 2, c. 6.—*Ital.* 3, v. 415.—*Liv.* 21, c. 60.—*Plin.* 4, c. 20.

Pytho, the ancient name of the town of Delphi, which it received ἀπο του πυθεσθαι, because the serpent which Apollo killed *rotted there*. It was also called Parnassia Nape. *Vid. Delphi.*

Q.

Quadi, an ancient nation of Germany, near the country of the Marcomanni, on the borders of the Danube, in modern Moravia. They rendered themselves celebrated by their opposition to the Romans, by whom they were often defeated, though not totally subdued. *Tacit. in Germ.* 42 and 43. *An.* 2, c. 63.

Querquetulanus, a name given to mount Cœlius at Rome, from the oaks which grew there. *Tacit. Ann.* 4, c. 65.

Quiētis Fanum, a temple without the walls of the city of Rome. Quies was the goddess of rest. Her temple was situate near the Colline gate. *Liv.* 4, c. 4.—*August. de Civ. D.* 4, c. 16.

Quintia Prata, a place on the borders of the Tiber near Rome, which had been cultivated by the great Cincinnatus. *Liv.* 3, c. 26.

Quirinālis, I. a hill at Rome, originally called *Agonius*, and afterwards *Collinus*. The name of Quirinalis is obtained from the inhabitants of Cures, who settled there under their king Tatius. It was also called *Cabalinus*, from two marble statues of a horse, one of which was the work of Phidias and the other of Praxiteles. *Liv.* 1, c. 44.—*Ovid. Fast.* 375. *Met.* 14, v. 845. ——II. One of the gates of Rome near mount Quirinalis.

R.

Ravenna, an important city of Cisalpine Gaul, on the Utis, not far from the place at which that river discharged itself into the Hadriaticum Mare. "Strabo informs us, that Ravenna was situated in the midst of marshes, and built entirely on wooden piles. A communication was established between the different parts of the town by means of bridges and boats. But the noxious air arising from the stagnant waters was so purified by the tide, that Ravenna was considered by the Romans as a very healthy place, in proof of which they sent gladiators there to be trained and exercised. We are not informed at what period Ravenna received a Roman colony, but it is not improbable, from a passage in Cicero, that this event took place under the consulship of Cn. Pompeius Strabo. Ravenna became the great naval station of the Romans on the Adriatic in the latter times of the republic, a measure which seems to have originated with Pompey the Great. It was from this place that Cæsar set forward on that march which brought him to the Rubicon, and involved his country and the world in civil war. The old port of Ravenna was situated at the mouth of the river Bedesis, *il Ronco*. But Augustus caused a new one to be constructed at the entrance of the little river Candianus into the sea, and about three miles from Ravenna. He established a communication between this harbour and a branch of the *Po*, by means of a canal which was called Fossa Augusti; and he also made a causeway to connect the port and city, which obtained the name of Via Cæsaris. As the new harbour from thenceforth became the usual station for the fleet, it received the distinguishing appellation of Portus Classis, a name which still subsists in that of a well-known monastery near the modern town of Ravenna. Ravenna continued to flourish as a naval station long after the reign of Augustus; and after the fall of the western empire, it became the seat of a separate government, known by the name of the exarchate of Ravenna." *Cram.* With this dignity Ravenna played a conspicuous part in the ages of the Lombard rule, when the fate of Italy, as yet undecided, seemed to wait the issue of the contest between the barbarian power in the north, the papal pretensions in the south, and the claims of the imperial master of the east. It was founded by a colony of Thessalians, or, according to others, of Sabines. It is now fallen from its former grandeur, and is a wretched town situate at the distance of about four miles from the sea, and surrounded with swamps and marshes. *Strab.* 5.—*Suet. in Aug.* 49.—*Plin.* 36, c. 12.—*Mela*, 2, c. 4.—*Martial.* 3, ep. 93, v. 8, &c.

Rauraci, a people of Gaul, whose chief town is now *Augst* on the Rhine. *Cæs. G.* 1, c. 5.

Reāte, a town of the Sabines, between the rivers Velinus and Telonius, just above their confluence. Having scarcely undergone any change, it "holds a distinguished place among the Sabine towns, and in the antiquity of its origin is equalled by few of the cities of Italy, since, at the most remote period to which the records of that country extend, it is reported to have been the first seat of the Umbri, who have, it appears to us, the best claim to be considered as the Aborigines of Italy. It was here likewise that the Arcadian Pelasgi probably fixed their abode, and by intermixing with the earlier natives, gave rise to those numerous tribes, known to the Greeks by the name of Opici, and subsequently to the Romans under the various appellations of Latins, Oscans, and Campanians; these subsequently drove the Siculi from the plains, and occupied in their stead the shores of the Tyrrhenian Sea. If we may credit Silius Italicus, Reate derived its name from Rhea, the Latin Cybele. From Cicero we learn that it was only a *præfectura* in his time: from Suetonius we collect that it was a municipal town. Reate was particularly celebrated for its excellent breed of mules, and still more so for that of its asses, which sometimes fetched the enormous price of 60,000 sestertii, about 484*l.* of our money. The valley of the Velinus, in which this city was situated, was so delightful as to merit the appellation of Tempe; and from their dewy freshness, its meadows obtained the name of Rosei Campi. It was however subject to inundations from the Velinus, *Velino*, which river forms some small lakes before it joins the *Nar* above *Terni*: the chief of these was called the Lacus Velinus, now *Lago di Piè di Lugo*. The drainage of the stagnant waters produced by the occasional overflow of these lakes, and of

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the river, was first attempted by Curius Dentatus, the conqueror of the Sabines: he caused a channel to be made for the Velinus, through which the waters of that river were carried into the Nar, over a precipice of several hundred feet. This is the celebrated fall of *Terni*, known in Italy by the name of *Caduta delle Marmore*." *Cram.*

Redones, a nation among the Armorici, now the people of *Rennes* and *St. Maloes*, in Britany. *Cæs. B. G.* 2, c. 41.

Regillæ, or Regillum, a town in the country of the Sabines in Italy, about 20 miles from Rome, celebrated for a battle which was fought there, A. U. C. 258, between 24,000 Romans, and 40,000 Etrurians, who were headed by the Tarquins. The Romans obtained the victory, and scarce 10,000 of the enemy escaped from the field of battle. Castor and Pollux, according to some accounts, were seen mounted on white horses, and fighting at the head of the Roman army. *Liv.* 2, 16.—*Dionys. Hal.* 2.—*Plut. in Cor.*—*Val. Max.* 1.—*Flor.* 1.—*Suet. Tib.* 1.

Regillus, a small lake of Latium, whose waters fall into the Anio at the east of Rome. The dictator Posthumius defeated the Latin army near it. *Liv.* 2. c. 19.

Regium Lepidum, a town of Modena, now *Regio*, at the south of the *Po*. *Plin.* 3, c. 15.—*Cic.* 12, *fam.* 5, l. 13, ep. 7.

Rem, a nation of Gaul, whose principal town, Duricortorium, is now *Rheims*, in the north of *Champagne*. *Plin.* 4, c. 17.—*Cæs. B. G.* 2, c. 5.

Resæna, a town of Mesopotamia, famous for the defeat of Sapor by Gordian. The name of Theodosiopolis was afterwards conferred upon Resæna, either in honour of that emperor, or as a mark of his favour; but the original name, derived in the language of the people from the nature of the surrounding district, watered by numberless springs, has been retained in the present appellation of *Ros-Ain*. It stood on the Chaboras, between the mountain regions of Mygdonia and Osroene.

Rha, the greatest river of Europe, but little known to the ancients, whose acquaintance with the country through which it flowed was founded on the erroneous opinion of a few geographers, and not by intercourse with the inhabitants. Of the knowledge which the ancients actually possessed, some notion may be collected from D'Anville, who also presents an etymology of the ancient name. "It is after Ptolemy alone that we can mention the *Rha*, great as it is. Antiquity may be supposed to have been very little informed of these countries, when we see Strabo, and Pliny who is still later, taking the Caspian Sea for a gulf formed by the Northern Ocean: but it must be admitted that Herodotus, in a remoter age, had a more correct idea of it. As to the name of Rha, it appears to be an appellative term, having affinity with Rhea, or Reka; which, in the Sarmatian or Sclavonian language, signifies a river: and from the Russian denomination of Velika Reka, or the Great River, appears to be formed the name of *Volga*. In the Byzantine and other writers of the middle age, this is called *Atel*, or *Etel*; a term, in many northern languages, signifying the quality great or illustrious. The approximation of the Tanais to this river, before it changes its course to the Palus, is the occasion of the erroneous opinion of some authors that it is only an emanation of the Rha taking a different route." The actual course of the river, and the signification of its modern name are thus given by Malte-Brun. "The *Wolga*, or the largest river in Europe, flows through that country into the Caspian Sea. A rivulet rises in the forests of the Waldaic chain, in the neighbourhood of *Wolchino-Werchovia*, crosses the lakes *Oselok*, *Piana*, and *Wolga*, receives the waters of the lake *Seliger*, and becomes navigable near *Rjev-Wolodomirow*, at which place its breadth is not less than 95 feet. It then flows eastward to *Kasan*, where it is enlarged by the *Kama*, a very great river, turns to the south, and makes apparently for the sea of *Azof*; but unfortunately for the commerce of the Russians, its course is determined by the position of the Wolgaic hills, and it discharges itself into the Caspian Sea. Before it receives the *Kama*, its breadth is upwards of 600 feet, and it is more than 1200 after its junction with that river. It encompasses many islands in the vicinity of *Astrakan*, and its width there is about 14 English miles. The depth of its current varies from seven to eighteen feet. Its water, though not good, is drinkable, and it abounds with several varieties of the sturgeon and different kinds of fish. The course of the *Wolga* is regular and calm, but the river has made a passage for itself near *Nischnei-Novgorod*, and by the sinking of the ground thus occasioned, several large buildings in the town have been overturned. The *Wolga* is speedily swollen by excessive rains and by the melting of snow, so that the streams are diverted into the channels of the feeders, and the flux of their waters is thus impeded. The river, during part of the winter, is covered with ice, but there are always many apertures in the south, from which currents of air escape; hence they are termed the *lungs* of the Wolga. The *polumna* often change their position, and travellers are thus exposed to imminent danger. The *Wolga* encloses the central ridge of *Russia*, and receives the streams of the *Oka*, the principal river in that fertile region; it communicates in the upper parts of its course by the canal of *Wyschnei-Wolotchok* with the lakes *Ladoga* and *Newa*; lastly, the *Kama* conveys to it all the waters of eastern Russia. The word Wolga, says M. Georgi, signifies *great* in the Sarmatian, it might have been as well had the writer explained what is meant by the *Sarmatian* language. If the old Slavonic, or rather the Proto-Slavonic, which was spoken by the vassal tribes of the ancient Scythians, be understood by that incorrect term, we think the etymology not unlikely, although its accuracy cannot now be ascertained. The Finnic tongues furnish us with a more easy explanation; *Volgi* signifies a valley, now the bed of the *Wolga* extends in the great valley of *Russia*. The Tartars called the Wolga the *Ethele* or *Itel*, which, according to some philologists, means liberal or profuse; according to others, merely the river. The last name is still retained by the Tartars under the form of *Ichtil-gad*. The most ancient designation is that of the *Rha* or *Rhas*, which has been thought a corruption of the Araxes, a river in Armenia, although the two words are radically different in the Armenian language.

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The Mordvates, a Finnic tribe, still term it the *Rhaos*, a name which in their dialect was probably expressive of rain water. All the etymologies are involved in the darkness of a remote antiquity."

RHACÔTIS, an ancient name of Alexandria in Egypt. *Strab.*—*Paus.* 5, c. 21.

RHÆTI, or RÆTI, an ancient and warlike nation of Etruria. They were driven from their native country by the Gauls, and went to settle on the other side of the Alps. *Vid. Rhætia. Plin.* 3, c. 10.—*Justin.* 20, c. 5.

RHÆTIA, a country of ancient Europe, and province of the Roman empire. It was bounded by the country of the Helvetii on the west, by Vindelicia on the north, by Noricum on the east, and on the south and south-east by Cisalpine Gaul. On no side were the limits of this province marked by any natural line of separation, except that a small portion of the northern boundary was indicated by the course of the Œnus. Within those limits are now comprehended, the *Tyrol*, the league of the *Grisons*, and the parts of *Switzerland* south-east of the *Simplon*, *St. Gothard*, &c. among which mountains the ancient Rhæti were scattered. "The sources and the course of the Rhine to its entrance into the lake to which the city of Constance communicates its name, the course of the *Œnus*, or the *Inn*, from its source to the point where it bounded Noricum, belonged to Rhætia; as did also the declivity of the Alps which regards the south, where *Ticinus* or the *Tesin*, *Addua* or the *Adda*, *Athesis* or the *Adige*, begin their courses. The *Rhætia* were a colony of the *Tusci*, or Tuscans, a civilized nation, established in this country when the Gauls came to invade Italy. This colony, becoming savage, and infesting Cisalpine Gaul, were subjugated under the reign of Augustus by Drusus. And because the *Vindelici* armed in favour of their neighbours, Tiberius sent a force that reduced them also to obedience. This double conquest formed a province called *Rhætia*, comprehending Vindelicia, without obliterating altogether the distinction. But in the multiplication that Diocletian, and some emperors after him made of the provinces, Rhætia was divided into two, under the distinction of the first and second: a circumstance that caused Rhætia Proper and Vindelicia to reassume their primitive distinctions. The *Lepontii* inhabited the high Alps, whence flow the Rhine, the Rhone, and the Tesin; and the name of Leventina, which distinguishes among many valleys that through which the *Tesin* runs, is formed of the name of this nation, who on the other side extended in the Pennine valley, where they possessed *Oscela*, now *Domo d'Ussula*." *D'Anville.* Besides the sources of the numerous rivers that rose in Rhætia, that province was distinguished geographically by its mountainous character, the Rhætian Alps forming no small portion, or rather, with the adjacent valleys, constituting the whole; and by the Alpine lakes, which in modern times are remarked and visited for their beauty. The country was occupied by numberless barbarous tribes, till reduced, and in some degree civilized, by the Romans. Among these the Lepontii, the Sarunetes, the Brigantii, the Vennones, and the Tridentini, may be specially noticed

RHAMNUS, a town of Attica, famous for a temple of Amphiaraus, and a statue of the goddess Nemesis, who was from thence called *Rhamnusia*. This statue was made by Phidias, out of a block of Parian marble which the Persians intended as a pillar to be erected to commemorate their expected victory over Greece. *Paus.* 1.—*Plin.* 36.

RHARUS, or RHARIUM, a plain of Attica, where corn was first sown by Triptolemus. It received its name from the sower's father who was called Rharus. *Paus.* 1, c. 14 and 38.

RHEGIUM, now *Rhaggio*, a town of Italy, in the country of the Brutii, opposite Messana in Sicily, where a colony of Messenians under Alcidamidas settled, B. C. 723. It was originally called *Rhegium*, and afterwards *Rhegium Julium*, to distinguish it from *Rhegium Lepidi*, a town of Cisalpine Gaul. Some suppose that it received its name from the Greek word ῥήγνυμι *to break*, because it is situate on the straits of Charybdis, which were formed when the island of Sicily, as it were, was broken and separated from the continent of Italy. This town has always been subject to great earthquakes, by which it has often been destroyed. The neighbourhood is remarkable for its great fertility, and for its delightful views. *Sil.* 13, v. 94.—*Cic. pro Arch.* 3.—*Ovid. Met.* 14, v. 5 and 48.—*Justin.* 4, c. 1.—*Mela*, 2, c. 4.—*Strab.* 6.

RHEMI. *Vid. Remi.*

RHENE, a small island of the Ægean, about 200 yards from Delos, 18 miles in circumference. The inhabitants of Delos always buried their dead there and their women also retired there during their labour, as their own island was consecrated to Apollo, where Latona had brought forth, and where no dead bodies were to be inhumed. Strabo says that it was uninhabited, though it was once as populous and flourishing as the rest of the Cyclades. Polycrates conquered it, and consecrated it to Apollo, after he had tied it to Delos by means of a long chain. Rhene was sometimes called the Small Delos, and the island of Delos the Great Delos. *Thucyd.* 3.—*Strab.* 10.—*Mela*, 2, c. 7.

RHENI, a people on the borders of the Rhine.

RHENUS, I. one of the largest rivers in Europe. It formed for a long time the limit of the Roman dominion, separating the Gallic provinces from Germany, till Cæsar carried the arms of the republic beyond that ancient and formidable barrier which opened the passage for the Roman eagles to the distant *Elbe*. "It rises in the south-west part of the canton of the *Grisons*, a country in which all the streams are denominated *Currents* or *Rheinen*, a word that appears to be of Celtic or ancient Germanic origin. It is thus difficult and vain to determine whether the *Fore Rhine* (*Vorder-Rhein*) is formed by several springs on the sides of mount *Nizenadun* near the base of mount *Crispalt*, a branch of *Saint Gothard*, or the *Hind Rhine* (*Hinter-Rhein*) issuing majestically below a vault of ice, attached to the great glacier of *Rheinwald*, ought to be considered the principal branch. But at all events the central *Rhein* is only an insignificant branch, of which the distinctive name is the *Froda*; although the inhabitants of the neighbouring village of *Medel* called it by the generic term *Rhein*. Descending from these snowy

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heights, which are more than 6000 feet above the ocean, the Rhine leaves the country of the *Grisons*, and throws itself into the lake of *Boden* or *Constance*, at the level of 1250 feet. M. Hoffman, a distinguished German geographer, supposes that the course of the Rhine was once very different; that as soon as it passed the territory of the Grisons it flowed down the mountains of *Sargans*, entered the lake of *Wallenstadt*, from thence into that of *Zurich*, and, following the present channel of the *Limath*, united with the *Aar* opposite the small town of *Rein*. That hypothesis, founded on some local observations, is indeed worthy of attention, but it requires to be corroborated by additional facts before it can be admitted. Following its present course, the Rhine after leaving the lakes of *Constance*, and *Zell*, arrives at a lower branch of the Alps, a little below *Schaffhousen*; it crosses them, and forms the celebrated fall near *Lauffen*, which has been often admired, although its elevation is little more than fifty feet, an elevation inferior to that of the secondary falls in Scandinavia. After its fall at *Lauffen*, it is about 1173 feet above the level of the sea, but when it reaches *Basle* it is not more than 765. That part of its course, which is very rapid, is broken by a fall near *Laufenburg*, and the dangerous eddy of *Rheinfelden*. The Rhine unites there with the Aar, a river almost equal to it in size, and one which, after being enlarged by the streams and lakes of Switzerland, brings a greater body of water to the Rhine than that which it receives from the lake of *Constance*. After it passes *Basle*, the *Rhine* turns to the north, and waters the rich and beautiful valley, in which are situated *Alsace*, part of the territory of *Baden*, the ancient Palatinate, and *Mayence*. Its course onwards to *Kehl* is very impetuous; but flowing afterwards in a broad channel, studded with agreeable and well-wooded islands, it assumes a very different character, its banks have been in several places gradually undermined, and its waters are covered with boats. The breadth of the river at *Mayence* is about 700 yards; as it proceeds in its course, it waters a romantic, though fertile country; and a line of hills, covered with vineyards, extends at no great distance from its banks. It receives in that part of its course the *Neckar*, which conveys to it the waters of Lower *Swabia*, and the *Maine*, which in its numerous windings collects the streams of the ancient Franconia. The Rhine is confined by mountains from *Bingen* to the country above *Coblentz*; small islands and headlands are formed by the rocks, and, according to a supposition, which is by no means confirmed, its course was in ancient times broken by a cataract between these two towns. In its picturesque passage through that high country, at the base of many old castles, suspended on rugged rocks, the Rhine receives among other feeders, the *Lahn*, that is concealed under mountains, and the *Moselle*, which, free from shallows, marshes, and every incumbrance, resembles in the mazes of its meandering course, a canal fashioned by the hand of man, and conducted through vineyards and fertile meadows. The confluence of these two rivers may be considered the boundary of the romantic course of the Rhine. It then flows in an open and plain country, and receives, among other feeders, the *Ruhr* and the *Lippe*. Having reached *Holland*, its three artificial branches, the *Waal*, the *Leck*, and the *Yssel*, form the great delta in which are situated the wealthiest towns in that industrious country. But its waters are divided into numerous canals, its ancient channel is left dry, and a small brook, all that remains of the majestic river, passes into the sea. According to every principle of physical geography, the *Leck* and the *Yssel*, if not the *Waal*, must be considered the present mouths of the Rhine. The *Meuse* has obtained at *Rotterdam* and *Dordrecht* a distinction which it does not deserve." *Malte-Brun.*——II. A small river of Cisalpine Gaul, flowing from the Appenines northwards towards the *Po*. This river is celebrated "in history for the meeting of the second triumvirate, which took place U. C. 709, in an island formed by its stream. The spot which witnessed this famous meeting is probably that which is now known by the name of *Crocetta del Trebbo*, where there is an island in the Rheno about half a mile long, and one third broad, and about two miles to the west of *Bologna*." *Cram.*

Rhinocolūra, a town on the borders of Palestine and Egypt, now *El-Arish*. *Liv.* 45, c. 11.

Rhion *Vid. Rhium.*

Rhiphæi, large mountains at the north of Scythia, where, as some suppose, the Gorgons had fixed their residence. The name of *Riphæan* was applied to any cold mountain in a northern country, and indeed these mountains seem to have existed only in the imagination of the poets, though some make the Tanais rise there. *Plin.* 4, c. 12.—*Lucan.* 3, v. 272, l. 3, v. 282, l. 4, v. 418.—*Virg. G.* 1, v. 240, l. 4, v. 518.

Rhium, a promontory of Achaia, opposite to Antirrhium in Ætolia, at the mouth of the Corinthian gulf, called also the *Dardanelles* of *Lepanto*. The strait between Naupactum and Patræ bore also the same name. The tomb of Hesiod was at the top of the promontory. *Liv.* 27, c. 30, l. 38, c. 7.—*Plin.* 4, c. 2.—*Paus.* 7, c. 22.

Rhŏda, now *Roses*, a sea-port town of Spain. *Liv.* 34, c. 8.

Rhodănus, one of the principal rivers of Gaul. It rises in the Lepontine Alps, and flows through the Vallis Pennina, till it enters the Lemanus Lacus at the eastern extremity of that sheet of water. In this part of its course it receives the tribute of no considerable stream. Issuing again from the lake, it resumes its course south-east, till it receives the *Arar*, from the mouth of which, precipitating itself almost directly south, it terminated its course in several mouths, by which it discharged itself into the Sinus Gallicus. This river belonged for the greater part of its course to the province of Narbonensis. Towards its mouth it received the waters of the Durentia, which flowed into it from the east. It is one of the most rapid rivers of Europe, now known by the name of the *Rhone*. *Mela*, 2, c. 5, l. 3, c. 3.—*Ovid. Met.* 2, v. 258.—*Sil.* 3, v. 477.—*Marcell.* 15, &c.—*Cæsar. Bell.* G. 1, c. 1.

Rhŏdŏpe, a high mountain of Thrace, extending as far as the Euxine Sea, all across the country nearly in an eastern direction. "The summits of Rhodope and Scomius belong to the same great central chain. The Rhodope also

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of Herodotus is evidently the Scomius of Thucydides, since he asserts, that the Thracian river Escius, now *Iskr*, rises in the former mountain, while Thucydides makes it flow from the latter." *Cram.—Ovid. Met.* 6, v. 87, &c.—*Virg. Ecl.* 8, *G.* 3, v. 351.—*Mela*, 2, c. 2.—*Strab.* 7.—*Ital.* 2, v. 73.—*Senec. in Herc. Oet.*

RHODUS, a celebrated island in the Carpathian Sea, 120 miles in circumference, at the south of Caria, from which it is distant about 20 miles. "The isle of Rhodes has a well-earned celebrity: the Rhodians signalized themselves particularly in the marine; and the services rendered by them to the Romans, in the war against the last king of Syria, procured them extensive possessions on the continent. *Lindus*, *Camirus*, and *Ialysus*, had preceded in this isle the foundation of a city named *Rhodus*, which remounts no higher than the Peloponnesian war, or about four hundred years before the Christian era. It was in vain that Demetrius, surnamed Poliorcetes, or the Taker of Cities, held it besieged for a year. Having successfully resisted Mohammed II. it yielded at length to the efforts of Soliman II. in 1522." *D'Anville.* The island of Rhodes has been known by the several names of *Ophiusa*, *Stadia*, *Telchinis*, *Corymbia*, *Trinacria*, *Æthrea*, *Asteria*, *Poessa*, *Alabyria*, *Olossa*, *Marcia*, and *Pelagia*. It received the name of Rhodes, either on account of Rhode, a beautiful nymph who dwelt there, and who was one of the favourites of Apollo, or because *roses*, (ῥόδον), grew in great abundance all over the island. *Strab.* 14.—*Homer. Il.* 2.—*Mela*, 2, c. 7.—*Diod.* 5.—*Plin.* 2, c. 62 and 87, l. 5, c. 31.—*Flor.* 2, c. 7.—*Pindar. Olymp.* 7.—*Lucan.* 8, v. 248.—*Cic. pro Man. leg. in Brut.* 13.—*Liv.* 27, c. 30, l. 31, c. 2.

RHŒTEUM, or RHŒTUS, a promontory of Troas, on the Hellespont, on which the body of Ajax was buried. *Ovid. Met.* 11, v. 197, 4. *Fast.* v. 279.—*Virg. Æn.* 6, v. 505, l. 12, v. 456.

RHOSUS, a town of Syria, on the gulf of Issus, celebrated for its earthern ware. *Cic.* 6, *Att.* 1.

RHOXALĀNI, a people at the north of the Palus Mæotis. *Tacit. Hist.* 1, c. 79.

RHUTĒNI, and RUTHĒNI, a people of Gaul.

RHYNDĀCUS, a large river of Mysia, in Asia Minor, separating Mysia from Bithynia, and emptying into the Euxine considerably east of the mouth of the Granicus, for which, according to D'Anville, it is often mistaken. *Plin.* 5, c. 32.

RIGODŪLUM, a village of Germany, now *Rigol*, near *Cologne*. *Tacit. H.* 4, c. 71.

RODUMNA, now *Roanne*, a town of the Ædui, on the *Loire*.

ROMA, the ancient capital of Italy. "In treating of the topography of ancient Rome, it is usual with antiquaries to consider that city at three distinct periods of its existence; under Romulus, Servius Tullius, and Aurelian, as comprehending every addition or change which is known to have taken place in its extent and the circuit of its walls. The extent of Rome under the first of these periods cannot now be ascertained, though we may meet with topographers who define its limits with as much confidence and precision as those of any modern capital in Europe. We must perhaps rest satisfied with knowing generally, that the city of Romulus is said to have occupied at first only the Palatine hill. That its figure was square is affirmed by Festus, who quotes a verse of Ennius to that effect. If we may believe Tacitus, the Capitol was taken in by Tatius. According to Dionysius, the Cœlian and Quirinal hills were added at the same time. Pliny tells us, that the city had at this time three, or at most four gates. According to Nardini these were Porta Romanula, Porta Mugonia, so called from the lowing of cattle, and Porta Trigonia. The former of these faced the Capitol and Forum; the second led to the Esquiline hill; the third looked towards the Aventine. The Capitol had also two gates; Porta Carmentalis, near the foot of the Tarpeian rock towards the Tiber, and Porta Janualis, which afterwards was converted into a temple of Janus. From the time of Romulus to the reign of Servius Tullius, Rome received all the aggrandizement which the nature of its situation and the increase of its population seemed to render desirable. Under the latter king the seven hills were included, and even the Janiculum on the right bank of the Tiber. Such was the extent of Rome under Servius, and this was preserved with but little alteration till the time of Aurelian. Antiquaries are not precisely agreed as to the increase made in the circuit of the walls of Rome by Aurelian. If we are to believe Vopiscus, it must have been very considerable, as he estimates the new circumference at fifty miles. We know too that the circuit of the walls by actual measurement, in the time of Honorius, was computed at twenty-one miles. But even this account is supposed to be exaggerated. Rome under Servius had been divided into four regions, as we learn from Varro, who has also specified their names. They were the Suburana, Esquilina, Collina, and Palatina. The Suburana comprised chiefly the Cœlian mount; the Collina, both the Quirinal and Viminal; the situation of the other two evidently coincided with that of the hills from which they derived their names. This division is thought to have been in use until the reign of Augustus, when a new arrangement was rendered necessary by the vast increase of the city during so long an interval. He now divided Rome into fourteen regions, and those were again subdivided into vici, which may be considered as parishes; of these Suetonius says there were above a thousand. In the time of Vespasian the number of the regions remained the same, but they were further divided into compita, or wards, which amounted, according to Pliny, to 265. There is every reason for believing that the same division prevailed till the decline of the Roman empire, and the fall of Rome itself, without any variation as to the limits of the regions themselves, whatever change may have taken place in the buildings they contained, or in the names and arrangement of parishes, streets, &c. PORTA CAPENA. This region, of whose limits little else is known, except the fact that it was entirely without the walls of Servius, took its name from the Porta Capena, the most celebrated of the gates of Rome. The origin of the name is unknown, as it cannot be supposed to have any reference to the Etruscan town so called, since it was situated in a very opposite direction. The position of this gate has been

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fixed by modern discoveries posterior to Nardini, close to the church of *S. Nereo* and the *Villa Mattei*. Cœlimontana. The second region, as the name by which it was distinguished sufficiently implies, was almost wholly situated on the Cœlian hill, and consequently was included within the walls of Servius. It is chiefly to be noticed as containing the Suburra, one of the most populous and busy parts of ancient Rome. Varro gives various etymologies of that name, but I confess that they all appear equally unsatisfactory, and, with many other appellations belonging to Rome, I would refer it to an early state of things in that city with which we are wholly unacquainted. The origin of the name of Cœlius Mons is not much better determined, though it seems agreed that it was so called from Cœlius Vibenna, an Etruscan chief, who once resided there. If the Suburra was one of the most frequented parts of Rome, it was also the most profligate. Isis et Serapis. The third region comprised nearly all the space which lies between the Cœlian and Esquiline hills, and also a considerable portion of the latter, especially on that side which faces the south. It derived its name from a temple dedicated to Isis and Serapis; probably the same which Augustus is said to have consecrated with Marc Antony. It is also sometimes designated by the appellation of Moneta. Templum Pacis. The fourth region, which derived its name from the temple of Peace, built by Vespasian after the overthrow of Jerusalem, seems to have been contiguous to the third, and to have occupied in breadth nearly all the space which lies between the Palatine on one side, and the south-western extremity of the Esquiline on the other. In length it reached from the vicinity of the Colosseum to the beginning of the Forum, and the southern angle of the Quirinal. Esquilina. Though the fifth region took its name from the Esquiline, it occupied, in fact, but a small part of that hill; it however comprised nearly the whole of the Viminal, and extended beyond the rampart of Servius to the Castrum Prætorium and the wall of Aurelian. We are informed by Varro that the Esquiline derived its name from the Latin word *excultus*; in proof of which he mentions that Servius had planted on its summit several sacred groves, such as the Lucus Querquetulanus, Fagutalis, and Esquilinus. It was the most extensive of all the seven hills, and was divided into principal heights, which were called Cispius and Oppius. Alta Semita. The sixth region was contiguous to the fifth; it occupied the whole of the Quirinal, a great portion of the Pincian, and part of the ground which lies at the base of these two hills. Via Lata. The seventh region was contiguous to the sixth, and extended from the base of the Pincian hill round that of the Quirinal, to the angle which that hill forms with the Capitol. Forum Romanum. The eighth region, which was in the centre of Rome, comprised the Forum and Capitol, and consequently the most celebrated and conspicuous buildings of that city. Circus Flaminius. The ninth region seems to have stood almost entirely without the walls of Servius, being confined principally by the Tiber on the west and north, the Capital on the south, and the Pincian hill on the east. It was by much the most extensive of the fourteen regions, being upwards of 30,000 feet in circuit. It comprised the celebrated Campus Martius, which in the reign of Augustus already contained several splendid edifices. Palatium. The tenth region, as its name sufficiently indicates, occupied the Palatine hill, and consequently was the most ancient part of the city. Although of little extent, it was remarkable as the favourite residence of the Cæsars, from the time of Augustus to the decline of the empire. It contained also several spots, venerable from their antiquity, and to which the Romans attached a feeling of superstition, from being connected with the earliest traditions of their infant city. Among these were the Lupercal, a cave supposed to have been consecrated to Pan by Evander. Circus Maximus. The eleventh region was situated, together with the Circus from which it derived its name, in the valley between the Aventine and Palatine hills, the proper name of which was Martia or Murtia. Piscina Publica. The twelfth region was a continuation of the last, between the Palatine and Aventine, as far as the baths of Caracalla inclusively. The Piscina Publica, which gave its name to this section of ancient Rome, consisted of several basins filled with water, to which people resorted for the purpose of learning to swim.

In Thermas fugio: sonas ad aurem.
Piscinam peto: non licet natare.
Mart. III. Ep. 44.

It appears from Livy that public business was sometimes carried on in this part of the city. Aventinus. This region included not only the Aventine, but also the space which lies between that hill and the Tiber. Transtyberina. The fourteenth and last region of ancient Rome, as its name signified, was situated on the right bank of the Tiber; and contained, besides the space enclosed within the walls of Aurelian, the Janiculum, the Mons and Campus Vaticanus, and all the ground occupied by the modern city as far as the castle of *S. Angelo*. This part of Rome was at first peopled by the inhabitants of certain Latin cities, removed thither by Ancus Martius. Subsequently we find it assigned as a place of security as well as punishment to the turbulent Volsci of Velitræ. Though it seems to have been chiefly frequented by the poorer classes, we hear of some distinguished characters in the Roman history as having gardens and pleasure-grounds within its precincts. We shall now conclude this description of ancient Rome, with the summary catalogue of its different buildings, monuments, and principal curiosities, as contained in the notice of Publius Victor. Senatula urbis quatuor. Bibliothecæ Publicæ xxviii. Obelisci Magni vi. Obelisci Parvi xlii. Pontes viii. Campi viii. Fora xviii. Basilicæ xi. Thermæ xii. Jani xxxvi. Aquæ xx. Viæ xxix. Capitolia ii. Amphitheatra iii. Colossi ii. Columnæ Coclides ii. Macella ii. Theatra iii. Ludi v. Naumachiæ v. Nymphæa xi. Equi æenei inaurati xxiv. Equi eburnei xciv. Tabulæ et signa sine numero. Arcus marmorei xxxvi. Portæ xxxvii. Vici ccccxxiiii. Ædes ccccxxiiii. Viqomagistri dclxxii. Curatores xxiiii. Insulæ xlviiidcii. Domus mdccclxxx. Balnea dccclvi. Lacus mcccli. Pristrina ccliii.

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Lupanaria XLV. Latrinæ publicæ XLIII. Cohortes Prætoriæ X. Urbanæ IV. Vigilum VII. Excubitoria XIII. Vexilla communia II. Castra equitum II." *Cram.* Romulus is universally supposed to have laid the foundations of this celebrated city, on the 20th of April, according to Varro, in the year 3961 of the Julian period, 3251 years after the creation of the world, 753 before the birth of Christ, and 431 years after the Trojan war, and in the 4th year of the fifth Olympiad. In its original state Rome was but a small castle on the summit of mount Palatine; and the founder, to give his followers the appearance of a nation, or a barbarian horde, was obliged to erect a standard as a common asylum for every criminal, debtor, or murderer, who fled from their native country to avoid the punishment which attended them. After many successful wars against the neighbouring states, the views of Romulus were directed to regulate a nation naturally fierce, warlike, and uncivilized. The people were divided into classes, the interests of the whole were linked in a common chain, and the labours of the subject, as well as those of his patron, tended to the same end, the aggrandizement of the state. Under the successors of Romulus, the power of Rome was increased, and the boundaries of her dominions extended. During 244 years the Romans were governed by kings, but the tyranny, the oppression, and the violence of the last of these monarchs and of his family, became so atrocious, that a revolution was effected in the state, and the democratical government was established. The monarchical government existed under seven princes, who began to reign in the following order: Romulus, B. C. 753; and after one year's interregnum, Numa, 715; Tullus Hostilius, 672; Ancus Martius, 640; Tarquin Priscus, 616; Servius Tullius, 578; and Tarquin the Proud, 534; expelled 25 years after, B. C. 509; and this regal administration has been properly denominated the infancy of the Roman empire. After the expulsion of the Tarquins from the throne, the Romans became more sensible of their consequence; with their liberty they acquired a spirit of faction, and they became so jealous of their independence, that the first of their consuls, who had been the most zealous and animated in the assertion of their freedom, was banished from the city because he bore the name, and was of the family of the tyrants. They knew more effectually their power when they had fought with success against Porsenna, the king of Etruria, and some of the neighbouring states, who supported the claim of the tyrant, and attempted to replace him on his throne by the force of arms. Though the Romans could once boast that every individual in their armies could discharge with fidelity and honour the superior offices of magistrate and consul, there are to be found in their annals many years marked by overthrows, or disgraced by the ill conduct, the oppression, and the wantonness of their generals. (*Vid. Consul.*) To the fame which their conquest and daily successes had gained abroad, the Romans were not a little indebted for their gradual rise to superiority; and to this may be added the policy of the census, which every fifth year told them their actual strength, and how many citizens were able to bear arms. When Rome had flourished under the consular government for about 180 years, and had beheld with pleasure the conquests of her citizens over the neighbouring states and cities, which, according to a Roman historian, she was ashamed to recollect in the summit of her power, an irruption of the barbarians of Gaul rendered her very existence precarious, and her name was nearly extinguished. The valour of an injured individual, (*Vid. Camillus*) saved it from destruction, yet not before its buildings and temples were reduced to ashes. This celebrated event, which gave the appellation of another founder of Rome to Camillus, has been looked upon as a glorious era to the Romans. No sooner were they freed from the fears of their barbarian invaders, than they turned their arms against those states which refused to acknowledge their superiority or yield their independence. Their wars with Pyrrhus and the Tarentines displayed their character in a different view; if they before had fought for freedom and independence, they now drew their sword for glory; and here we may see them conquered in the field, and yet refusing to grant that peace for which their conqueror himself had sued. The advantages they gained from their battles with Pyrrhus were many. The Roman name became known in Greece, Sicily, and Africa, and in losing or gaining a victory, the Romans were enabled to examine the manœuvres, observe the discipline, and contemplate the order and the encampments of those soldiers whose friends and ancestors had accompanied Alexander the Great in the conquest of Asia. Italy became subjected to the Romans at the end of the war with the Tarentines, and that period of time has been called the second age, of the adolescence of the Roman empire. After this memorable era they tried their strength not only with distant nations, but also upon a new element; and in the long wars which they waged against Carthage, they acquired territory and obtained the sovereignty of the sea; and though Annibal for sixteen years kept them in continual alarms, hovered round their gates and destroyed their armies almost before their walls, yet they were doomed to conquer, (*Vid. Punicum Bellum*) and soon to add the kingdom of Macedonia, (*Vid. Macedonicum Bellum*) and the provinces of Asia, (*Vid. Mithridaticum Bellum*) to their empire. But while we consider the Romans as a nation subduing their neighbours by war, their manners, their counsels, and their pursuits at home are not to be forgotten. The senators and nobles were ambitious of power, and endeavoured to retain in their hands that influence which had been exercised with so much success, and such cruelty, by their monarchs. This was the continual occasion of tumults and sedition. The plebeians, though originally the poorest and most contemptible citizens of an indigent nation, whose food in the first ages of the empire was only bread and salt, and whose drink was water, soon gained rights and privileges by their opposition. Though really slaves, they became powerful in the state; one concession from the patricians produced another. The laws which forbade the intermarriage of plebeian and patrician families were repealed, and the meanest peasant could, by valour and fortitude, be raised to the dignity of dictator and consul. But su-

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preme power, lodged in the hands of a factious and ambitious citizen, becomes too often dangerous. The greatest oppression and tyranny took place of subordination and obedience; and from those causes proceeded the unparalleled slaughter and effusion of blood under a Sylla or a Marius. It has been justly observed, that the first Romans conquered their enemies by valour, temperance, and fortitude; their moderation also, and their justice, were well known among their neighbours; and not only private possessions, but even mighty kingdoms and empires, were left in their power, to be distributed among a family, or to be ensured in the hands of a successor. They were also chosen umpires to decide quarrels; but in this honourable office they consulted their own interest; they artfully supported the weaker side, that the more powerful might be reduced, and gradually become their prey. Under J. Cæsar and Pompey, the rage of civil war was carried to unprecedented excess. What Julius began, his adopted son achieved; the ancient spirit of national independence was extinguished at Rome, and after the battle of Actium, the Romans seemed unable to govern themselves without the assistance of a chief, who, under the title of *imperator*, an appellation given to every commander by his army after some signal victory, reigned with as much power and as much sovereignty as another Tarquin. Under their emperors the Romans lived a luxurious and indolent life. After they had been governed by a race of princes remarkable for the variety of their characters, the Roman possessions were divided into two distinct empires by the enterprising Constantine, A. D. 328. Constantinople became the seat of the eastern empire, and Rome remained in the possession of the western emperors, and continued to be the capital of their dominions. In the year 800 of the Christian era, Rome, with Italy, was delivered by Charlemagne, the then emperor of the west, into the hands of the Pope, who still continues to hold the sovereignty, and to maintain his independence under the name of the Ecclesiastical States. The original poverty of the Romans has often been disguised by their poets and historians, who wished it to appear, that a nation who were masters of the world, had had better beginning than to be a race of shepherds and robbers. Yet it was to this simplicity they were indebted for their success. Their houses were originally destitute of every ornament; they were made with unequal boards and covered with mud, and these served them rather as a shelter against the inclemency of the seasons, than for relaxation and ease. Till the age of Pyrrhus they despised riches, and many salutary laws were enacted to restrain luxury and to punish indolence. They observed great temperance in their meals: young men were not permitted to drink wine till they had attained their 30th year, and it was totally forbidden to women. Their national spirit was supported by policy; the triumphal procession of a conqueror along the streets, amidst the applause of thousands, was well calculated to promote emulation; and the number of gladiators which were regularly introduced, not only in public games and spectacles, but also at private meetings, served to cherish their fondness for war, whilst it steeled their hearts against the calls of compassion; and when they could gaze with pleasure upon wretches whom they forcibly obliged to murder one another, they were not inactive in the destruction of those whom they considered as inveterate foes or formidable rivals in the field. In their punishments, civil as well as military, the Romans were strict and rigorous; a deserter was severely whipped, and sold as a slave; and the degradation from the rank of a soldier and dignity of a citizen, was the most ignominious stigma which could be affixed upon a seditious mutineer. Marcellus was the first who introduced a taste for the fine arts among his countrymen. The spoils and treasures that were obtained in the plunder of Syracuse and Corinth, rendered the Romans partial to elegant refinement and ornamental equipage. Of the little that remains to celebrate the early victories of Rome, nothing can be compared to the noble effusions of the Augustan age. Virgil has done so much for the Latin name, that the splendour and the triumphs of his country are forgotten for a while, when we are transported in the admiration of the majesty of his numbers, the elegant delicacy of his expressions, and the fire of his muse; and the applauses given to the lyric powers of Horace, the softness of Tibullus, the vivacity of Ovid, and to the superior compositions of other respectable poets, shall be unceasing as long as the name of Rome excites our reverence and our praises, and so long as genius, virtue, and abilities are honoured amongst mankind. Though they originally rejected with horror a law which proposed the building of a public theatre, and the exhibition of plays, like the Greeks, yet the Romans soon proved favourable to the compositions of their countrymen. Livius was the first dramatic writer of consequence at Rome, whose plays began to be exhibited A. U. C. 514. After him Nævius and Ennius wrote for the stage; and in a more polished period Plautus, Terence, Cæcilius, and Afranius, claimed the public attention, and gained the most unbounded applause. Satire did not make its appearance at Rome till 100 years after the introduction of comedy, and so celebrated was Lucilius in this kind of writing, that he was called the inventor of it. In historical writing the progress of the Romans was slow and inconsiderable, and for many years they employed the pen of foreigners to compile their annals, till the superior abilities of a Livy were made known. In their worship and sacrifices the Romans were uncommonly superstitious, the will of the gods was consulted on every occasion, and no general marched to an expedition without the previous assurance from the augurs that the omens were propitious and his success almost indubitable. The power of fathers over their children was very extensive and indeed unlimited; they could sell them or put them to death at pleasure, without the forms of trial or the interference of the civil magistrates. When Rome was become powerful, she was distinguished from other cities by the flattery of her neighbours and citizens; a form of worship was established to her as a deity, and temples were raised in her honour, not only in the city, but in the provinces. The goddess Roma was represented like Minerva, all armed and sitting on a rock, holding a pike in her hand, with her head covered with a

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helmet, and a trophy at her feet. Such is an outline of the rise, progress, and decline of Rome, according to the writings of her historians and poets; and, as an abstract of their relations, it is entitled to a place in an account of antiquity, although we give to a very small portion of it that credit which the ancients, without inquiry, thought proper to yield to the whole. The Trojan settlement in Italy we are not called on to disturb, and its little bearing on the important points of Roman history permits us, with the indulgence of a reasonable scepticism, to leave, without too close an investigation, the grounds on which repose the pleasing tradition. Indeed, the minutest examination of this point can lead to nothing but the comparison of authorities, deriving their own information from the most questionable sources; and the writers from whom the historians of antiquity deduced their proofs, unsatisfactory to them, have no existence for us. But as we approach the era of the first appearance of the Roman people among the nations of Italy, that period to which we must look for the origin of laws and institutions, which spread one vast and inexorable empire over the earth, if the research be no less difficult, the necessity of conducting it with care becomes imperative. With little and very insufficient light to guide us, either to receive or reject, we may hesitate before we deny to the reputed founder of the Roman state and nation any real existence; but we have no room for doubt when called upon to reconcile the story of the birth of Rome, as related by Livy, the assembling merely of an outlawed band under the command of the twin-brothers, and the regal state of one of these, but the next moment, with an army to make front against the confederated people around, to cope with, and little less than to conquer, the warlike Sabines of the Apennines. We reject therefore, at once, the account of the foundation of the city, as compiled from the legendary traditions of the earliest days by the first historians, and concede at most, that, on the first emerging of the Roman state from obscurity, and perhaps from dependence, we may believe a Remus or a Romulus to have assisted in the organization of a state that had been gradually gaining strength, and preparing itself for independent government. Till then we may not have been able to distinguish it among the many cities over which the Tuscan rule had extended itself in the progress of its ascendency. The first institutions ascribed to the fabled founder are distinctly of Etruscan origin. The affairs of Rome, then, before her history, are connected with the wanderings and the settlements of the Pelasgic tribes; and it is well observed, therefore, by Niebuhr, that the founding of Rome may indeed be referred to as a chronological era, but it must at the same time be distinguished from an historical fact. The origin of the name of Rome, no less than that of her institutions, was early wrapped in mystery; and while a real ignorance concealed the latter, a superstitious or a political fanaticism shrouded the former. To utter the mysteries connected with this name, confessedly not of Latin origin, and perhaps involving secrets of the early history of the republic, was punishable by death. No inquiry is more interesting than that which proposes for investigation the nature of the Roman policy, and the causes of the Roman greatness, apart from the fictions of poetry and the exaggerations of national vanity. But while to the philosopher it offers a wide and interesting, and instructive field, it throws but little light upon the works that remain to us from antiquity, as it receives from them but little elucidation. *Liv.* 1, &c.—*Cato de R. R.*—*Virg. Æn. G. & Ecl.*—*Horat. 2, sat.* 6, &c.—*Flor.* 1, c. 1, &c.—*Paterc.*—*Tacit. Ann. & Hist.*—*Tibull.* 4.—*Lucan.*—*Plut. in Rom. Num.* &c.—*Cic. de Nat. D.* &c.—*Plin.* 7, &c.—*Justin.* 43.—*Varro de L. L.* 5.—*Val. Max.* 1, &c.—*Martial.* 12, ep. 8.

ROMŬLĬDÆ, a patronymic given to the Roman people from Romulus their first king, and the founder of their city. *Virg. Æn.* 8, v. 638.

ROSCIANUM, the port of Thurii, now *Rossano.*

ROSEÆ CAMPUS, or ROSEA, a beautiful plain in the country of the Sabines, near the lake Velinum. *Varro. R. R.* 1, c. 7.—*Virg. Æn.* 7, v. 712.—*Cic.* 4, *Att.* 15.

ROTOMAGUS, a town of Gaul, now *Rouen.*

ROXOLĀNI, a people of European Sarmatia, who proved very active and rebellious in the reign of the Roman emperors.

RUBEAS PROMONTORIUM, the *north cape* at the north of Scandinavia.

RUBI, now *Ruvo*, a town of Apulia, from which the epithet *Rubeus* is derived, applied to bramble bushes which grew there. The inhabitants were called *Rubitini. Horat.* 1, *Sat.* 5, v. 94. *Virg. G.* 1, v. 266.

RUBĪCON, now *Rugone*, a small river of Italy, which it separates from Cisalpine Gaul. It rises in the Apennine mountains, and falls into the Adriatic Sea. By crossing it, and thus transgressing the boundaries of his province, J. Cæsar declared war against the senate and Pompey, and began the civil wars. "To identify this celebrated stream is a question which has long puzzled writers on comparative geography, and does not even now seem perfectly settled. Without entering into the details of this inquiry, we may safely say, that the Rubicon is formed from several small streams, which unite about a mile from the sea, and then assume the name of *Fiumicino.* Cæsar coming from Ravenna along the coast, would cross the Rubicon near its mouth, where it is one stream: had he proceeded by the Via Æmilia, he would have had to cross the three rivulets, called *Rugone, Pisatello,* and *Savignano,* which by their junction constitute the *Fiumicino.* It is to Lucan that we are indebted for the most interesting description of this famous event." *Cram.*—*Lucan.* 1, v. 185 and 213.—*Strab.* 5.—*Suet. in Cæs.* 32.—*Plin.* 3, c. 15.

RUBO, the *Dwina*, which falls into the *Baltic* at *Riga.*

RUBRUM MARE. *Vid. Arabicus Sinus* and *Erythræum Mare.*

RUDIÆ, a town of Calabria, near Brundusium, built by a Greek colony, and famous for giving birth to the poet Ennius. *Cic. pro Arch.* 10.—*Ital.* 12, v. 396.—*Mela*, 2, c. 4.

RUFRÆ, a town of Samnium, which Cluverius, D'Anville, and Cramer, identify with the little town of *Ruvo* near *Conza. Cic.* 10. *Fam.* 71.—*Sil.* 8, v. 568.—*Virg. Æn.* 7. v. 739.

RUFRIUM, a town of Samnium, probably now *S. Angelo Raviscanino* south of *Venafri*, though

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Romanelli fixes there the site of Rufræ. *Cram.* —*Liv.* 8, c. 25.

Rugia, now *Rugen*, an island of the *Baltic.*

Rugii, a nation of Germany. *Tacit. de Germ.* 43.

Rusellæ. "Two or three miles to the north-east of the *Lago di Castiglione*, some remarkable ruins, with the name of *Roselle* attached to them, point out the site of the ancient Rusellæ, one of the twelve Etruscan cities. It is mentioned more than once by Livy in the course of the wars with Etruria. It was taken by assault in the year 454 U. C. by the consul L. Posth. Megillus. In the second Punic war, we hear of its furnishing timber, especially fir, for the Roman fleets. From Pliny we learn that it subsequently became a colony, which is confirmed by an inscription cited by Holstenius." *Cram.*

Rutēni, a people of Celtic Gaul. They occupied the region which is now called *le Rouergue*; their city Segodunum afterwards took the name *Rhodez* from that of the people. But a part of the Ruteni were in the Province, and another without, in Celtic Gaul. Cæsar calls the former Provincials, and they occupied that part of Gaul which is now styled *l'Albigeois*, whose city was Albiga, *Albi. Cas. B. G. ed. Lem.*

Rutŭli, a people of Latium, known as well as the Latins, by the name of *Aborigines.* When Æneas came into Italy, Turnus was their king, and they supported him in the war which he waged against this foreign prince. The capital of their dominions was called Ardea. *Ovid. Fast.* 4, v. 883. *Met.* 14, v. 455, &c.—*Virg. Æn.* 7, &c.—*Plin.* 3, c. 5.

Rutŭpæ, a sea-port town on the southern coast of Britain, abounding in excellent oysters, whence the epithet of Rutupinus. Some suppose that it is the modern town of *Dover*, but others *Richborough* or *Sandwich. Lucan.* 6, v. 67.—*Juv.* 4, v. 141.

S

Saba, a town of Arabia, famous for frankincense, myrrh, and aromatic plants. The inhabitants were called *Sabæi. Strab.* 16.—*Diod.* 3.—*Virg. G.* 1, v. 57. *Æn.* 1, v. 420.

Sabæi, a people of Arabia Felix. "Among the several inhabitants of this country, the *Sabæi* are the most distinguished and sometimes comprise others under their name. Another name, that of the *Homeritæ*, thought to be derived from Himiar, the name of a sovereign, and which signifies the Red King appears latterly confounded with that of the Sabeans." *D'Anville.*

Sabăta, I. a town of Liguria, with a safe and beautiful harbour, supposed to be the modern *Savona. Sil.* 8, v. 461.—*Strab.* 4.——II. A town of Assyria.

Sabatha, a town of Arabia, now *Sanaa.*

Sabatini, a people of Samnium, living on the banks of the Sabatus, a river which falls into the Vulturnus. *Liv.* 26, c. 33.

Sabelli, a people of Italy, descended from the Sabines, or according to some, from the Samnites. They inhabited that part of the country which lies between the Sabines and the Marsi. Hence the epithet of *Sabellicus. Horat.* 3, od. 6.—*Virg. G.* 3, v. 255.

Sabīni. "The Sabines appear to be generally considered one of the most ancient indigenous tribes of Italy, and one of the few who preserved their race pure and unmixed. We are not to expect, however, that fiction should have been more sparing of its ornaments in setting forth their origin, than in the case of other nations far less interesting and less celebrated: Dionysius of Halicarnassus, among other traditions respecting the Sabines, mentions one which supposes them to have been a colony of the Lacedæmonians about the time of Lycurgus, a fable which has been eagerly caught up by the Latin poets and mythologists. Their name, according to Cato, was derived from the god Sabus, an aboriginal deity, supposed to be the same as the Medius Fidius of the Latins. His son Sancus was the Sabine Hercules. They were, in all probability, a branch of the aboriginal Umbri. How inconsiderable a community they constituted at first may be seen from the accounts of Cato; who, as quoted by Dionysius in his Antiquities of Rome, reported, that the first Sabines settled in an obscure place, named Testrina, in the vicinity of Amiternum. As their numbers increased, however, they rapidly extended themselves in every direction: expelling the aborigines from the district of *Rieti*, and from thence sending numerous colonies into Picenum, Samnium, and the several petty nations who are named at the head of this section. The early connexion of the Sabines with Rome, which was yet in its infancy, naturally forms the most interesting epoch in their history. The event which brought the two states into contact, as related by the Roman historians, is too well known to require further notice here. But whatever truth may be attached to the rape of the Sabine women, we cannot but look upon the accession of Tatius to the regal power, and the incorporation of the Quirites with the citizens of Rome, as well attested proofs of the control once exercised by the Sabine nation over that city. With the reign of Numa, however, this influence ceased, for at that time we find the Sabines engaged in war with his successor Hostilius, and experiencing defeats which were only the prelude to a series of successful aggressions on the one hand, and of losses and humiliations on the other. It was reserved for the consul Curius Dentatus, A. U. C. 462, to achieve the entire subjugation of the Sabines, by carrying fire and desolation beyond the sources of the Nar and Velinus, to the very shores of the Adriatic. Though the conquered country was apparently poor and void of resource, the rapacity of the victors is said to have been amply gratified in this expedition by plunder, such as they had never obtained in any of their former conquests. A fact from which it may be inferred, that the Sabines of that day were no longer that austere and hardy race, to whose simplicity and purity of manners such ample testimony is paid by the ancient writers; whose piety and pristine worth were the model of the royal legislator, and an example of all that was noble and upright to the early patriots of Rome. In fixing the limits of the Sabine territory, we must not attend so much to those remote times when they reached nearly to the gates of Rome, as to that period in which the boundaries of the different people of Italy were

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marked out with greater clearness and precision, we mean the reign of Augustus. We shall then find the Sabines separated from Latium by the river Anio; from Etruria by the Tiber, beginning from the point where it receives the former stream, to within a short distance of *Otricoli*. The Nar will form their boundary on the side of Umbria, and the central ridge of the Apennines will be their limit on that of Picenum. To the south and south-east it may be stated generally, that they bordered on the Æqui and Vestini. From the Tiber to the frontier of the latter people, the length of the Sabine country, which was its greatest dimension, might be estimated at 1000 stadia, or 120 miles, its breadth being much less considerable." *Cram.*

Sabis, now *Sambre*, a river of Belgic Gaul, falling into the *Maese* at *Numar. Cæs.* 2, c. 16 and 18.

Sabrăta, a maritime town of Africa, near the Syrtes. It was a Roman colony, about 70 miles from the modern *Tripoli*. *Ital.* 3, v. 256.—*Plin.* 5, c. 4.

Sabrina, the *Severn* in England.

Sacæ, a people of Scythia, who inhabited the country that lies at the east of Bactriana and Sogdiana, and towards the north of mount Imaus. The name of Sacæ was given in general to all the Scythians by the Persians. They had no towns according to some writers, but lived in tents. *Ptol.* 6, c. 13.—*Herodot.* 3, c. 93, l. 7, c. 63.—*Plin.* 6, c. 17.—*Solin.* 62.

Sacer mons, a mountain near Rome. *Vid. Mons Sacer.*

Sacer portus, or Sacri portus, a place of Italy, near Prænestè, famous for a battle that was fought there between Sylla and Marius, in which the former obtained the victory. *Paterc.* 2, c. 26.—*Lucan.* 2, v. 134.

Sacrâni. *Vid. Latium.*

Sacra via, a celebrated street of Rome, where a treaty of peace and alliance was made between Romulus and Tatius. It led from the amphitheatre to the capitol, by the temple of the goddess of peace, and the temple of Cæsar. The triumphal processions passed through it to go to the capitol. *Horat.* 4, od. 2, l. 1, *sat.* 9.—*Liv.* 2, c. 13.—*Cic. Planc.* 7.—*Att.* 4. ep. 3.

Sacrum promontorium, a promontory of Spain, now *Cape St. Vincent*, called by Strabo the most westerly part of the earth.

Sætabis, a town of Spain, now *Xativa*, on a little river which falls into the *Xucar*, (*D'Anville*,) famous for its fine linen. *Sil.* 3, v. 373.

Sagăris. *Vid. Sangaris.*

Sagra, a small river of Italy, in the country of the Brutii. *Cic. Nat. D.* 2, c. 2.—*Strab.* 6.

Saguntum, or Saguntus, a town of Hispania Tarraconensis, at the west of the Iberus, about one mile from the sea-shore, now called *Morviedro*. It had been founded by a colony of Zacynthians, and by some of the Rutuli of Ardea. Saguntum is celebrated for the clay in its neighbourhood, with which cups, *pocula Saguntina*, were made; but more particularly it is famous as being the cause of the second Punic war, and for the attachment of its inhabitants to the interests of Rome. Hannibal took it after a siege of about eight months; and the inhabitants, not to fall into the enemy's hands, burnt themselves with their houses, and with all their effects. The conqueror afterwards rebuilt it, and placed a garrison there, with all the noblemen whom he detained as hostages from the several neighbouring nations of Spain. Some suppose that he called it *Spartagene*. Saguntum "preserves its vestiges in a place, of which the modern name of *Morviedro* is formed of the Latin *muri veteres*, "old walls." *D'Anville.*—*Flor.* 2, c. 6.—*Liv.* 21, c. 2, 7, 9.—*Sil.* 1, v. 271.—*Lucan.* 3, v. 250.—*Strab.* 3.—*Mela*, 2, c. 6.

Sais, now *Sa*, a town in the Delta of Egypt, situate between the Canopic and Sebennytican mouths of the Nile, and anciently the capital of Lower Egypt. There was there a celebrated temple dedicated to Minerva, with a room cut out of one stone, which had been conveyed by water from Elephantis by the labours of 2000 men in three years. The stone measured on the outside 21 cubits long, 14 broad, and 8 high. Osiris was also buried near the town of Sais. The inhabitants were called *Saitæ*. One of the mouths of the Nile, which is adjoining to the town, has received the name of *Saiticum*. *Strab.* 17.—*Herodot.* 2, c. 17, &c.

Salamis. "Opposite the Eleusinian coast was the island of Salamis, said to have derived its name from Salamis, mother of the Asopus. It was also anciently called Sciras and Cychrea, from the heroes Scirus and Cychreus, and Pityussa, from its abounding in firs. It had been already celebrated in the earliest period of Grecian history from the colony of the Æacidæ, who settled there before the siege of Troy. The possession of Salamis, as we learn from Strabo, was once obstinately contested by the Athenians and Megareans: and he affirms that both parties interpolated Homer, in order to prove from his poems that it had belonged to them. Having been occupied by Athens, it revolted to Megara, but was again conquered by Solon, or, according to some, by Pisistratus. From this period it appears to have been always subject to the Athenians. On the invasion of Xerxes they were induced to remove thither with their families, in consequence of a prediction of the oracle, which pointed out this island as the scene of the defeat of their enemies, and soon after, by the advice of Themistocles, the whole of the naval force of Greece was assembled in the bay of Salamis. Meanwhile the Persian fleet stationed at Phalerum held a council, in which it was determined to attack the Greeks, who were said to be planning their flight to the Isthmus. The Persian ships accordingly were ordered to surround the island during the night, with a view of preventing their escape. In the morning the Grecian galleys moved on to the attack, the Æginetans leading the van, seconded by the Athenians, who were opposed to the Phœnician ships, while the Peloponnesian squadron was engaged with the Ionians. The Persians were completely defeated, and retired in the greatest disorder to Phalerum. The following night the whole fleet abandoned the coast of Attica, and withdrew to the Hellespont. A trophy was erected to commemorate this splendid victory on the isle of Salamis, near the temple of Diana, and opposite to Cynosura, where the strait is narrowest. Here it was seen by Pausanias, and some of its vestiges were observed by Sir W. Gell, who reports that it consisted of a column

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on a circular base. Many of the marbles are in the sea. Stephanus Byz. mentions a village of Salamis named Cychreus. Strabo informs us that the island contained two cities; the more ancient of the two, which was situated on the southern side, and opposite to Ægina, was deserted in his time. The other stood in a bay, formed by a neck of land which advanced towards Attica. Pausanias remarks that the city of Salamis was destroyed by the Athenians, in consequence of its having surrendered to the Macedonians when the former people were at war with Cassander; there still remained, however, some ruins of the agora, and a temple dedicated to Ajax. Chandler states that the walls may still be traced, and appear to have been about four miles in circumference." *Cram.*

Sălămis, or Salămĭna, a town at the east of the island of Cyprus. It was built by Teucer, who gave it the name of the island of Salamis, from which he had been banished about 1270 years before the Christian era; and from this circumstance the epithets of *ambigua* and *altera* were applied to it, as the mother country was also called *vera*, for the sake of distinction. His descendants continued masters of the town for above 800 years. It was destroyed by an earthquake, and rebuilt in the 4th century, and called *Constantia*. *Strab.* 9.—*Herodot.* 8, c. 94, &c.—*Horat.* 1, *od.* 7, v. 21.—*Paterc.* 1, c. 1.—*Lucan.* 3, v. 183.

Salapia, "a town of Apulia, situated between a lake thence called Salapina Palus and the Aufidus, is stated by Strabo to have been the emporium of Arpi. Without such authority we should have fixed upon Sipontum as answering that purpose better from its greater proximity. This town laid claims to a Grecian origin, though not of so remote a date as the Trojan war. We do not hear of Salapia in the Roman history till the second Punic war, when it is represented as falling into the hands of the Carthaginians, after the battle of Cannæ; but not long after, it was delivered up to Marcellus by the party which favoured the Roman interest, together with the garrison which Hannibal had placed there. The Carthaginian general seems to have felt the loss of this town severely; and it was probably the desire of revenge which prompted him, after the death and defeat of Marcellus, to adopt the stratagem of addressing letters, sealed with that commander's ring, to the magistrates of the town, in order to obtain admission with his troops. The Salapitani, however, being warned of his design, the attempt proved abortive. The proximity of Salapia to the lake or marsh already mentioned, is said to have proved so injurious to the health of the inhabitants, that some years after these events they removed nearer the coast, where they built a new town, with the assistance of M. Hostilius, a Roman prætor, who caused a communication to be opened between the lake and the sea. Considerable remains of both towns, are still standing at some distance from each other, under the name of *Salpi*, which confirm this account of Vitruvius. The Palus Salapina, now *Lago di Salpi*, is noticed by Lycophron and Lucan." *Cram.*

Salăria, I. a street and gate at Rome, which led towards the country of the Sabines. It received the name of *Salaria*, because salt (*sal*) was generally conveyed to Rome that way. *Mart.* 4. *ep* 64.——II. A bridge, called *Salarius*, was built four miles from Rome through the Salarian gate on the river *Anio*.

Salassi, a people of Gallia Cisalpina, "situated to the north of the Libicii, and at the foot of the Alps. The main part of their territory lay chiefly, however, in a long valley, which reached to the summits of the Graian and Pennine Alps, the *Little* and *Great St. Bernard*. The passages over these mountains into Gaul were too important an object for the Romans, not to make them anxious to secure them by the conquest of the Salassi; but these hardy mountaineers, though attacked as early as 609 U. C. held out for a long time, and were not finally subdued till the reign of Augustus. Such was the difficult nature of their country, that they could easily intercept all communication through the valleys by occupying the heights. Strabo represents them as carrying on a sort of predatory warfare, during which they seized and ransomed some distinguished Romans, and even ventured to plunder the baggage and military chest of Julius Cæsar. Augustus caused their country at last to be occupied permanently by a large force under Terentius Varro. A great many of the Salassi perished in this last war, and the rest to the number of 36,000, were sold and reduced to slavery." (*Vid. Augusta Prætoria.*) *Cram.*

Salentini, a people of Italy, near Apulia, on the southern coast of Calabria. Their chief towns were Brundusium, Tarentum, and Hydruntum. *Ital.* 8, v. 579.—*Virg. Æn.* 3, v. 400.—*Varro de R. R.* 1, c. 24.—*Strab.* 6.—*Mela*, 2, c. 4.

Salernum, now *Salerno*, a town of the Picentini, on the shores of the Tyrrhene Sea, south of Campania, and famous for a medical school in the lower ages. *Plin.* 13, c. 3.—*Liv.* 34, c. 45.—*Lucan.* 2, v. 425.—*Paterc.* 1, c. 15.—*Horat.* 1, *ep.* 15.

Salmăcis, a fountain of Caria, near Halicarnassus, which rendered effeminate all those who drank of its waters. *Ovid. Met.* 4, v. 285, l. 15, v. 319.—*Hygin.* fab. 271.—*Festus. de V. sig.*

Salmantica, a town of Spain, now *Salamanca*.

Salmōne, I. a town of Elis in Peloponnesus, with a fountain, from which the Enipeus takes its source, and falls into the Alpheus, about 40 stadia from Olympia, which, on account of that, is called *Salmonis*. *Ovid.* 3, *Amor.* el. 6, v. 43.——II. A promontory at the east of Crete. *Dionys.* 5.

Salo, now *Xalon*, a river in Spain, falling into the Iberus. *Mart.* 10, ep. 20.

Salodurum, now *Soleure*, a town of the Helvetii.

Sălōna, Salōnæ, and Salon, a town of Dalmatia, about ten miles distant from the coast of the Adriatic, conquered by Pollio, who on that account called his son Saloninus, in honour of the victory. It was the native place of the emperor Dioclesian, and he retired there to enjoy peace and tranquillity, after he had abdicated the imperial purple, and built a stately palace, the ruins of which were still seen in the 16th century at *Spalatro*, about three miles from *Salona*. *Lucan.* 4, v. 404.—*Cæs. Bel. Civ.* 9.—*Mela*, 2, c. 3.

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Salyes, or Saluvii, a powerful nation of Gaul, "who extended from the Rhone along the southern bank of the *Durance*, almost to the Alps; and with whom the Massilians had to contend." *D'Anville.—Liv.* 5, c. 34 and 35, l. 21, c. 26.

Samara, a river of Gaul, now called *the Somme*, which falls into the British channel near Abbeville.

Samaria, a city and country of Palestine, famous in sacred history. The inhabitants, called *Samaritans*, were composed of Heathens and rebellious Jews, and on having a temple built there after the form of that of Jerusalem, a lasting enmity arose between the people of Judæa and of Samaria, so that no intercourse took place between the countries, and the name of Samaritan became a word of reproach, and as if it were a curse.

Samarobriva, a town of Gaul, now *Amiens*, in Picardy.

Same. *Vid. Cephallenia.*

Samnites, a people of Italy, who inhabited the country situate between Campania, Apulia, and Latium. They distinguished themselves by their implacable hatred against the Romans in the first ages of that empire, till they were at last totally extirpated, B. C. 272, after a war of 71 years. Their chief town was called Samnium or Samnis. *Liv.* 7, &c.—*Flor.* 1, c. 16, &c. l. 3, c. 18.—*Strab.* 5.—*Lucan.* 2.—*Eutrop.* 2.

Samosata, a town of Syria, in Commagene, near the Euphrates, below mount Taurus, where Lucian was born.

Samothrace, or Samothracia, an island in the Ægean Sea, opposite the mouth of the Hebrus, on the coast of Thrace, from which it is distant about 32 miles. It was known by the ancient names of *Leucosia*, *Melitis*, *Electria*, *Leucania*, and *Dardania*. "Though insignificant in itself, considerable celebrity attaches to it from the mysteries of Cybele and her Corybantes, which are said to have originated there, and to have been disseminated from thence over Asia Minor and different parts of Greece. We shall not here attempt to investigate the origin either of the mysteries above alluded to, or of the Cabiric worship, with which they were intimately connected, the subject, although interesting, being too obscure to be elucidated but in an elaborate dissertation. Herodotus is positive in affirming that the Samothracians practised the Cabiric orgies, and states that they derived them from the Pelasgi, who once occupied that island, but afterwards obtained a settlement in Attica. The Samothracians joined the Persian fleet in the expedition of Xerxes: and one of their vessels distinguished itself in the battle of Salamis." *Cram.* It enjoyed all its rights and immunities under the Romans till the reign of Vespasian, who reduced it, with the rest of the islands in the Ægean, into the form of a province. *Plin.* 4, c. 12.—*Strab.* 10.—*Herod.* 7, c. 108, &c.—*Virg. Æn.* 7, v. 208.—*Mela*, 2, c. 7.—*Paus.* 7, c. 4.—*Flor.* 2, c. 12.

Sana, a town of mount Athos, near which Xerxes began to make a channel to convey the sea.

Sandaliotis, a name given to Sardinia, from its resemblance to a sandal. *Plin.* 3, c. 7.

Sangarius, or Sangaris, a river of Asia Minor, rising in the mountains that separate Phrygia from Galatia. It belongs, however, to the latter country and to Bithynia, and empties into the Euxine Sea, between the possessions of the Thyni and the Mariandyni. It is still called the *Sakaria.*

Santŏnes, and Santŏnæ, now *Saintonge*, a people with a town of the same name in Gaul. *Lucan.* 1, v. 422.—*Martial.* 3, ep. 96.

Sapis, now *Savio*, a river of Gaul Cispadana, falling into the Adriatic. *Lucan.* 2, v. 406.

Saracenæ, part of Arabia Petræa, the country of the Saracens who embraced the religion of Mahomet.

Sarasa, a fortified place of Mesopotamia, on the Tigris. *Strab.*

Saravus, now the *Save*, a river of Belgium, falling into the *Moselle.*

Sardi, the inhabitants of Sardinia. *Vid. Sardinia.*

Sardĭnia, the greatest island in the Mediterranean after Sicily, is situate between Italy and Africa, at the south of Corsica. It was originally called *Sandaliotis* or *Ichnusa*, from its resembling the human foot, (ἴχνος) and it received the name of Sardinia from Sardus, a son of Hercules, who settled here with a colony which he had brought with him from Libya. Other colonies, under Aristæus, Norax, and Iolas, also settled there. The Carthaginians were long masters of it, and were dispossessed by the Romans in the Punic wars, B. C. 231. Some call it with Sicily, one of the granaries of Rome. The air was very unwholesome, though the soil was fertile in corn, in wine, and oil. Neither wolves nor serpents are found in Sardinia, nor any poisonous herb, except one, which, when eaten, contracts the nerves, and is attended with a paroxysm of laughter, the forerunner of death; hence *risus Sardonicus*, or *Sardonius. Cic. Fam.* 7, c. 25.—*Servius ad Virg.* 7, *ecl.* 41. —*Tacit. Ann.* 2, c. 85.—*Mela*, 3, c. 7.—*Strab.* 2 and 5.—*Cic. pro Manil. ad Q. frat.* 2, *ep.* 3.—*Plin.* 3, c. 7.—*Paus.* 10, c. 17.—*Varro de R. R.* —*Val. Max.* 7, c. 6.

Sardis, or Sardes, now *Sart*, a town of Asia Minor, the capital of the kingdom of Lydia, situate at the foot of mount Tmolus, on the banks of the Pactolus. It is celebrated for the many sieges it sustained against the Cimmerians, Persians, Medes, Macedonians, Ionians, and Athenians, and for the battle in which, B. C. 262, Antiochus Soter was defeated by Eumenes, king of Pergamus. It was destroyed by an earthquake in the reign of Tiberius, who ordered it to be rebuilt. It fell into the hands of Cyrus, B. C. 548, and was burnt by the Athenians, B. C. 504, which became the cause of the invasion of Attica by Darius. *Plut. in Alex.—Ovid. Met.* 11, v. 137, 152, &c.—*Strab.* 13.—*Herod.* 1, c. 7, &c.

Sardones, the people of Roussilon in France, at the foot of the Pyrenees. *Plin.* 3, c. 4.

Sarephta, a town of Phœnicia, between Tyre and Sydon, now *Sarfand.*

Sarmătæ, or Sauromătæ, the inhabitants of Sarmatia. *Vid. Sarmatia.*

Sarmatia, an extensive country at the north of Europe and Asia, divided into European and Asiatic. The European was bounded by the ocean on the north of Germany, and the *Vistula* on the west, the Jazygæ on the south, and Tanais on the east. The Asiatic was bounded

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by Hyrcania, the Tanais, and the Euxine Sea. The former contained the modern kingdoms of *Russia*, *Poland*, *Lithuania*, and *Little Tartary*; and the latter, *Great Tartary*, *Circassia*, and the neighbouring country. The Sarmatians were a savage, uncivilized nation, often confounded with the Scythians, naturally warlike, and famous for painting their bodies to appear more terrible in the field of battle. In the time of the emperors they became very powerful, they disturbed the peace of Rome by their frequent incursions; till at last, increased by the savage hordes of Scythia, under the barbarous names of Huns, Vandals, Goths, Alans, &c. they successfully invaded and ruined the empire in the 3d and 4th centuries of the Christian era. They generally lived on the mountains without any habitation, except their *chariots*, whence they have been called *Hamaxobii*; they lived upon plunder, and fed upon milk mixed with the blood of horses. *Strab.* 7, &c. —*Mela*, 2, c. 4.—*Diod.* 2.—*Flor.* 4, c. 12.—*Lucan.* 1, &c.—*Juv.* 2.—*Ovid. Trist.* 3, &c. The ancients did attach to the name of Sarmatia a meaning sufficiently definite, as the boundaries given above may explain; but it was very different as regarded the Sarmatæ, or people inhabiting the region thus indicated; and modern investigations for a long time only added to the obscurity that prevailed upon this point. *Vid. Europa.*

Sarmaticum mare, a name given to the Euxine Sea, because on the coast of Sarmatia. *Ovid.* 4, *ex Pont. ep.* 10, v. 38.

Sarnus, a river of Picenum, dividing it from Campania, and falling into the Tuscan Sea. *Stat.* I, *Sylv.* 2, v. 265.—*Virg. Æn.* 7, v. 738. —*Strab.* 5.

Saronicus sinus, now *the gulf of Engia*, a bay of the Ægean Sea, lying at the south of Attica, and on the north of the Peloponnesus. The entrance into it is between the promontory of Sunium and that of Scyllæum. Some suppose that this part of the sea received its name from Saron, who was drowned there, or from a small river which discharged itself on the coast, or from a small harbour of the same name. The Saronic bay is about 62 miles in circumference, 23 miles in its broadest, and 25 in its longest part, according to modern calculation.

Sarpēdon, I. a town of Cilicia, famous for a temple sacred to Apollo and Diana.——II. Also a promontory of the same name in Cilicia, beyond which Antiochus was not permitted to sail by a treaty of peace which he had made with the Romans. *Liv.* 38, c. 38.—*Mela*, 1, c. 13. ——III. A promontory of Thrace.

Sarra, a town of Phœnicia, the same as *Tyre*. It receives this name from a small shell-fish of the same name, which was found in the neighbourhood, and with whose blood garments were dyed. Hence came the epithet of *sarranus*, so often applied to Tyrian colours, as well as to the inhabitants of the colonies of the Tyrians, particularly Carthage. *Sil.* 6, v. 662, l. 15, v. 205.—*Virg. G.* 2, v. 506.—*Festus de V. sig.*

Sarrastes, a people of Campania, on the Sarnus, who assisted Turnus against Æneas. *Virg. Æn.* 7, v. 738.

Sarsīna, an ancient town of Umbria, where the poet Plautus was born. The inhabitants are called *Sarsinates*. *Martial.* 9, ep. 59.—*Plin.* 3, c. 14.—*Ital.* 8, v. 462.

Sason, an island at the entrance of the Adriatic Sea, lying between Brundusium and Aulon on the coast of Greece. It is barren and inhospitable. *Strab.* 6.—*Lucan.* 2, v. 627, and 5, v. 650.—*Sil. It.* 7, v. 480.

Saticŭla, and Saticulus, a town near Capua. *Virg. Æn.* 7, v. 729.—*Liv.* 9, c. 21, l. 23, c. 39.

Satŭra, a lake of Latium, forming part of the Pontine lakes. *Sil.* 8, v. 382.—*Virg. Æn.* 7, v. 801.

Saturēium, or Saturēum, a town of Calabria, near Tarentum, with famous pastures and horses, whence the epithet of *saturcianus* in *Horat.* 1, *Sat.* 6.

Saturnia, a name poetically applied to Italy. It was an early appellation of Rome, the latter being, as it is supposed, a later name, and not of Latin origin.

Satŭrum, a town of Calabria, where stuffs of all kinds were dyed in different colours with great success. *Virg. G.* 2, v. 197, l. 4, v. 335.

Savo, or Savona, I. a town with a small river of the same name in Campania. *Stat.* 4.—*Plin.* 3, c. 5.——II. A town of Liguria.

Sauromatæ. *Vid. Sarmatia.*

Savus, a river of Pannonia, rising in Noricum, at the north of Aquileia, and falling into the Danube, after flowing through Pannonia in an eastern direction. *Claudius de Stil.* 2.

Saxŏnes, a people of Germany, near the Chersonesus Cimbrica. They were probably of a race between the Teutones and Scandinavians, and though from their first appearance in history they bore the character of a bold and warlike people, yet they do not appear with that resistless power till the people of the north, embracing a new life, embarked upon the seas to carry beyond their continent the devastating influence of their arms. The conquest of England was their first great achievement; and their establishment in that country extended the terror of the Saxon name throughout all the states just rising out of the ruins of the dismembered empire. *Ptol.* 3, 11.—*Claud.* 1, *Eutr.* v. 392.

Scæa, one of the gates of Troy, where the tomb of Laomedon was seen. The name is derived by some from σκαιος (*sinister*.) *Homer. Il.*—*Sil.* 13, v. 73.

Scalabis, now *St. Irene*, a town of ancient Spain.

Scaldis, or Scaldium, I. a river of Belgium, now called the *Scheld*, and dividing the modern country of the *Netherlands* from *Holland*. *Cæs. G.* 6, v. 33.——II. Pons, a town on the same river, now called *Conde*. *Cæs.*

Scamander, or Scamandros, a celebrated river of Troas, rising at the east of mount Ida, and falling into the sea below Sigæum. It receives the Simois in its course, and towards its mouth it is very muddy, and flows through marshes. This river, according to Homer, was called *Xanthus* by the gods, and Scamander by men. It was usual among all the virgins of Troas to bathe in the Scamander when they were arrived to nubile years. *Ælian. Anim.* 8, c. 21.—*Strab.* 1 and 13.—*Plin.* 5, c. 30.—*Mela*, 1, c. 18.—*Homer. Il.* 5.—*Plut.*—*Æschin.* ep. 10.

Scamandria, a town on the Scamander. *Plin.* 4, c. 30.

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found to be a mistake by modern travellers. It was on the coast of Seriphus that the chest was discovered in which Acrisius had exposed his daughter Danae and her son Perseus. *Strab.* 10.—*Elian. Anim.* 3, c. 37.—*Mela*, 2, c. 7.—*Apollod.* 1. c. 9.—*Tacit. Ann.* 4, c. 21.—*Ovid. Met.* 5, v. 242, l. 7, v. 65.

Sestos, or Sestus, a town of Thrace, on the shores of the Hellespont, exactly opposite Abydos on the Asiatic side. It is celebrated for the bridge which Xerxes built there across the Hellespont, as also for being the seat of the amours of Hero and Leander. *Mela*, 2, c. 2.—*Strab.* 13.—*Musæus de L. & H.*—*Virg. G.* 3, v. 258.—*Ovid. Heroid.* 18, v. 2.

Setăbis, a town of Spain, between New Carthage and Saguntum, famous for the manufacture of linen. There was also a small river of the same name in the neighbourhood. *Sil.* 16, v. 474.—*Strab.* 2.—*Mela*, 2, c. 6.—*Plin.* 3. c. 3, l. 19, c. 1.

Setia, a town of Latium, above the Pontine Marshes, celebrated for its wines, which Augustus is said to have preferred to all others. *Plin.* 14. c. 6.—*Juv.* 5, v. 34.—*Sat.* 10, v. 27.—*Martial.* 13, ep. 112.

Sevo, a ridge of mountains between *Norway* and *Sweden*, now called *Fiell*, or *Dofre*. *Plin.* 4, c. 15.

Sextiæ aquæ, now *Aix*, a place of Cisalpine Gaul, where the Cimbri were defeated by Marius. It owed its foundation to Sextius Calvinus, who subdued the Salyes, or Saluvii, whence the epithet Sextiæ. The term Aquæ is used in reference to its warm baths. It became at length the metropolis of Narbonensis Secunda. *D'Anville.*—*Liv.* 61.—*Vell. Paterc.* 1, c. 15.

Sicambri, or Sygambri. "The *Sicambri* inhabited the south side of the course of the *Lippe*. Pressed by the Cattians, powerful neighbours, whom Cæsar calls *Suevi*, they were together with the *Ubii*, received into Gaul on the left bank of the Rhine, under Augustus; and there is reason to believe that the people who occupied this position under the name of *Gugerni*, were Sicambrians. It was in favour of the Ubians that Cæsar crossed the Rhine, at the extremity of the territory of *Treves*, ravaged that of the Sicambrians, and caused the Cattians to decamp." *D'Anville.*

Sicambria, the country of the Sicambri, formed the modern province of *Guelderland*. *Claud. in Eutrop.* 1, v. 383.

Sicani. *Vid Latium.*

Sicca, a town of Numidia, at the west of Carthage, which received from Venus, who was worshipped there, the epithet of Venerea. Remains of antiquity are still visible around the modern place, which is called *Urbs*, and otherwise *Kef*; "although Shaw, an English traveller, to whose information we owe much of the topographical intelligence of this country, makes a distinction between those names, as appropriate to two several positions." *D'Anville.*—*Sat. in Jug.* 56.

Sicilia, the largest and most celebrated island in the Mediterranean Sea, at the bottom of Italy. It was anciently called *Sicania*, *Trinacria*, and *Triquetra*. It is of a triangular form, and has three celebrated promontories, one looking towards Africa, called Lilybæum; Pachynum, looking towards Greece; and Pelorum, towards Italy. Sicily is about 600 miles in circumference, celebrated for its fertility, so much so that it was called one of the granaries of Rome, and Pliny says that it rewards the husbandman an hundred-fold. Its most famous cities were Syracuse, Messana, Leontini, Lilybæum, Agrigentum, Gela, Drepanum, Eryx, &c. The highest and most famous mountain in the island is Ætna, whose frequent eruptions are dangerous, and often fatal to the country and its inhabitants; from which circumstance the ancients supposed that the forges of Vulcan and the Cyclops were placed there. The poets feign that the Cyclops were the original inhabitants of this island, and that after them it came into the possession of the Sicani, a people of Spain, and at last of the Siculi, a nation of Italy. *Vid. Siculi.* The plains of Enna are well known for their excellent honey, and, according to Diodorus, the hounds lost their scent in hunting, on account of the many odoriferous plants that profusely perfumed the air. Ceres and Proserpine were the chief deities of that place; and it was there, according to poetical tradition, that the latter was carried away by Pluto. The Phœnicians and Greeks settled some colonies there, and at last the Carthaginians became masters of the whole island, till they were dispossessed of it by the Romans in the Punic wars. Some authors suppose that Sicily was originally joined to the continent, and that it was separated from Italy by an earthquake, and that the straits of the Charybdis were thus formed. The inhabitants of Sicily were so fond of luxury, that *Siculæ mensæ* became proverbial. The rights of citizens of Rome were extended to them by M. Antony. *Cic.* 14. *Att.* 12. *Verr.* 2, c. 13.—*Homer. Od.* 9, &c.—*Justin.* 4, c. 1, &c.—*Virg. Æn.* 3, v. 414, &c.—*Ital.* 14, v. 11, &c.—*Plin.* 3, c. 8, &c.——The island of Naxos, in the Ægean, was called Little Sicily, on account of its fruitfulness.

Sicŏrus, now *Segro*, a river of Hispania Tarraconensis, rising in the Pyrenæan mountains, and falling into the Iberus a little above its mouth. It was near this river that J. Cæsar conquered Afranius and Petreius, the partisans of Pompey. *Lucan.* 4, v. 14, 130, &c.—*Plin.* 3, c. 3.

Sicŭli. *Vid. Latium.*

Sicŭli fretum, the sea which separates Sicily from Italy, is 15 miles long, but in some places so narrow that the barking of dogs can be heard from shore to shore. This strait is supposed to have been formed by an earthquake, which separated the island from the continent. "We find the name of Mare Siculum applied to the waters which washed the south-western coast of Greece." *Strab.* 2, 123.—*Plin.* 4. 5.—*Cram.*—*Plin.* 3, c. 8.

Sicyon, now *Basilica*, a town of Peloponnesus, the capital of Sicyonia. "Few cities of Greece could boast of such high antiquity, since it already existed under the names of Ægialea and Mecone long before the arrival of Pelops in the Peninsula. Homer represents Sicyon as forming part of the kingdom of Mycenæ with the whole of Achaia. Pausanias and other genealogists have handed down to us a long list of the kings of Sicyon, from Ægialus its founder, to the conquest of the city by the Dorians

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and Heraclidæ, from which period it became subject to Argos. Its population was then divided into four tribes, named, Hyllus, Pamphyli, Dymantæ, and Ægialus, a classification introduced by the Dorians, and adopted, as we learn from Herodotus, by the Argives. How long a connexion subsisted between the two states we are not informed; but it appears that when Cleisthenes became tyrant of Sicyon they were independent of each other, since Herodotus relates that whilst at war with Argos he changed the names of the Sicyonian tribes which were Dorian, that they might not be the same as those of the adverse city; and in order to ridicule the Sicyonians, the historian adds, that he named them afresh after such animals as pigs and asses; sixty years after his death the former appellations were however restored. Sicyon continued under the dominion of tyrants for the space of one hundred years; such being the mildness of their rule, and their observance of the existing laws, that the people gladly beheld the crown thus transmitted from one generation to another. It appears, however, from Thucydides, that at the time of the Peloponnesian war the government had been changed to an aristocracy. In that contest, the Sicyonians, from their Dorian origin, naturally espoused the cause of Sparta; and the maritime situation of their territory not unfrequently exposed it to the ravages of the naval forces of Athens. After the battle of Leuctra, we learn from Xenophon that Sicyon once more became subject to a despotic government, of which Euphron, one of its principal citizens, had placed himself at the head with the assistance of the Argives and Arcadians. His reign, however, was not of long duration, being waylaid at Thebes, whither he went to conciliate the favour of that power, by a party of Sicyonian exiles, and murdered in the very citadel. On the death of Alexander the Great, Sicyon fell into the hands of Alexander, son of Polysperchon; but on his being assassinated, a tumult ensued, in which the inhabitants of the city endeavoured to recover their liberty. Such, however, was the courage and firmness displayed by Cratesipolis his wife, that they were finally overpowered. Not long after this event, Demetrius Poliorcetes made himself master of Sicyon, and having persuaded the inhabitants to retire to the Acropolis, he levelled to the ground all the lower part of the city which connected the citadel with the port. A new town was then built, to which the name of Demetrius was given. This, as Strabo reports, was placed on a fortified hill dedicated to Ceres, and distant about 12 or 20 stadia from the sea. The change which was thus effected in the situation of this city does not appear to have produced any alteration in the character and political sentiments of the people. For many years they still continued to be governed by a succession of tyrants, until Nicocles, the last, was expelled by Aratus the son of Clinias. Clinias himself had previously reigned for a short period, when he was put to death by Abantidas, who usurped the authority and forced Aratus to fly. Nicocles having succeeded Abantidas, Aratus formed the design of freeing his country in conjunction with a party of exiles and some Argive mercenaries, and advanced with his troops to the walls of the city, which he scaled during the night, and overpowering the satellites of Nicocles, who escaped during the tumult, became master of Sicyon. He then proclaimed liberty, recalled all the exiles and restored to them their lands and property. Wisely foreseeing also the dangers to which so small a republic was exposed both from foreign as well as domestic enemies, he determined to unite it to the Achæan league; by which measure it acquired that degree of strength and security of which it stood so much in need. By the great abilities and talents of Aratus, Sicyon was raised to a distinguished rank among the other Achæan states, and being already celebrated as the first school of painting in Greece, continued to flourish under his auspices in the cultivation of all the finest arts; it being said, as Plutarch reports, that the beauty of the ancient style had there alone been preserved pure and uncorrupted. Aratus died at an advanced age, after an active and glorious life, not without suspicion of having been poisoned by order of Philip king of Macedon. He was interred at Sicyon with great pomp, and a splendid monument was erected to him as the founder and deliverer of the city. After the dissolution of the Achæan league little is known of Sicyon; it is evident, however, that it existed in the time of Pausanias, from the number of remarkable edifices and monuments which he enumerates within its walls, though he allows that it had greatly suffered from various calamities, but especially from an earthquake, which nearly reduced it to desolation. The ruins of this once great and flourishing city are still to be seen near the small village of *Basilica*. Dr. Clarke informs us that these remains of ancient magnificence are yet considerable, and in some instances exist in such a state of preservation, that it is evident the buildings of the city must either have survived the earthquake to which Pausanias alludes, or have been constructed at some later period. In this number is the theatre, which that traveller considered as the finest and most perfect structure of the kind in all Greece. Dr. Clarke identified also the site of the Acropolis, and observed several foundations of temples and other buildings in a style as massive as the Cyclopean: very grand walls of brick tiles; remains of a palace with many chambers; the stadium; ruins of a temple near the theatre; some ancient caves, and traces of a paved way. Sir W. Gell reports that '*Basilica* is a village of fifty houses, situated in the angle of a little rocky ascent, along which ran the walls of Sicyon. This city was in shape triangular, and placed upon a high flat, overlooking the plain, about an hour from the sea, where is a great tumulus on the shore. On the highest angle of Sicyon was the citadel; the situation is secure, without being inconveniently lofty.' It appears from Polybius that Sicyon had a port capable of containing ships of war; and we know from Herodotus that it sent twelve ships to Artemisium, and the same number to Salamis. The territory of Sicyon was separated from that of Corinth by the small river Nemea." *Cram.*

SICYONIA, a province of Peloponnesus, on the bay of Corinth, of which Sicyon was the capital. The territory is said to abound with corn, wine, and olives, and also with iron mines. *Vid. Sicyon.*

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Sinuessum, a town of Campania, called also *Teanum. Vid. Teanum. Virg. Æn.* 7, v. 727.

Sidon, "the most ancient city of Phœnicia, and the most northerly of all those which were assigned for the portion of the sons of Asher. Beyond it the country of Phœnicia, hitherto nothing but a bare seacoast begins to open towards the east in a fine rich valley, having Libanus upon the north and the Anti-Libanus on the south. It was called so from Zidon, one of the sons of Canaan, who first planted here; not, as some say, from Sida, the daughter of Belus, once a king hereof. It was situate in a fertile and delightful soil defended with the sea on the one side, and on the other by the mountains lying betwixt it and Libanus. This city was at several times both the mother and the daughter of Tyre; the mother of it in the times of heathenism, Tyre being a colony of this people; and the daughter of it, when instructed in the Christian faith, acknowledging the church of Tyre for its mother church. The city, in those times very strong, both by art and nature, having on the north side a fort or citadel, mounted on an inaccessible rock, and environed on all sides by the sea; which, when it was brought under the command of the western Christians, was held by the order of the Dutch knights; and another on the south side of the port, which the templars guarded." *Heyl. Cosm.* "The ancient Sidon, mother of the Phœnician cities, is now a town of 7000 or 8000 inhabitants, under the name of *Scyde*. It is the principal port of Damascus. The harbour, like all the others on this coast, was formed with much art, and at an immense expense, by means of long piers. These works, which still subsisted under the Lower Empire, and the harbour, are now fallen to decay. The Enin Facardin, who dreaded the visits of the Turkish fleets, completed the destruction of the famous harbours of Phœnicia." *Malte-Brun.* The city of Sidon was taken by Ochus, king of Persia, after the inhabitants had burnt themselves and the city, B. C. 351; but it was afterwards rebuilt by its inhabitants. *Lucan.* 3, v. 217, l. 10, v. 141.—*Diod.* 16.—*Justin.* 11, c. 10.—*Plin.* 36, c. 26.—*Homer. Od.* 15, v. 411.—*Mela*, 1, c. 12.

Sidoniorum insulæ, islands in the Persian gulf. *Strab.* 16.

Sidonis, is the country of which Sidon was the capital, situate at the west of Syria, on the coast of the Mediterranean. *Ovid. Met.* 2, fab. 19.

Siena julia, a town of Etruria. *Cic. Brut.* 18.—*Tacit.* 4. *Hist.* 45.

Siga, now *Ned-Roma*, a town of Numidia, famous as the palace of Syphax. *Plin.* 5, c. 11.

Sigæum, or **Sigeum**, now cape *Incikisari*, a town of Troas, on a promontory of the same name, where the Scamander falls into the sea, extending six miles along the shore. It was near Sigæum that the greatest part of the battles between the Greeks and Trojans were fought, as Homer mentions, and there Achilles was buried. *Virg. Æn.* 2, v. 312, l. 7, v. 294.—*Ovid. Met.* 12, v. 71.—*Lucan.* 9, v. 962.—*Mela*, 1, c. 18.—*Strab.* 13.—*Dictys. Cret.* 5, c. 12.

Signia, I. an ancient town of Latium, whose inhabitants were called *Signini*. The wine of Signia was used by the ancients for medicinal purposes. *Martial.* 13, *ep.* 116.——II. A mountain of Phrygia. *Plin.* 5, c. 29.

Sila, or **Syla**, a large wood in the country of the Brutii, near the Apennines, abounding with much pitch. *Strab.* 6.—*Virg. Æn.* 12, v. 715.

Silarus, "which divides Lucania from Campania, takes its rise in that part of the Apennines which formerly belonged to the Hirpini; and after receiving the Tanager, now *Negro*, and the Calor, *Calore*, empties itself into the *Gulf of Salerno*. The waters of this river are stated by ancient writers to have possessed the property of incrusting, by means of a calcareous deposition, any pieces of wood or twigs which were thrown into them. At its mouth was a haven named Portus Alburnus, as we learn from a verse of Lucilius, cited by Probus the grammarian." *Cram.*

Silis, a river of Venetia in Italy, falling into the Adriatic. *Plin.* 3, c. 18.

Silvium, a town of Apulia, now *Gorgoliene. Plin.* 3. c. 11.

Silures, the people of *South Wales* in Britain. They occupied the northern shore of the Sabrinæ Æstuarium. Isea, their chief city, was "the residence of a Roman legion; its site is now recognized in the name of *Caer-Leon*, on a river, whose name of *Usk* is evidently the same as those of the city." *D'Anville.*

Simbrivius, or **Simbruvius**, a lake of Latium, formed by the Anio. *Tacit.* 14, *Ann.* 22.

Simethus, or **Symethus**, a town and river at the east of Sicily, which served as a boundary between the territories of the people of Catana and the Leontini. *Virg. Æn.* 9, v. 584.

Simois, (*entis*,) a river of Troas, which rises in mount Ida, and falls into the Xanthus. It is celebrated by Homer and most of the ancient poets, as in its neighbourhood were fought many battles during the Trojan war. It is found to be but a small rivulet by modern travellers, and even some have disputed its existence. *Homer. Il.*—*Virg. Æn.* 1, v. 104, l. 3, v. 302, &c.—*Ovid. Met.* 13, v. 324.—*Mela*, 1, c. 18.

Sinæ, a people of India, called by Ptolemy the most eastern nation of the world. "The accounts of the Mahometau travellers of the ninth century, published by Renaudot, give southern China the name of *Sin*, pronounced by the Persians *Tchin*. The origin of this name is uncertain; and, though the *Sinæ* of the ancients were situated more to the west than any part of modern China, the resemblance of the names is too great to allow it to be considered as unmeaning. It is highly probable that it was the ancient generic name for all the nations of *Thibet*, *China*, and India, east of the Ganges." *Malte-Brun.*

Sindæ, islands in the Indian ocean, supposed to be the *Nicabar* islands.

Singæi, a people on the confines of Macedonia and Thrace.

Singara, a city at the north of Mesopotamia, now *Sinjar*.

Singiticus sinus, a gulf on the Thracian coast, confined between the peninsula of Sithonia on one side, and that of Acte on the other. On the Sithonian shore stood the town of Singus, whence the ancient name of the gulf, which receives its modern appellation from *Monte-Santo*, the Athos of antiquity which rises from the peninsula of Acte.

Singus. *Vid. Singiticus Sinus.*

Sinope, a seaport town of Asia Minor, in

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Pontus, now *Sinub*, founded or rebuilt by a colony of Milesians. It was long an independent state, till Pharnaces, king of Pontus, seized it. It was the capital of Pontus, under Mithridates, and was the birthplace of Diogenes, the cynic philosopher. It received its name from Sinope, whom Apollo married there. *Ovid. Pont.* 1, el. 3, v. 67.—*Strab.* 2, &c. 12.—*Diod.* 4.—*Mela*, 1, c. 19.

Sinthi, a nation of Thracians, who inhabited Lemnos, when Vulcan fell there from heaven. *Homer. Il.* 1, v. 594.

Sinuessa, "the last town of New Latium, a Roman colony of some note, situated close to the sea, and founded, as it is said, on the ruins of Sinope, an ancient Greek city. Strabo tells us, that Sinuessa stood on the shore of the Sinus Vescinus, and derived its name from that circumstance. The same writer, as well as the Itineraries, informs us that it was traversed by the Appian Way; Horace also confirms this. Sinuessa was colonized together with Minturnæ A. U. C. 456, and ranked also among the maritime cities of Italy. Its territory suffered considerable devastation from Hannibal's troops when opposed to Fabius. Cæsar, in his pursuit of Pompey, halted for a few days at Sinuessa, and from thence wrote a very conciliatory letter to Cicero, which is to be found in the correspondence with Atticus. The epithet of *tepens*, which Silius Italicus applies to this city, has reference to some warm sources in its neighbourhood, now called *Bagni*; while Sinuessa itself answers to the rock of *Monte Dragone*. The Aquæ Sinuessanæ are noticed by Livy and other writers of antiquity." *Cram.*

Sion, one of the hills on which Jerusalem was built.

Siphnos, one of the Cyclades, "now *Siphanto*, lies to the southeast of Seriphus, and northeast of Melos. Herodotus reports that it was colonized by the Ionians, and elsewhere speaks of the Siphians as deriving considerable wealth from their gold and silver mines. In the age of Polycrates their revenue surpassed that of all the other islands, and enabled them to erect a treasury at Delphi equal to those of the most opulent cities; and their own principal buildings were sumptuously decorated with Parian marble. Herodotus states, however, that they afterwards sustained a heavy loss from a descent of the Samians, who levied upon the island a contribution of 100 talents. In Strabo's time it was so poor and insignificant as to give rise to the proverbs, Σίφνιον δστράϊνον and Σίφνιος ἀβραβών. Pliny states that it is twenty-eight miles in circuit." *Cram.*

Sipontum, Sipus, or Sepus, a maritime town of Apulia in Italy, founded by Diomedes after his return from the Trojan war. *Strab.* 6.—*Lucan.* 5, v. 377.—*Mela*, 2, c. 4.

Sipylum, and Sipylus, a town of Lydia, with a mountain of the same name near the Meander, formerly called the *Ceraunius*. The town was destroyed by an earthquake, with 12 others in the neighbourhood, in the reign of Tiberius, *Strab.* 1. and 12.—*Paus.* 1, c. 20.—*Apollod.* 3, c. 5.—*Homer. Il.* 24.—*Hygin.* fab. 9.—*Tacit. Ann.* 2, c. 47.

Sirenusæ, three small rocky islands near the coasts of Campania where the Sirens were supposed to reside.

Siris, a town of Magna Græcia, founded by a Grecian colony after the Trojan war, at the mouth of a river of the same name. There was a battle fought near it between Pyrrhus and the Romans. *Dionys. Perieg.* v. 221.——The Æthiopians gave that name to the Nile before its divided streams united into one current. *Plin.* 5, c. 9.——A town of Pæonia in Thrace.

Sirmio, now *Sermione*, a peninsula in the lake Benacus, where Catullus had a villa. *Cram.* 29.

Sirmium, the capital of Pannonia, at the confluence of the Savus and Bacuntius, very celebrated during the reign of the Roman emperors.

Sisapo, a town of Spain, "which may be presumed to have been comprised in the limits of Beturia, and noted for its mines of *minium*, or vermilion. The position of this place is sufficiently obvious in the modern name of *Almaden*, which it received from the Maures; *Maaden* in the Arabic language being the appellative term for mines." *D'Anville.*

Sisimithræ, a fortified place of Bactriana, 15 stadia high, 80 in circumference, and plain at the top. Alexander married Roxana there. *Strab.* 11.

Sithonia. "That portion of Chalcidice containing Olynthus and its territory as well as the adjoining peninsula, bore anciently the name of Sithonia, as we are told by Herodotus. The Sithonians are mentioned by more than one writer as a people of Thrace. Lycophron alludes obscurely to a people of Italy, descended from the Sithonian giants." *Cram.*

Sitones, a nation of Germany, or modern *Norway*, according to some. *Tacit. de Germ.* 45.

Smaragdus, I. a town of Egypt on the Arabian gulf, where emeralds (*smaragdi*) were dug. ——II. Mons. "The Smaragdus Mons appears to be but little distant from the sea, being that called by the Arabs *Maaden Uzzumurud*, or the "Mine of Emeralds." *D'Anville.*—*Strab.* 16.

Smēnus, a river of Laconia, rising in mount Taygetes, and falling into the sea about five stadia from Las. *Paus.* 3, c. 24.

Smyrna, a celebrated seaport town of Ionia in Asia Minor, built, as some suppose, by Tantalus, or, according to others, by the Æolians. It has been subject to many revolutions, and been severally in the possession of the Æolians, Ionians, Lydians, and Macedonians. Alexander, or, according to Strabo, Lysimachus, rebuilt it 400 years after it had been destroyed by the Lydians. It was one of the richest and most powerful cities of Asia, and became one of the twelve cities of the Ionian confederacy. The inhabitants were given much to luxury and indolence, but they were universally esteemed for their valor and intrepidity when called to action. Marcus Aurelius repaired it after it had been destroyed by an earthquake, about the 180th year of the Christian era. Smyrna still continues to be a very commercial town. The river Meles flows near its walls. The inhabitants of Smyrna believe that Homer was born among them, and to confirm this opinion, they not only paid him divine honours, but showed a place which bore the poet's name, and also had a brass coin in circulation which was called *Homerium*. Some suppose that it was called Smyrna from an Amazon of the same name who took posses-

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sion of it. "Smyrna, the queen of the cities of Anatolia, and extolled by the ancients under the title of 'the lovely, the crown of Ionia, the ornament of Asia,' braves the reiterated efforts of conflagrations and earthquakes. Ten times destroyed, she has ten times risen from her ruins with new splendour. According to a very common Grecian system, the principal buildings were erected on the face of a hill fronting the sea. The hill supplied marble, while its slope afforded a place for the seats rising gradually above each other in the stadium, or great theatre for the exhibition of games. Almost every trace of the ancient city, however, has been obliterated during the contests between the Greek empire and the Ottomans, and afterwards by the ravages of Timur in 1402. The foundation of the stadium remains, but the area is sown with grain. There are only a few vestiges of the theatre, and the castle which crowns the hill is chiefly a patchwork executed by John Comnenus on the ruins of the old one, the walls of which, of immense strength and thickness, may still be discovered. Smyrna, in the course of its revolutions, has slid down, as it were, from the hill to the sea. It has, under the Turks, completely regained its populousness. Smyrna, in short, is the greatest emporium of the *Levant*. The city contains 120,000 inhabitants, though frequently and severely visited by the plague." *Malte-Brun.—Herodot.* 1, c. 16, &c.—*Strab.* 12 and 14.—*Ital.* 8, v. 565.—*Paus.* 5, c. 8.—*Mela*, 1, c. 17.

Soanes, a people of Colchis, near Caucasus, in whose territories the rivers abound with golden sands, which the inhabitants gather in wool skins, whence, perhaps, arose the fable of the golden fleece. *Strab.* 11.—*Plin.* 33, c. 3.

Sogdiana, a country of Asia, bounded on the north by Scythia, east by the Sacæ, south by Bactriana, and west by Margiana; and now known by the name of *Zagatay*, or *Usbec*. The people are called *Sogdiani*. The capital was called Marcanda. *Herodot.* 3, c. 93.—*Curt.* 7, c. 10.

Soliginium, a town of Germany, now *Sultz*, on the *Neckar*.

Solis fons, a celebrated fountain in Libya. *Vid. Ammon.*

Solœ, or Soli, I. a town of Cyprus, built on the borders of the Clarius by an Athenian colony. It was originally called *Æpeia*, till Solon visited Cyprus, and advised Philocyprus, one of the princes of the island, to change the situation of his capital. His advice was followed, and a new town was raised in a beautiful plain, and called after the name of the Athenian philosopher. *Strab.* 14.—*Plut. in Sol.* ——II. A town of Cilicia, on the seacoast, built by the Greeks and Rhodians. It was afterwards called *Pompeiopolis*, from Pompey, who settled a colony of pirates there. *Plin.* 5, c. 27.—*Dionys.* Some suppose that the Greeks who settled in either of these two towns, forgot the purity of their native language, and thence arose the term *Solecismus*, applied to an inelegant or improper expression.

Solœis, or Soloentia, I. a promontory of Libya at the extremity of mount Atlas, now *Cape Cantin*.——II. A town of Sicily, between Panormus and Himera, now *Solanto*. *Cic. Ver.* 3, c. 43.—*Thucyd.* 6.

Solus, (*unis*,) a maritime town of Sicily. *Vid. Solæis. Strab.* 14.

Solymi, a people of Lycia, who finally occupied the territory called Milyas. *Vid. Lycia.*

Sophene, a country of Armenia, on the borders of Mesopotamia, now *Zoph*. The Euphrates forms its boundary on the west and northwest. It is watered by the Arsanias, now *Arsen*. *D'Anville.—Lucan.* 2, v. 593.

Soractes, and Soracte, a mountain of Etruria, near the Tiber, seen from Rome at the distance of 26 miles. It was sacred to Apollo, who is from thence surnamed *Soractis*; and it is said that the priests of the god could walk over burning coals without hurting themselves. There was, as some report, a fountain on mount Soracte, whose waters boiled at sunrise and instantly killed all such birds as drank of them. *Strab.* 5.—*Plin.* 2, c. 93, l. 7, c. 2.—*Horat.* 1, *Od.* 9.—*Virg. Æn.* 11, v. 785.—*Ital.* 5.

Sotiates, a people of Aquitania, of some note in the time of Cæsar. Their chief town Sotiacum, called in the middle ages Sotia or Sotium, is now *Sos*. *D'Anville—Lemaire.—Cæs. Bell. G.* 3, c. 20 and 21.

Sparta. *Vid. Lacedæmon.*

Sperchius, a river of Thessaly, rising on mount Œta, and falling into the sea in the bay of Malia, near Anticyra. The name is supposed to be derived from its rapidity (σπερχειν *festinare*). Peleus vowed to the god of this river the hair of his son Achilles, if ever he returned safe from the Trojan war. *Herodot.* 7, c. 198.—*Strab.* 9.—*Homer. Il.* 23, v. 144.—*Apollod.* 3, c. 13.—*Mela*, 2, c. 3.—*Ovid. Met.* 1, v. 557, l. 2, v. 250, l. 7, v. 230.

Spermatophagi a people who lived in the extremest parts of Egypt. They fed upon the fruits that fell from the trees.

Sphacteria. "The island of Sphacteria, so celebrated in Grecian history from the defeat and capture of a Lacedæmonian detachment in the seventh year of the Peloponnesian war, was also known by the name of Sphagia, which it still retains. Pliny says the Sphagiæ were three in number; Xenophen likewise speaks of some islands so called on the Laconian coast, meaning, doubtless, that of Messenia. Two of these must have been mere rocks." *Cram.*

Sphagiæ insulæ. *Vid. Sphacteria.*

Sphragidium, a retired cave on mount Cithæron in Bœotia. The nymphs of the place, called *Sphragitides*, were early honoured with a sacrifice by the Athenians, by order of the oracle of Delphi, because they had lost few men at the battle of Platæa. *Plin.* 35, c. 6.—*Paus.* 9, c. 3.—*Plut. in Arist.*

Spina, an ancient city of Cisalpine Gaul, of Greek origin, situated on the most southern branch of the *Po*, called from the city Spineticum Ostium. "If we are to believe Dionysius of Halicarnassus, who derives his information apparently from Hellanicus of Lesbos, Spina was founded by a numerous band of Pelasgi, who arrived on this coast from Epirus long before the Trojan war. The same writer goes on to state, that in process of time this colony became very flourishing, and held for many years the dominion of the sea, from the fruits of which it was enabled to present to the temple of Delphi tithe-offerings more closely than those of any other city. Afterwards, however, being attack-

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ed by an overwhelming force of the surrounding barbarians, the Pelasgi were forced to quit their settlements, and finally to abandon Italy. It appears that no doubt can be entertained of the existence of a Greek city of this name near one of the mouths of the *Po*, since it is noticed in the Periplus of Scylax, and by the geographers Eudoxus and Artemidorus, as cited by Steph. Byz. Strabo also speaks of it as having once been a celebrated city, and possessed of a treasury at Delphi; the inscription recording that fact being still extant in his time. The same geographer adds besides, that Spina was yet in existence when he wrote, though reduced to the condition of a mere village. It is not easy to discover when the Pelasgi abandoned Spain, and who were the barbarians that forced them to quit the shores of the Adriatic. By the latter, I apprehend we must understand the Tuscans. The Tuscans themselves were in their turn dispossessed by the Gauls; and if the correction of Cluverius in the text of Pliny be admitted, it appears from that author, that Spina was taken and destroyed by the latter people the same year that Camillus took Veii, that is, 393 years B. C.: but to this it is objected, that Scylax, who is supposed to have written in the time of Philip, mentions Spina as then existing, which would be about thirty or forty years later than the date above mentioned. No trace now remains of this once flourishing city, by which its ancient site may be identified. Scylax says it stood about twenty stadia, or between three and four miles from the sea. But Strabo reports, that in his time the small place which preserved the name of Spina was situated upwards of eleven miles inland. We must therefore conclude that a considerable deposite of alluvial soil must have been made by the *Po* during the time which intervened between these two periods, or that the former site of the city had been removed to a greater distance from the sea. The first supposition is however the most probable, nor is it unlikely that the whole of the extensive marshes of *Comachio* were once washed by the Adriatic. I am for this reason inclined to adopt the opinion of those topographers who seek for the spot on which Spina stood, on the left bank of the *Po di Primaro*, the ancient Spineticum Ostium, and not far from the village of Argenta." *Cram.*

Spinetĭcum ostium. *Vid. Spina.*

Spoletium, now *Spoleto*, a town of Umbria, "colonized A. U. C. 512. Twenty-five years afterwards it withstood, according to Livy, the attack of Hannibal, who was on his march through Umbria, after the battle of the Trasymene. This resistance had the effect of checking the advance of the Carthaginian general towards Rome, and compelled him to draw off his forces into Picenum. It should be observed, however, that Polybius makes no mention of this attack upon *Spoleto*; but expressly states, that it was not Hannibal's intention to approach Rome at that time, but to lead his army to the seacoast. Spoletium appears to have ranked high among the municipal towns of Italy, but it suffered severely from proscription in the civil wars of Marius and Sylla." *Cram.*

Sporădes, a number of islands in the Ægean Sea. They received their name *a σπειρω, spargo*, "and included the numerous islands which lie scattered around the Cyclades, and which, in fact, several of them are intermixed, and those also which lay towards Crete and the coast of Asia Minor." *Cram.*

Stabiæ, a maritime town of Campania, on the bay of Puteoli, destroyed by Sylla, and converted into a villa, whither Plina endeavoured to escape from the eruption of Vesuvius in which he perished. *Plin.* 3, c. 5, ep. 6, c. 16.

Stagīra, a town on the borders of Macedonia, on the bay into which the Strymon discharges itself, at the south of Amphipolis, founded 665 years before Christ. Aristotle was born there, from which circumstance he is called *Stagirites*. *Thucyd.* 4.—*Paus.* 6, c. 4.—*Laert. in Sol.*—*Ælian. V. H.* 3, c. 46.

Stellatis, a field remarkable for its fertility, in Campania. *Cic. Aug.* 1, c. 70.—*Suet. Cæs.* 20.

Stobi, a city of Macedonia, near the junction of the rivers Axius and Erigonus. It was "an ancient city of some note, as we learn from Livy, who reports, that Philip wished to found a new city in its vicinity, to be called Perseis, after his eldest son. The same monarch obtained a victory over the Dardani in the environs of Stobi, and it was from thence that he set out on his expedition to mount Hæmus. On the conquest of Macedonia by the Romans, it was made the depot of the salt with which the Dardani were supplied from that country. Stobi, at a later period, became not only a Roman colony, but a Roman municipium, a privilege rarely conferred beyond the limits of Italy. In the reign of Constantine, Stobi was considered as the chief town of Macedonia Secunda, or Salutaris, as it was then called. Steph. Byz. writes the name erroneously Στρόβος. Stobi was the birthplace of Jo. Stobæus, the author of the valuable Greek Florilegium which bears his name." *Cram.*

Stœchădes, five small islands in the Mediterranean, on the coast of Gaul, now the *Hieres*, near *Marseilles*. They were called Ligustides by some, but Pliny speaks of them as only three in number. *Steph. Byzant.*—*Lucan.* 3, v. 516.—*Strab.* 4.

Stratonis turris, a city of Judea, afterwards called Cæsarea by Herod in honour of Augustus.

Stratos, I. a city of Æolia. *Liv.* 36, c. 11, l. 38, c. 4.——II. Of Acarnania.

Strongўlæ, now *Strombolo*, one of the islands called Æolides in the Tyrrhene Sea, near the coast of Sicily. It has a volcano, 10 miles in circumference, which throws up flames continually, and of which the crater is on the side of the mountain. *Mela*, 2, c. 7.—*Strab.* 6.—*Paus.* 10, c. 11.

Strophădes, two islands in the Ionian Sea, on the western coast of the Peloponnesus. They were anciently called *Plotæ*, and received the name of Strophades from στρεφω, *verto*, because Zethes and Calais, the sons of Boreas, returned from thence by order of Jupiter, after they had driven the Harpies there from the tables of Phineus. The fleet of Æneas stopped near the Strophades. The largest of these two islands is not above five miles in circumference. *Hygin.* fab. 19.—*Mela*, 2, c. 7.—*Ovid. Met.* 13, v. 709.—*Virg. Æn.* 3, v. 210.—*Strab.* 8.

Strўma, a town of Thrace, founded by a Theban colony. *Herodot.* 7, c. 109.

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Strymon, a river which separates Thrace from Macedonia, and falls into a part of the Ægean Sea, which has been called *Strymonicus sinus*. A number of cranes, as the poets say, resorted on its banks in the summer time. Its eels were excellent. *Mela*, 2, c. 2.—*Apollod.* 2, c. 5.—*Virg. G.* 1, v. 120, l. 4, v. 508. *Æn.* 10, v. 265.—*Ovid. Met.* 2, v. 251.

Stymphălus, a town, river, lake, and fountain of Arcadia, which receives its name from king Stymphalus. The neighbourhood of the lake Stymphalus was infested with a number of voracious birds, like cranes or storks, which fed upon human flesh, and which were called *Stymphalides*. They were at last destroyed by Hercules, with the assistance of Minerva. Some have confounded them with the Harpies, while others pretend that they never existed but in the imagination of the poets. Pausanias, however, supports, that there were carnivorous birds like the Stymphalides, in Arabia. *Paus.* 8, c. 4.—*Stat. Theb.* 4, v. 298.

Styx, a celebrated river of hell, round which it flows nine times. According to some writers the Styx was a small river of Nonacris in Arcadia, whose waters were so cold and venomous, that they proved fatal to such as tasted them. Among others Alexander the Great is mentioned as a victim to their fatal poison, in consequence of drinking them. They even consumed iron, and broke all vessels. The wonderful properties of this water suggested the idea that it was a river of hell, especially when it disappeared in the earth a little below its fountain head. The gods held the waters of the Styx in such veneration, that they always swore by them; an oath which was inviolable. If any of the gods had perjured themselves, Jupiter obliged them to drink the waters of the Styx, which lulled them for one whole year into a senseless stupidity; for the nine following years they were deprived of the ambrosia and the nectar of the gods, and after the expiration of the years of their punishment, they were restored to the assembly of the deities, and to all their original privileges. It is said that this veneration was shown to the Styx, because it received its name from the nymph Styx, who, with her three daughters, assisted Jupiter in his war against the Titans. *Hesiod. Theog.* v. 384, 775.—*Homer. Od.* 10, v. 513.—*Herodot.* 6, c. 4.—*Virg. Æn.* 6, v. 323, 439, &c.—*Apollod.* 1, c. 3.—*Ovid. Met.* 3, v. 29, &c.—*Lucan.* 6, v. 378, &c.—*Paus.* 8, c. 17 and 18.—*Curt.* 10, c. 10.

Sublicius, the first bridge erected at Rome over the Tiber. *Vid. Pons.*

Suburra, a street in Rome, where all the licentious, dissolute, and lascivious Romans and courtesans resorted. It was situate between mount Viminalis and Quirinalis, and was remarkable as having been the residence of the obscurer years of J. Cæsar. *Suet. in Cæs.*—*Varro. de. L. L.* 4, c. 8.—*Martial.* 6, ep. 66.—*Juv.* 3, v. 5.

Sucro, now *Xucar*, a river of Hispania Tarraconensis, celebrated for a battle fought there between Sertorius and Pompey, in which the former obtained the victory. *Plut.*

Suessa, a town of Campania, called also *Aurunca*, to distinguish it from Suessa Pometia, the capital of the Volsci. *Strab.* 5.—*Plin.* 3, c. 5.—*Dionys. Hal.* 4.—*Liv.* 1 and 2.—*Virg. Æn.* 6. v. 775. *Cic. Phil.* 3, c. 4, l. 4, c. 2.

Suessŏnes, a people of Belgic Gaul, whose territory was enclosed by those of the Veromandui, Remi, Senones, Parisii, and Bellovaci. Their capital was Noviodunum, now *Soissons, dép. de l'Aisne*; although it has been identified by some geographers with *Noyon, dép. de l'Oise. Cæs. B. G. Lem. ed.*

Suevi, a people of Germany, between the *Elbe* and the *Vistula*, who made frequent excursions upon the territories of Rome under the emperors. D'Anville thus speaks of this people. "A nation superior in power were the *Catti*, whom Cæsar, as before observed, calls *Suevi*. They occupied *Hesse* to the *Sala* in *Thuringia*, and *Weteravia* to the *Maine*. Among other circumstances which enhanced the merit of this people, was that of their skill in the military art; which, according to Tacitus, the Cattians superadded to the quality of bravery common to the Germanic nations. A place which is mentioned under the name of *Castellum* continues this name in that of *Cassel*. *Mattium* is spoken of as the capital of the Cattians, and it is believed that this city is *Marpurg*. The internal part of this continent may be considered under the general name of *Suevia*; whence many Germanic nations have borrowed the denomination under which they appear. Suevia was divided among a number of distinct people. The *Semnones*, who were reputed the noblest and most ancient of the Suevian nations, extended from the *Elbe* beyond the *Oder*." Ptolemy represents the Suevi as consisting of three nations, the Angli, Longobardi, and Semnones: to these Pliny adds the Hermiones, whom Strabo calls Hermanduri. *Lucan.* 2, v. 51.

Suiones, a nation of Germany, supposed the modern *Swedes*. *Tacit. de Germ.* c. 44.

Sulga, now *Sorgue*, a small river of Gaul, falling into the Rhone. *Strab.* 4.

Sulmo, now *Sulmona*, an ancient town of the Peligni, at the distance of about 90 miles from Rome, founded by Solymus, one of the followers of Æneas. Ovid was born there. *Ovid. passim.*—*Ital.* 8, v. 511.—*Strab.* 5.

Sunium, "one of the most celebrated sites in Attica, forms the extreme point of that province towards the south. Near the promontory stood the town of the same name with a harbour. Sunium was held especially sacred to Minerva as early as the time of Homer. Neptune was also worshipped there, as we learn from Aristophanes. Regattas were held here in the minor Panathenaic festivals. The promontory of Sunium is frequently mentioned in Grecian history. Herodotus in one place calls it the Suniac angle. Thucydides reports that it was fortified by the Athenians after the Sicilian expedition, to protect their vessels which conveyed corn from Eubœa, and were consequently obliged to double the promontory. It is now called *Capo Colonna*, from the ruins of the temple of Minerva, which are still to be seen on its summit. Travellers who have visited Sunium inform us, that this edifice was originally decorated with six columns in front, and probably thirteen on each side. Spon reports that in his time nineteen columns were still standing. At present there are only fourteen. Sir W. Gell observes 'that nothing can exceed the beauty of this spot,

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commanding from a portico of white marble, erected in the happiest period of Grecian art, and elevated 300 feet above the sea, a prospect of the gulf of Ægina on one side, and of the Ægæan on the other.' Dodwell states, 'that the temple is supported on its northern side by a regularly constructed terrace wall, of which seventeen layers of stone still remain. The fallen columns are scattered about below the temple, to which they form the richest foreground. The walls of the town, of which there are few remains, may be traced nearly down to the port on the southern side; but the greater part of the opposite side, upon the edge of the precipice, was undefended, except by the natural strength of the place and the steepness of the rock; the walls were fortified with square towers." *Cram.*

Supĕrum mare, a name of the Adriatic Sea, because it was situate above Italy. The name of *Mare Inferum* was applied for the opposite reasons to the sea below Italy. *Cic. pro Cluent.*, &c.

Surrentum, a town of Campania, on the bay of Naples, famous for the wine which was made in the neighbourhood. *Mela*, 2, c. 4.—*Strab.* 5.—*Horat.* 1, ep. 17, v. 52.—*Ovid. Met.* 15, v. 710.—*Mart.* 13, ep. 110.

Susa, (*orum*,) now *Suster*, a celebrated city of Asia, the chief town of Susiana, and the capital of the Persian empire, built by Tithonus the father of Memnon. Cyrus took it. The walls of Susa were above 120 stadia in circumference. The treasures of the kings of Persia were generally kept there, and the royal palace was built with white marble, and its pillars were covered with gold and precious stones. It was usual with the kings of Persia to spend the summer at Ecbatana and the winter at Susa, because the climate was more warm there than at any other royal residence. It had been called *Memnonia*, or the palace of Memnon, because that prince reigned there. *Plin.* 6, c. 26, &c.—*Lucan.* 2, v. 49.—*Strab.* 15.—*Xenoph. Cyr.*—*Propert.* 2, el. 13.—*Claudian.*

Susiana, or Susis, a country of Asia, of which the capital was called Susa, situate at the east of Assyria. Lilies grow in great abundance in Susiana, and it is from that plant that the province received its name, according to some, as *Susan* is the name of a *lily* in Hebrew.

Susidæ pylæ, narrow passes over mountains from Susiana into Persia. *Curt.* 5, c. 3.

Suthul, a town of Numidia, where the king's treasures were kept. *Sall. Jug.* 37.

Sutrium, a town of Etruria, about twenty-four miles northwest of Rome. Some suppose that the phrase *Ire Sutrium*, to act with despatch, arises from the celerity with which Camillus recovered the place; but Festus explains it differently. *Plaut. Cas.* 3, 1, v. 10.—*Liv.* 26, c. 34.—*Paterc.* 1, c. 14.—*Liv.* 9, c. 32.

Sybăris, a river of Lucania in Italy, whose waters were said to render men more strong and robust. *Strab.* 6. *Plin.* 3, c. 11, l. 31, c. 2.—There was a town of the same name on its banks, on the bay of Tarentum, which had been founded by a colony of Achæans. Sybaris became very powerful, and in its most flourishing situation it had the command of four neighbouring nations of 25 towns, and could send an army of 300,000 men into the field. The walls of the city were said to extend six miles and a half in circumference, and the suburbs covered the banks of the Crathis for the space of seven miles. It made a long and vigorous resistance against the neighbouring town of Crotona, till it was at last totally reduced by the disciples of Pythagoras, B. C. 508. Sybaris was destroyed no less than five times, and always repaired. In a more recent age the inhabitants became so effeminate, that the word *Sybarite* became proverbial to intimate a man devoted to pleasure. There was a small town built in the neighbourhood about 444 years before the Christian era, and called Thurium, from a small fountain called Thuria, where it was built. *Diod.* 12.—*Strab.* 6.—*Ælian, V. H.* 9, c. 24.—*Martial.* 12, ep. 96.—*Plut. in Pelop.* &c.—*Plin.* 3, c. 10, &c.

Syēne, now *Assuan*, a town of Thebais, on the extremities of Egypt. Juvenal the poet was banished there on pretence of commanding a prætorian cohort stationed in the neighbourhood. "Near *Assouan* are found the remains of the ancient *Syene*, consisting of some granite columns, and an old square building, with openings at top. The researches made here have not confirmed the conjecture of Savary, who conceived it to be the ancient observatory of the Egyptians, where, with some digging, the ancient well may be found, at the bottom of which the image of the sun was reflected entire on the day of the summer solstice. The observations of the French astronomers place Assouan in lat. 24° 5′ 23″ of north latitude. If this place was formerly situated under the tropic, the position of the earth must be a little altered, and the obliquity of the ecliptic diminished. But we should be aware of the vagueness of the observations made by the ancients, which have conferred so much celebrity on these places. The phenomenon of the extinction of the shadow, whether within a deep pit, or round a perpendicular gnomon, is not confined to one exact mathematical position of the sun, but is common to a certain extent of latitude corresponding to the visible diameter of that luminary, which is more than half a degree. It would be sufficient, therefore, that the northern margin of the sun's disk should reach the zenith of Syene on the day of the summer solstice, to abolish all lateral shadow of a perpendicular object. Now, in the second century, the obliquity of the ecliptic, reckoned from the observations of Hipparchus, was 23° 49′ 25″. If we add the semi-diameter of the sun, which is 15′ 57″, we find for the northern margin 24° 5′ 22″, which is within a second of the actual latitude of Syene. At present, when the obliquity of the ecliptic is 23° 28′ the northern limb of the sun comes no nearer the latitude of Syene than 21′ 3″, yet the shadow is scarcely perceptible. We have, therefore, no imperious reason for admitting a greater diminution in the obliquity of the ecliptic than that which is shown by real astronomical observations of the most exact and authentic kind. That of the well of Syene is not among the number of these last, and can give us no assistance in ascertaining the position of the tropic thirty centuries ago, as some respectable men of science seem to have believed. Syene, which, under so many different masters has been the southern frontier of Egypt, presents in a greater degree than any other spot on the surface of the globe, that confused

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mixture of monuments which, even in the destinies of the most potent nations, remind us of human instability. Here the Pharaohs and the Ptolemies raised the temples and the palaces which are found half buried under the drifting sand. Here are forts and walls built by the Romans and the Arabians, and on the remains of all these buildings French inscriptions are found, attesting that the warriors and the learned men of modern Europe pitched their tents, and erected their observatories on this spot. But the eternal power of nature presents a still more magnificent spectacle. Here are the terraces of reddish granite of a particular character, hence called Syenite, a term applied to those rocks which differ from granite in containing particles of hornblende. These mighty terraces, shaped like peaks, cross the bed of the Nile; and over them the river rolls majestically his impetuous foaming waves. Here are the quarries from which the obelisks and colossal statues of the Egyptian temples were dug. An obelisk, partially formed and still remaining attached to the native rock, bears testimony to the laborious and patient efforts of human art. On the polished surfaces of these rocks hieroglyphic sculptures represent the Egyptian deities, together with the sacrifices and offerings of this nation, which, more than any other, has identified itself with the country which it inhabited, and has in the most literal sense engraved the records of its glory on the terrestrial globe. In the midst of this valley, generally skirted with arid rocks, a series of sweet delicious islands, covered with palms, date-trees, mulberries, acacias, and napecas, has merited the appellation of the 'Tropical Gardens.'" *Malte-Brun.*

SYMPLEGĀDES. *Vid. Cyaneæ.*

SYNNAS, (*adis,*) or SYNNADA, (*plur.*) a town of Phrygia, famous for its marble quarries. *Strab.* 12.—*Claudian. in Eutr.* 2.—*Martial.* 9. ep. 77.—*Stat.* 1, *Sylv.* 5, v. 41.

SYRACŪSÆ, a celebrated city of Sicily, founded about 732 years before the Christian era, by Archias, a Corinthian, and one of the Heraclidæ. In its flourishing state it extended 22 1-2 English miles in circumference, and was divided into 4 districts, Ortygia, Acradina, Tycha, and Neapolis, to which some add a fifth division, Epipolæ, a district little inhabited. These were of themselves separate cities, and were fortified with three citadels, and three-folded walls. Syracuse had two capacious harbours, separated from one another by the island of Ortygia. The greatest harbour was above 5000 paces in circumference, and its entrance 500 paces wide. The people of Syracuse were very opulent and powerful; and, though subject to tyrants, they were masters of vast possessions and dependant states. The city of Syracuse was well built, its houses were stately and magnificent; and it has been said that it produced the best and most excellent of men when they were virtuous, but the most wicked and depraved when addicted to vicious pursuits. The women of Syracuse were not permitted to adorn themselves with gold, or wear costly garments, except such as prostituted themselves. Syracuse gave birth to Theocritus and Archimedes. It was under different governments, and, after being freed from the tyranny of Thrasybulus, B. C. 446, it enjoyed security for 61 years, till the usurpation of the Dionysii, who were expelled by Timoleon, B. C. 343. In the age of the elder Dionysius, an army of 100,000 foot and 10,000 horse, and 400 ships, were kept in constant pay. It fell into the hands of the Romans, under the consul Marcellus, after a siege of three years, B. C. 212. *Cic. in Verr.* 4, c. 52 and 53.—*Strab.* 1 and 8.—*C. Nep.*—*Mela,* 2, c. 7.—*Liv.* 23, &c.—*Plut. in Marcell.*, &c.—*Flor.* 2, c. 6.—*Ital.* 14, v. 278.

SYRIA, a large country of Asia, whose boundaries are not accurately ascertained by the ancients. Syria, generally speaking, was bounded on the east by the Euphrates, north by mount Taurus, west by the Mediterranean, and south by Arabia. It was divided into several districts and provinces, among which were Phœnicia, Seleucis, Judea or Palestine, Mesopotamia, Babylon, and Assyria. It was also called *Assyria;* and the words Syria and Assyria, though distinguished and defined by some authors, were often used indifferently. Syria was subjected to the monarchs of Persia; but after the death of Alexander the Great, Seleucus, surnamed Nicator, who had received this province as his lot in the division of the Macedonian dominions, raised it into an empire, known in history by the name of the kingdom of Syria or Babylon, B. C. 312. Seleucus died after a reign of 32 years, and his successors, surnamed the *Seleucidæ,* ascended the throne in the following order: Antiochus, surnamed Soter, 280 B. C; Antiochus Theos, 261; Seleucus Callinicus, 246; Seleucus Ceraunus, 226; Antiochus the Great, 223; Seleucus Philopator, 187; Antiochus Epiphanes, 175; Antiochus Eupator, 164; Demetrius Soter, 162; Alex. Balas, 150; Demetrius Nicator, 146; Antiochus the Sixth, 144; Diodotus Tryphon, 143; Antiochus Sidetes, 139; Demetrius Nicator restored, 130; Alexander Zebina, 127, who was dethroned by Antiochus Grypus, 123; Antiochus Cyzicenus, 142, who takes part of Syria, which he calls Cœlesyria; Philip and Demetrius Eucerus 93, and in Cœlesyria, Antiochus Pius; Aretas was king of Cœlesyria, 85; Tigranes, king of Armenia, 83; and Antiochus Asiaticus, 69, who was dethroned by Pompey, B. C. 65; in consequence of which Syria became a Roman province. "A situation bordering upon the Parthian empire, and also upon the second empire of the Persians, must have made the defence of this province an object of the greatest importance. Syria constituted by much the greatest part of that *Diœcese* (for so the great departments established before the end of the fourth century were named) called *Orient;* comprising Palestine, a district of Mesopotamia, the province of Cilicia, and the isle of Cyprus. By a division of primitive provinces, there appear five in the limits of Syria: two Syrias, *Prima* and *Secunda* or *Salutaris;* two Phœnicias, one properly so called, and the other surnamed *Libani,* by the extension of the anterior limits of *Phœnice;* and finally, the *Euphratensis.* In the sacred writings Syria is called *Aram.* The Arabs now give it the name of *Sham,* which in their language signifies the left, its situation being such on facing the east." *D'Anville.*—*Herodot.* 2, 3, and 7.—*Apollod.* 1, *Arg.*—*Strab.* 12 and 16.—*C. Nep. in Dat.*—

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Mela, 1, c. 2.—*Ptol.* 5, c. 6.—*Curt.* 6.—*Dionys. Perieg.*

Syriăcum mare, that part of the Mediterranean Sea which is on the coast of Phœnicia and Syria.

Syros, I. one of the Cyclades in the Ægean Sea, about 20 miles in circumference, "situated between Cythnos and Rhenea, was celebrated for having given birth to Pherecydes the philosopher, a disciple of Pittacus. It is singular that Strabo should affirm that the first syllable of the word Syros is pronounced long, whereas Homer, in the passage which he quotes, has made it short." *Cram.—Homer. Od.* 15, v. 504.—*Strab.* 10.—*Mela*, 2, c. 7.——II. A town of Caria. *Paus.* 3, c. 26.

Syrtis. "Among the ancients the name of *Syrtis*, (from σύρω, *traho*,) was common to two gulfs on the coast of Africa, distinguished into *Major* and *Minor*; which, from the rocks and quicksands, and a remarkable inequality in the motion of the waters, were deemed of perilous navigation. Mariners, corrupting the name, have called the great Syrtis the *Gulf of Sidra*. A promontory named heretofore Cephalæ, or The Heads, and now *Canan*, or *Cape Mesrata*, terminates the Syrtis. The little Syrtis is now called the *Gulf of Gabes*, from the ancient city of *Tacape*, situated at its head, and preserving its name in this altered form." *D'Anville.* From the dangers attending the navigation of the Syrtis, the word has been used to denote any part of the sea of which the navigation was attended with danger either from whirlpools or hidden rocks. *Mela*, 1, c. 7, l. 2, c. 7.—*Virg. Æn.* 4, v. 41.—*Lucan.* 9, 303.—*Sallust. in J.*

T.

Tabernæ Novæ, I. a street in Rome, where shops were built. *Liv.* 3, c. 48.——II. Rhenanæ, a town of Germany, on the confluence of the *Felbach* and the Rhine, now *Rhin-Zabern*.——III. Riguæ, now *Bern-Castel*, on the *Moselle*.——IV. Triboccorum, a town of *Alsace* in France, now *Saverne*.

Tabor, a mountain of Palestine. It is thus described by Russell: "In pursuing this route (from Tiberias to Nazareth) we have Mount Tor, or Tabor, on the left hand, rising in solitary majesty from the plain of Esdraëlon. Its appearance has been described by some authors as that of a half-sphere, while to others it suggests the idea of a cone with its point struck off. According to Mr. Maundrell, the height is such as to require the labour of an hour to reach the summit; where is seen a level area of an oval figure, extending about two furlongs in length and one in breadth. It is enclosed with trees on all sides except the south, and is most fertile and delicious. Having been anciently surrounded with walls and trenches, there are remains of considerable fortifications at the present day. Burckhardt says, a thick wall constructed of large stones, may be traced quite round the summit close to the edge of the precipice; on several parts of which are relics of bastions. The area too is overspread with the ruins of private dwellings, built of stone with great solidity. Pococke assures us that it is one of the finest hills he ever beheld, being a rich soil that produces excellent herbage, and most beautifully adorned with groves and clumps of trees. The height he calculates to be about two miles, making allowance for the winding ascent; but he adds, that others have imagined the same path to be not less than four miles. Hasselquist conjectures that it is a league to the top, the whole of which may be accomplished without dismounting,—a statement amply confirmed by the experience of Van Egmont and Heyman. But this mountain derives the largest share of its celebrity from the opinion entertained among Christians since the days of Jerome, that it was the scene of a memorable event in the history of our Lord. On the eastern part of the hill are the remains of a strong castle; and within the precincts of it is the grotto in which are three altars in memory of the three tabernacles that St. Peter proposed to build, and where the Latin friars always perform mass on the anniversary of the Transfiguration. It is said there was a magnificent church built there by Helena, which was a cathedral when this town was made a bishop's see. On the side of the hill they show a church in the grot, where they say Christ charged his disciples not to tell what things they had seen till he should be glorified. It is very doubtful, however, whether this tradition be well founded, or whether it has not as Mr. Maundrell and other writers suspect, originated in the misinterpretation of a very common Greek phrase. Our Saviour is said to have taken with him Peter, James, and John, and brought them into a high mountain 'apart;' from which it has been rather hastily inferred that the description must apply to Tabor, the only insulated and solitary hill in the neighbourhood. We may remark, with the traveller just named, that the conclusion may possibly be true, but that the argument used to prove it seems incompetent; because the term 'apart' most likely relates to the withdrawing and retirement of the persons here spoken of, and not to the situation of the mountain. In fact, it means nothing more than that our Lord and his three disciples betook themselves to a private place for the purpose of devotion. The view from Mount Tabor is extolled by every traveller. 'It is impossible,' says Maundrell, 'for man's eyes to behold a higher gratification of this nature.' On the northwest you discern in the distance the noble expanse of the Mediterranean, while all around you see the spacious and beautiful plains of Esdraëlon and Galilee. Turning a little southward, you have in view the high mountains of Gilboa, so fatal to Saul and his sons. Due east you discover the sea of Tiberias, distant about one day's journey. A few points to the north appears the mount of Beatitudes, the place where Christ delivered his sermon to his disciples and the multitude. Not far from this little hill is the city of Saphet, or *Szaffad*, standing upon elevated and very conspicuous ground. Still farther in the same direction, is seen a lofty peak covered with snow, a part of the chain of Anti-Libanus. To the southwest is Carmel, and in the south the hills of Samaria."

Tabrăca, a maritime town of Africa, near Hippo, made a Roman colony. The neighbouring forests abounded with monkeys. *Juv.* 40, v. 194.—*Plin.* 5, c. 3.—*Mela*, 1, c. 7.—*Ital.* 3, v. 256.

Taburnus, a mountain of Campania, which

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abounded with olives. *Virg. G.* 2, v. 38. *Æn.* 12, v. 715.

TACAPE, a town of Africa, now *Gabes*, situated at the head of the Syrtis Minor. It gave its name to the Aquæ Tacapinæ, now called *El-Hamma*, which in the language of the country signifies "medicinal waters." *D'Anville.*

TADER, a river of Spain, near New Carthage.

TÆNARUM, "the southernmost promontory of Peloponnesus. Ancient geographers reckoned from thence to C. Phycus in Africa 3000 stadia, 4600 or 4000 to C. Pachynus in Sicily, and 670 to the promontory of Malea. Here was a famous temple to Neptune, the sanctuary of which was accounted an inviolable asylum.

"Ιερός τ' ἄβρανστος Ταινάρου μένει λιμὴν
Μαλέας τ' ἄκροι κευθμῶνες—EURIP. CYCLO. 291.

Near it was a cave said to be the entrance to Orcus, by which Hercules dragged Cerberus to the upper regions. It was here that Arion was landed by the dolphin, as Herodotus relates, and the statue which he dedicated on that occasion still existed in the temple when it was visited by Pausanias. Tænarus became latterly celebrated for the beautiful marble of its quarries, which the Romans held in the highest esteem. The Tænarian promontory, now called *C. Matapan*, serves to divide the Messenian from the Laconian gulf." *Cram.* About five miles from the extreme point of this cape stood the town of the same name.

TAGUS, a river of Hispania, belonging principally to Lusitania. It rose in the Idubeda mons in Tarraconensis, and emptied into the Atlantic at Olisipo, now *Lisbon.*

TAMASEA, a beautiful plain of Cyprus, sacred to the goddess of beauty. It was in this place that Venus gathered the golden apples with which Hippomanes was enabled to overtake Atalanta. *Ovid. Met.* 10, v. 644.—*Plin.* 5.—*Strab.* 14.

TAMESIS, a river of Britain, now the *Thames. Cæs. G.* 5, c. 11.

TAMOS, a promontory of India, near the Ganges.

TANAGRA, "a considerable town, situated in a rich and fertile country on the left bank of the Asopus. Its most ancient appellation was said to be Græa, though Stephanus asserts that some writers considered them as two distinct cities, and Strabo also appears to be of this opinion. Aristotle affirmed that Oropus ought to be identified with Græa. Herodotus informs us, that at an early period the district of Tanagra was occupied by the Gephyræi, Phœnicians who had followed Cadmus, and from thence afterwards migrated to Athens. The following description of this city is to be found in Dicæarchus. 'The town itself is situated on a lofty and rugged eminence; it is white and chalky in appearance, but the houses are beautifully adorned with handsome porticoes, painted in the encaustic style. The surrounding country does not produce much corn, but it grows the best wine in Bœotia. The inhabitants are wealthy, but frugal, being for the most part landholders, not manufacturers; they are observers of justice, good faith, and hospitality, giving freely to such of their fellow-citizens as are in want, and also to necessitous travellers; in short, they seem to shun every thing which looks like meanness and avarice. There is no city in all Bœotia where strangers can reside so securely; for there is no exclusive and over-rigid pride exhibited towards those who have been unfortunate, owing to the independent and industrious habits of the citizens. I never saw in any town so little appearance of any inclination to profligacy, which is the most frequent source of crime amongst men. For where there is a sufficiency, the love of gain is not harboured, and vice is consequently excluded.' Tanagra, as Pausanias further reports, was famed for its breed of fighting cocks. The ruins of this town were at first discovered, I believe, by Mr. Cockerell, at *Græmada*, or *Grimatki*, near the village of *Skoimandari*; he found there vestiges of its walls and theatre. Mr. Hawkins, in a letter to Dr. Clarke, gives the following accurate account of its topography. 'The Asopus is in winter a muddy torrent, and for eight months of the year wholly dry. Journeying from Parnes towards Thebes, soon after leaving the banks of this river the plain ceases, and you reach a gently undulating territory, in which is situated the Albanian village of *Skoimatari*, inhabited by forty families. The ruins of Tanagra are at a spot called *Grimatha*, about three miles to the southwest, at the end of a ridge of hills which extend from thence several miles towards Thebes. The ground too has a gradual ascent from these ruins towards the Asopus, and the great plain beyond it, which it proudly overlooks, and which I have no doubt it formerly commanded. There are no well preserved remains of public edifices or walls at *Gramatki*.' Tanagra possessed a considerable extent of territory, and had several smaller towns in its dependance." *Cram.*

TANAGRUS, or TANAGER, now *Negro*, a river of Lucania in Italy, remarkable for its cascades, and the beautiful meanders of its streams, through a fine picturesque country. *Virg. G.* 3, v. 151.

TANAIS, a river of Scythia, now the *Don*, which divides Europe from Asia, and falls into the Palus Mæotis, after a rapid course, and after it has received the additional streams of many small rivulets. A town at its mouth bore the same name. *Mela*, 1, c. 19.—*Strab.* 11 and 16.—*Curt.* 6, c. 2.—*Lucan.* 3, 8, &c. "The *Don* issues from the lake *Ivanow*, and waters a hilly and fruitful country until it reaches *Woronesch*. It is enclosed on the left, from that town to the confluence of the *Donetz*, by steep banks of chalk, but as it proceeds in its course, it enters an immense and unvaried plain, its streams are not confined by rocks, nor broken by cataracts. Its depth even in these plains is not less in winter than six or seven feet, but the water does not rise in summer to the height of two feet above its sandy bed. Navigation is thus prevented, and the water of the *Don*, like that of its feeders, is so bad, that the inhabitants themselves can hardly drink it. Much advantage, it is thought, might result if the river were united to the *Wolga* by means of the *Medweditza*, or rather the *Ilawla*, but few boats could sail by such a passage from the want of water in the *Don*, and from the difference in the level, which is fifty feet higher on the side of the same river than on that of the *Wolga*. The former receives from the *Caspian* steppes the *Manytsch*

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of which the almost stagnant waters seem to mark the position of an ancient strait between the *Caspian* and the sea of *Azof*." *Malte-Brun. Vid. Lazarites.*

Tanis, a city of Egypt, on one of the eastern mouths of the Nile, called thence the Tanitic.

Taphiassus, a mountain of Ætolia, near the sea, "where Nessus was said to have died, and to have thus communicated a fetid odour to the waters which issued from it. Sir W. Gell, describing the route from the Evenus to Naupactus, says, 'After the valley of Halicyrna the road mounts a dangerous precipice, now called *Kakiscala*, the ancient mount Taphiassus, where there is at the base a number of springs of fetid water.'" *Cram.*

Taphii, the inhabitants of the islands called Taphiusse and Echinades.

Taphræ, a town on the Isthmus of the Taurica Chersonesus, now *Precop. Mela*, 2, c. 1.—*Plin.* 4, c. 12.

Taphros, the strait between Corsica and Sardinia, now *Bonifacio.*

Taprobăna, an island in the Indian ocean, now called *Ceylon.* The Greeks only became acquainted with these distant regions after the arms of the Macedonians had established a Greek empire on the ruins of the Persian. This place was then "deemed the commencement of another world, inhabited by *Antichthones*, or men in a position opposite to those in the known hemisphere. The name of *Salice*, which we learn from Ptolemy to be the native denomination for this island, is preserved in that of *Selendive*, compounded of the proper name *Selen*, and the appellative for an island in the Indian language; and it is apparent that the name of *Ceilan*, or *Ceylon*, according to the European usage, is only an alteration in orthography. The islands which Ptolemy places off Taprobana to the number of thirteen hundred and seventy, can be no other than the Mal-dives, although known to be much more numerous." *D'Anville.*

Tapsus, I. a maritime town of Africa. *Sil. It.* 3.——II. A small and lowly situated peninsula on the eastern coast of Sicily. *Virg. Æn.* 3, v. 689.

Tarasco, a town of Gaul, now *Tarascon* in *Provence.*

Tarbelli, a people of Gaul, at the foot of the Pyrenees, which from thence are sometimes called *Tarbellæ. Tibull.* 1, el. 7, v. 13.—*Lucan.* 4, v. 121.—*Cæs. G.* 3, c. 27.

Tarentum, Tarentus, or Taras, a town of Apulia, situate on a bay of the same name, near the mouth of the river Galesus. "The Spartans, it is said, being engaged in a long and arduous war with the Messenians, whose territory they had invaded, began to apprehend lest their protracted absence should be attended with the failure of that increase in their population at home, which was so necessary to supply the losses produced by the lapse of time and the sword of the enemy. To remedy this evil, it was determined therefore to send to Laconia a select body of youths, from whom in due time would arise a supply of recruits for the war. The children, who were the fruit of the intercourse between these warriors and the Spartan maids, received the name of Parthenii; but on their arriving at the age of manhood they found the Messenian war concluded, and being regarded as the offspring of illicit love, and in other respects treated with indignity, they formed the design of subverting the government, in conjunction with the Helots. The plot however, was discovered; but so dangerous did the conspiracy appear, and so formidable was their number, that it was thought more prudent to remove them out of the country by persuasion than to use severity or to employ force. A treaty was therefore agreed upon, by which the Parthenians bound themselves to quit Sparta forever, provided they could acquire possessions in a foreign land. They accordingly sailed to Italy, under the command of Phalanthus; and finding the Cretans, and, as Ephorus states, the Achæans, already settled in that country, and engaged in a war with the natives, they joined their forces to those of the Greeks, and possessed themselves of Tarentum, which Pausanias affirms to have been already a very considerable and opulent town. According to the best chronologists, these events may be supposed to have happened about 700 years A. C. when Numa Pompilius was king of Rome. Possessed of a noble haven place in the centre of its widely extended bay, and having at command those resources which the salubrity of climate and fertility of soil in every variety of production afforded, it seemed destined to become the seat of commerce and wealth, if not that of empire. The proximity of the ports of Istria and Illyria, of Greece and Sicily, favoured commercial intercourse, while the vessels of these several states were naturally induced to profit by the only spacious and secure haven which the eastern coast of Italy presented. It is probable that the constitution of the Tarentines, in the first instance, was modelled after that of the parent state; at least Herodotus has certified, that in his time they were governed by a king. According to Strabo, however, that constitution afterwards assumed the form of a democracy, in consequence of a revolution which seems to have taken place. It was then, as Strabo adds, that this city reached its highest point of elevation. At this most prosperous period of the republic, which may be supposed to date about 400 years before Christ, when Rome was engaged in the siege of Veii, and Greece enjoyed some tranquillity after the long struggle of the Peloponnesian war terminated by the fall of Athens, Archytas, a distinguished philosopher of the school of Pythagoras, and an able statesman, presided over her councils as strategos. Her navy was far superior to that of any other Italian colony. Nor were her military establishments less formidable and efficient; since she could bring into the field a force of 30,000 foot and 5,000 horse, exclusive of a select body of cavalry, called Hipparchi. The Tarentines were long held in great estimation as auxiliary troops, and were frequently employed in the armies of foreign princes and states. Nor was the cultivation of the arts and of literature forgotten in this advancement of political strength and civilization. The Pythagorean sect, which in other parts of Magna Græcia had been so barbarously oppressed, here found encouragement and refuge through the influence of Archytas, who was said to have entertained Plato

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during his residence in this city. But this grandeur was not of long duration; for wealth and abundance soon engendered a love of ease and luxury, the consequences of which proved fatal to the interests of Tarentum, by sapping the vigour of her institutions, enervating the minds and corrupting the morals of her inhabitants. Enfeebled and degraded by this system of demoralization and corruption, the Tarentines soon found themselves unable as heretofore to overawe and keep in subjection the neighbouring barbarians of Iapygia, who had always hated and feared, but now learned to despise them. These, leagued with the still more warlike Lucanians, who had already become the terror of Magna Græcia, now made constant inroads on their territory, and even threatened the safety of their city. But a more formidable enemy now appeared in the lists, to cope with whom singly appeared out of the question: and the Tarentines again had recourse in this emergency to foreign aid and counsels. The valour and forces of Pyrrhus for a time averted the storm, and checked the victorious progress of the Roman armies; but when that prince withdrew from Italy, Tarentum could no longer resist her powerful enemies, and soon after fell into their hands; the surrender of the town being hastened by the treachery of the Epirot force which Pyrrhus had left there. The independence of Tarentum may be said to terminate here, though the conquerors pretended still to recognise the liberty of her citizens. From this period the prosperity and political existence of Tarentum may date its decline, which was further accelerated by the preference shown by the Romans to the port of Brundusium for the fitting out of their naval armaments, as well as for commercial purposes. The salubrity of its climate, the singular fertility of its territory, and its advantageous situation on the sea, as well as on the Appian Way, still rendered it, however, a city of consequence in the Augustan age. Strabo reports, that though a great portion of its extent was deserted in his time, the inhabited part still constituted a large town. That geographer describes the 'inner harbour, as being 100 stadia, or twelve miles and a half, in circuit. This port, in the part of its basin which recedes the furthest inland, forms, with the exterior sea, an isthmus connecting the peninsula on which the town is built with the land. This isthmus is so completely level, that it is easy to carry vessels over it from one side to the other. The site of the town is very low; the ground rises, however, a little towards the citadel. The circumference of the old walls is great; but a considerable portion of the town, seated on the isthmus, is now deserted. That part of it, however, situated near the mouth of the harbour, where the citadel stands, is yet occupied. It possesses a noble gymnasium, and a spacious forum, in which is placed a colossal image of Jove, yielding only in size to that of Rhodes. The citadel is situated between the forum and the entrance of the harbour.' It is remarked as an unusual circumstance by Polybius, that in this city the dead were buried within the walls, which custom he ascribed to a superstitious motive." *Cram.* Tarentum, now called *Turento*, is inhabited by about 18,000 souls, who still maintain the character of their forefathers, and live chiefly by fishing. *Flor.* 1, c. 18.—*Val. Max.* 2, c. 2—*Plut. in Pyr.*—*Plin.* 8, c. 6, l. 15, c. 10, l. 34, c. 7.—*Liv.* 12, c. 13, &c.—*Mela*, 2, c. 4.—*Strab.* 6.—*Horat.* 1, ep, 7, v. 45.—*Ælian. V. H.* 5, c. 20.

TARICHÆUM, a fortified town of Judæa. *Cic. ad Div.* 12, c. 11.——Several towns also on the coast of Egypt bore this name from their *pickling* fish. *Herodot.* 2, c. 15, &c.

TARPEIUS MONS, a hill at Rome, about 80 feet in perpendicular height, from whence the Romans threw down their condemned criminals. It received its name from *Tarpeia*, who was buried there, and is the same as the *Capitoline* hill. *Liv.* 6, c. 20.—*Lucan.* 7, v. 758.—*Virg Æn.* 8, v. 347 and 652.

TARQUINII, now *Turchina*, a town of Etruria, built by Tarchon, who assisted Æneas against Turnus. Tarquinius Priscus was born or educated there, and he made it a Roman colony when he ascended the throne. *Strab.* 5.—*Plin.* 2, c. 95.—*Liv.* 1, c. 34, l. 27, c. 4.

TARRACINA, a town of Latium, in the country of the Volsci and the vicinity of the Pontine marshes. Its early name, perhaps, when it was yet a Volscian town, was Anxur, and "we learn from Horace that this city stood on the lofty rock at the foot of which the modern *Terracina* is situated. According to Strabo, it was first named Trachina, a Greek appellation indicative of the ruggedness of its situation. Ovid calls it Trachas. The first intimation we have of the existence of this city is from Polybius; who, in his account of the first treaty which was concluded between the Romans and Carthaginians, enumerates Tarracina among the Latin cities in the alliance of the former. Tarracina subsequently became of consequence as a naval station; its port is noticed by Livy, and it is classed by that historian with those colonies which were required to furnish sailors and stores for the Roman fleet. The garrison of Tarracina joined Cæsar in his march to Brundusium. From Tacitus we learn that it was a municipium; and the efforts made by the parties of Vitellius and Vespasian to obtain possession of this town, sufficiently prove that it was then looked upon as a very important post. The poets invariably call it Anxur." *Cram.*

TARRĂCO, now *Tarragona*, a city of Spain, situate on the shores of the Mediterranean, founded by the two Scipios, who planted a Roman colony there. The province of which it was the capital was called Tarraconensis, and was famous for its wines. Hispania *Tarraconensis*, which was also called by the Romans Hispania *Citerior*, was bounded on the east by the Mediterranean, the ocean on the west, the Pyrenean mountains and the sea of the Cantabra on the north, and Lusitania and Bætica on the south. *Martial.* 10, ep. 104, l. 13, ep. 118.—*Mela*, 2, c. 6. *Sil.* 3, v. 369, l. 15, v. 177.

TARRACONENSIS, a principal provincial division of Hispania, after its subjugation to Rome. *Vid. Hispania.*

TARSIUS, a river of Troas. *Strab.*

TARSUS, now *Tarasso*, a town of Cilicia, on the Cydnus, founded by Triptolemus and a colony of Argives, or, as others say, by Sardanapalus, or by Perseus. Tarsus was celebrated for the great men it produced. It was once the rival of Alexandria and Athens in literature and the

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study of the polite arts. The people of Tarsus wished to ingratiate themselves into the favour of J. Cæsar by giving the name of *Juliopolis* to their city, but it was soon lost. *Lucan.* 3, v. 225.—*Mela*, 1, c. 13.—*Strab.* 14.

Tartessus, a place in Hispania, the site of which is a matter of so much dispute, that it is not clearly known whether it was a town or a district. It is probable that the ports to which the Phœnicians first were accustomed to trade upon the southern coast received this name, and the jealous care with which they concealed the sources of their commercial profit, encouraged the discordant conjectures of those who represented it now as an island in the farthest west, and now as a river, a town, and a province. According to the opinion of Bossi and Depping, which we embrace, and which assigns to all the Phœnician colonies in Spain the epithet of Tartessus, we may suppose that the whole extent of coast from Calpe, perhaps to the mouth of the Anas, and each of the principal towns by which it was distinguished for a time, were known by this name so long as they were known by name alone. This would reconcile all difference of opinion, and conciliate the reasons which are brought to prove that the appellation of Tartessus belonged to Carteia, with those, equally strong, which make it clear that the island of Gadir and the city of Gades were frequently designated by that term. The Romans likewise mistook it for the island of Erythea; and many supposed, which is not improbable, that a town to which this name peculiarly belonged was situate upon the mouth of the Bætis, opposite the more famous city of Gades. In the time of Strabo it was found impossible to determine this point; and, if there had been once a town, that bore this title, to indicate its site. Mannert supposes that it was the same as Hispalis, the modern *Seville*. *Bossi. St. Spagna.*

Taruana, a town of Gaul, now *Terrouen* in *Artois.*

Tarvisium, a town of Italy, now *Treviso* in the Venetian states.

Tatta, a large lake of Phrygia, on the confines of Galatia.

Taunus, a mountain in Germany, now *Heyrich* or *Hoche*, opposite *Mentz*. *Tacit.* 1, *Ann.* c. 56.

Tauri, a people of European Sarmatia, who inhabited Taurica Chersonesus, and sacrificed all strangers to Diana. The statue of this goddess, which they believed to have fallen down from heaven, was carried away to Sparta by Iphigenia and Orestes. *Strab.* 12.—*Herodot.* 4, c. 99, &c.—*Mela*, 2, c. 1.—*Paus.* 3, c. 16.—*Eurip. Iphig.*—*Ovid. ex Pont.* 1, el. 2, v. 80.—*Sil.* 14, v. 260.—*Juv.* 15, v. 116.

Taurica chersonesus. *Vid. Tauri* and *Chersonesus.*

Taurini, the inhabitants of Taurinum, a town of Cisalpine Gaul, now called *Turin*, in *Piedmont. Sil.* 3, v. 646. "The Taurini probably occupied both banks of the *Po*, but especially the country situated between that river and the Alps, as far as the river Orcus, *Orca*, to the east, while the position of Fines, *Avilia-na*, given by the Itineraries, fixed their limit to the west. The Taurini are first mentioned in history as having opposed Hannibal soon after his descent from the Alps; and their capital, which Appian calls Taurasia, was taken and plundered by that general, after an ineffectual resistance of three days. As a Roman colony, it subsequently received the name of Augusta Taurinorum, which is easily recognised in that of *Torino*, the present capital of *Piedmont.*" *Cram.*

Tauromenium, a town of Sicily, between Messana and Catania, built by the Zancleans, Sicilians, and Hybleans, in the age of Dionysius the tyrant of Syracuse. The hills in the neighbourhood were famous for the fine grapes which they produced, and they surpassed almost the whole world for the extent and beauty of their prospects. There is a small river near it called *Tauromimius. Diod.* 16.

Taurus, the largest mountain of Asia, as to extent. "The mountains of Taurus, according to all the descriptions of the ancients, extended from the frontiers of India to the Ægean Sea. Their principal chain, as it shot out from mount Imaus towards the sources of the Indus, winded, like an immense serpent, between the Caspian Sea, and the Pontus Euxinus on one side, and the sources of the Euphrates on the other. Caucasus seems to have formed part of this line according to Pliny; but Strabo, who was better informed, traced the principal chain of Taurus between the basins of the Euphrates and the Auraxes, observing that a detached chain of Caucasus, that of the *Moschin* mountains, runs in a southern direction and joins the Taurus. Modern accounts represent this junction as not very marked. Strabo, who was born on the spot, and who had travelled as far as Armenia, considers the entire centre of Asia Minor, together with all Armenia, Media, and *Gordvene*, or *Koordistan*, as a very elevated country, crowned with several chains of mountains, all of which are so closely joined together that they may be regarded as one. 'Armenia and Media,' says he, 'are situated upon Taurus.' This plateau seems also to comprehend *Koordistan*, and the branches which it sends out extend into Persia, as far as the great desert of *Kerman* on one side, and towards the sources of the *Gihon* and the Indus on the other. By thus considering the vast Taurus of the ancients as an upland plain, and not as a chain, the testimonies of Strabo and Pliny may be reconciled with the accounts of modern travellers. Two chains of mountains are detached from the plateau of Armenia to enter the peninsula of Asia; the one first confines and then crosses the channel of the Euphrates near Samosata; the other borders the Pontus Euxinus, leaving only narrow plains between it and that sea. These two chains, one of which is in part the Anti-Taurus, and the other the Paryades of the ancients, or the mountain *Tcheldir* or *Keldir* of the moderns, are united to the west of the Euphrates, between the towns of *Siwas*, *Tocat*, and *Kaisaria*, by means of the chain of the Argæus, now named *Argis-Dag*, whose summit is covered with perpetual snows, a circumstance which, under so low a latitude, shows an elevation of from 9 to 10,000 feet. The centre of Asia resembles a terrace supported on all sides by chains of mountains. Here we find salt marshes, and rivers which have no outlets. It contains a number of small plateaus, one of which Strabo has described under the name of the plain of

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Bagaudens. 'The cold there,' says he, 'prevents the fruit trees from thriving, whilst olive-trees grow near Sinope, which is 3000 stadia more to the north.' Modern travellers have also found very extensive elevated plains throughout the interior of Asia Minor, either in the south, towards *Konieh*, or in the north, towards *Angora*. But all the borders of this plateau constitute so many chains of mountains, which sometimes encircle the plateau, and sometimes extend across the lower plains. The chain which, breaking off at once from mount Argæus and from Anti-Taurus, bounds the ancient Cilicia to the north, is more particularly known by the name of Taurus, a name which in several languages appears to have one common root, and simply signifies *mountain*. The elevation of this chain must be considerable, since Cicero affirms that it was impassable to armies before the month of June on account of the snow. Diodorus details the frightful ravines and precipices which it is necessary to cross in going from Cilicia into Cappadocia. Modern travellers, who have crossed more to the west of the chain now called *Ala-Dagh*, represent it as similar to that of the Apennines and mount Hemus. It sends off to the west several branches, some of which terminate on the shores of the Mediterranean, as the Cragus, and the Masicystes of the ancients, in Lycia; the others, greatly inferior in elevation, extend to the coast of the Archipelago, opposite the islands of Cos and Rhodes. To the east, mount Amanus, now the *Almadagh*, a detached branch of the Taurus, separates Cilicia from Syria, having only two narrow passes, the one towards the Euphrates, the other close by the sea; the first answers to the Amanian defiles (Pylæ Amaniæ) of the ancients, the other to the defiles of Syria. The latter, with their perpendicular and peaked rocks, are the only ones that have been visited by modern travellers. Two other chains of mountains are sent off from the western part of the central plateau. The one is the *Baba-Dagh* of the moderns, which formed the *Tmolus*, the *Messogis*, and the *Sipylus* of the ancients, and which terminates towards the islands of Samos and Chios; the other, extending in a northwest direction, presents more elevated summits, among which are the celebrated Ida and Olympus (of Mysia). Lastly, the northern side of the plateau is propelled towards the Black Sea, and gives rise to the chain of the *Olgassys*, now *Elkas-Dagh*, a chain which fills with its branches all the space between the Sangarius and the Halys. The summits retain their snow until August. The ancients highly extol the marbles of Asia Minor, but from the Sangarius to the Halys we meet with nothing but granite rocks." *Malte-Brun.*

Taxila, (*plur.*) a large country in India, between the Indus and the Hydaspes. *Strab.* 15.

Taygētus, or Taygēta, (*orum,*) a mountain of Laconia, in Peloponnesus. "It forms part of a lofty ridge, which traversing the whole of Laconia from the Arcadian frontier terminates in the sea at Cape Tænarum. Its elevation was said to be so great as to command a view of the whole of Peloponnesus, as may be seen from a fragment of the Cyprian verses preserved by the scholiast of Pindar. This great mountain abounded with various kinds of beasts for the chase, and supplied also the celebrated race of hounds, so much valued by the ancients on account of their sagacity and keenness of scent. It also furnished a beautiful green marble, much esteemed by the Romans. In the terrible earthquake which desolated Laconia, before the Peloponnesian war, it is related that immense masses of rock, detaching themselves from the mountain, caused dreadful devastation in their fall, which is said to have been foretold by Anaximander of Miletus. The principal summit of Taygetus, named Taletum, rose above Bryseæ. It was dedicated to the sun, and sacrifices of horses were there offered to that planet. This point is probably the same now called *St. Elias.* Two other parts of the mountain were called Evoras and Theras. Mr. Dodwell says, 'Taygetus runs in a direction nearly north and south, uniting to the north with the chain of Lycæum, and terminating its opposite point at the Tænarian promontory. Its western side rises from the Messenian gulf, and its eastern foot bounds the level plain of Amyclæ, from which it rises abruptly, adding considerably to its apparent height, which is probably inferior only to Pindus and Olympus. It is visible from Zacynthus, which, in a straight line, is distant from it at least eighty-four miles. The northern crevices are covered with snow during the whole year. Its outline, particularly as seen from the north, is of a more serrated form than the other Grecian mountains. It has five principal summits, whence it derives the modern name of *Pentedactylos.*'" *Cram.*

Teānum, a town of Campania, on the Appian road, at the east of the Liris, called also *Sidicinum*, to be distinguished from another town of the same name at the west of Apulia, at a small distance from the coast of the Adriatic. The rights of citizenship were extended to it under Augustus. *Cic. Cluent.* 9 and 69, *Phil.* 12, c. 11.—*Horat.* 1, ep. 1.—*Plin.* 31, c. 2.—*Liv.* 23, c. 27.

Tearus, a river of Thrace, rising in the same rock from 38 different sources, some of which are hot and others cold. "At the head of this river, Darius, in his Scythian expedition, erected a pillar, with an inscription pronouncing the waters of the Tearus to be the purest and best in the universe, as he himself was the fairest of men." *Cram.*

Teches, a mountain of Pontus, from which the 10,000 Greeks had first a view of the sea. *Xenoph. Anab.* 4.

Tectosāges, or Tectosāgæ, a people of Gallia Narbonensis, whose capital was the modern *Toulouse.* They received the name of Tectosagæ *quod sagis tegerentur.* Some of them passed into Germany, where they settled near the Hercynian forest, and another colony passed into Asia. (*Vid. Galatia.*) The Tectosagæ were among those Gauls who pillaged Rome under Brennus, and who attempted some time after, to plunder the temple of Apollo at Delphi. At their return home from Greece they were visited by a pestilence, and ordered, to stop it, to throw into the river all the riches and plunder they had obtained in their distant excursions. *Cæs. Bell. G.* 6, c. 23.—*Strab.* 4.—*Cic. de Nat. D.* 3.—*Liv.* 38, c. 16.—*Flor.* 2, c. 11.—*Justin.* 32.

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TEGĔA, or TEGEA, now *Moklia*, a town of Arcadia in the Peloponnesus, founded by Tegeates, a son of Lycaon, or, according to others, by Altus. The gigantic bones of Orestes were found buried there, and removed to Sparta. Apollo and Pan were worshipped there; and there also Ceres, Proserpine, and Venus, had each a temple. The inhabitants were called *Tegeates*; and the epithet *Tegæa* is given to Atalanta, as a native of the place. *Ovid. Met.* 8, fab. 7.—*Fast.* 6, v. 531.—*Virg. Æn.* 5, v. 293.—*Strab.* 8.—*Paus.* 8, c. 45, &c.

TELCHINES, a people of Rhodes, said to have been originally from Crete. They were the inventors of many useful arts, and, according to Diodorus, passed for the sons of the sea. They were the first who raised statues to the gods. The Telchinians insulted Venus, for which the goddess inspired them with a sudden fury, and Jupiter destroyed them all by a deluge. *Diod.*—*Ovid. Met.* 7, v. 365, &c.

TELEBOÆ, or TELEBOES, a people of Greece. "The Teleboæ, or Taphii, as they are likewise called, are more particularly spoken of as inhabiting the western coast of Acarnania, the islands called Taphiusæ, and the Echinades. They are generally mentioned as a maritime people, addicted to piracy. They were conquered by Amphitryon, as the inscription recorded by Herodotus attests:—

'Αμφιτρύων μ' ἀνέθηκε νέων ἀπὸ Τηλεβοάων." *Cram.*

TELMESSUS, or TELMISSUS, a town of Lycia, whose inhabitants were skilled in augury and the interpretation of dreams. *Cic. de div.* 1.—*Strab.* 14.—*Liv.* 37, c. 16.——Another in Caria.——A third in Pisidia.

TELO MARTIUS, a town at the south of Gaul, now *Toulon*.

TEMĔNUM, a place in Argolis, where Temenus was buried.

TEMĔNOS, a place of Syracuse, where Apollo, called Temenites, had a statue. *Cic. in Verr.* 4, c. 53.—*Suet. Tib.* 74.

TEMĔSA, I. a town of Cyprus.——II. Another in Calabria in Italy, famous for its mines of copper, which were exhausted in the age of Strabo. *Cic. Verr.* 5, c. 15.—*Liv.* 34, c. 35.—*Homer. Od.* 1, v. 184.—*Ovid. Fast.* 5, v. 441. *Met.* 7. v. 207.—*Mela*, 2, c. 4.—*Strab.* 6.

TENNOS, a town of Æolia, at the mouth of the Hermus. *Herodot.* 1, c. 49.—*Cic. Flacc.* 18.

TEMPE, (*plur.*) a valley in Thessaly, between mount Olympus at the north, and Ossa at the south, through which the river Peneus flows into the Ægean. "'It is a defile,' says Livy, 'of difficult access, even though not guarded by an enemy; for, besides the narrowness of the pass for five miles, where there is scarcely room for a beast of burden, the rocks on both sides are so perpendicular as to cause giddiness both in the mind and eyes of those who look down the precipice. Their terror is also increased by the depth and roar of the Peneus rushing through the midst of the gorge.' 'The vale of Tempe,' says Mr. Hawkins, 'is generally known in Thessaly by the name of *Bogaz*. In the middle ages it was called *Lycostomo*. The Turkish word *Bogaz*, which signifies *a pass* or *strait*, is limited to that part of the course of the Peneus where the vale is reduced to very narrow dimensions. This part answers to our idea of a rocky dell, and is in length about two miles. The breadth of the Peneus is generally about fifty yards. The road through the *Bogaz* is chiefly the work of art, nature having left only sufficient room for the channel of the river. This scenery, of which every reader of classical literature has formed so lively a picture in his imagination, consists of a dell or deep glen, the opposite sides of which rise very steeply from the bed of the river. The towering height of these rocky and well-wooded acclivities above the spectator, the contrast of lines exhibited by their folding successively over one another, and the winding of the Peneus between them, produce a very striking effect. The scenery itself by no means corresponds with the idea which has been generally conceived of it; and the eloquence of Ælian has given rise to expectations which the traveller will not find realized. In the fine description which that writer has given us of Tempe, he seems to have failed chiefly in the general character of its scenery, which is distinguished by an air of savage grandeur, rather than by its beauty and amenity.' It may be doubted, however, whether we should not consider the vale of Tempe as distinct from the narrow defile which the Peneus traverses between mount Olympus and mount Ossa, near its entrance into the sea. 'After riding nearly an hour close to the bay in which the Peneus discharges itself, we turned,' says Professor Palmer, 'south, through a delightful plain, which after a quarter of an hour brought us to an opening, between Ossa and Olympus: the entrance to a vale, which, in situation, extent, and beauty, amply satisfies whatever the poets have said of Tempe. The country being serene, we were able to view the scene from various situations. The best view is from a small hill, about one mile south from the chasm. Looking east, you have then Ossa on your right hand: on your left, a circling ridge of Olympus, clothed with wood and rich herbage, terminates in several elevations, which diminish as they approach the opening before mentioned. In the front is the vale, intersected by the Peneus, and adorned with a profusion of beauties, so concentrated as to present under one view a scene of incomparable effect. The length of the vale, measured from the station to the opening by which we entered, I estimate at three miles; its greatest breadth at two miles and a half.' It appears to have been a generally received notion among the ancients, that the gorge of Tempe was caused by some great convulsion in nature, which, bursting asunder the great mountain-barrier by which the waters of Thessaly were pent up, afforded them an egress to the sea; 'This important pass,' says the historian, 'was guarded by four different fortresses. The first was Gonnus, placed at the very entrance of the defile. The next Condylon, which was deemed impregnable. The third, named Charax, stood near the town of Lapathus. The fourth was in the midst of the route, where the gorge is narrowest, and could easily be defended by ten armed men.' These strong posts were unaccountably abandoned by Perseus, after the Romans had penetrated into Pieria by a pass in the chain of Olympus." *Cram.*

TENĔDOS, a small and fertile island of the Ægean Sea, opposite Troy, at the distance of

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about 19 miles from Sigæum, and 56 miles north from Lesbos. It was anciently called *Leucophrys*. It became famous during the Trojan war, as it was there that the Greeks concealed themselves the more effectually to make the Trojans believe that they were returned home without finishing the siege. *Homer. Od.* 3, v. 59.—*Diod.* 5.—*Strab.* 13.—*Virg. Æn.* 2, v. 21.—*Ovid. Met.* 1, v. 540, l. 12, v. 109.—*Mela*, 2, c. 7.

TENOS, a small island in the Ægean, near Andros, called *Ophiussa*, and also *Hydrussa*, from the number of its fountains. It was very mountainous, but it produced excellent wines, universally esteemed by the ancients. Tenos was about 15 miles in extent. The capital was also called Tenos. *Strab.* 10.—*Mela*, 2, c. 7.—*Ovid. Met.* 7, v. 469.

TENTŸRA, (*plur.*) and Tentyris, a town of Egypt, on the Nile, considerably south of Thebes. "It is a place of little consequence in itself, but travellers visit it with great interest on account of a great quantity of magnificent ruins found three miles to the west of it. Bruce, Norden, and Savary, agree in identifying it with the modern *Denderah*. The remains of three temples still exist. The largest is in a singularly good state of preservation, and the enormous masses of stone employed in it, are so disposed as to exhibit every where the most just proportions. It is the first and most magnificent Egyptian temple to be seen in ascending the Nile, and is considered by Mr. Belzoni as of a much later date than any of the others. From the superiority of the workmanship, he inclines to attribute it to the first Ptolemy, the same who laid the foundation of the Alexandrian library, and instituted the philosophical society of the Museum. As for the zodiacs or celestial planispheres found here, and their high antiquity so much boasted, an able antiquary has shown that they could not have been prior to the conquest of Alexander." *Malte-Brun.*

TENTŸRA, (*melius* Tempyra), a place of Thrace, opposite Samothrace. *Ovid. Trist.* 1, el. 9, v. 21.

TEOS, or TEIOS, now *Sigagik*, a maritime town on the coast of Ionia in Asia Minor, opposite Samos. It was one of the 12 cities of the Ionian confederacy, and gave birth to Anacreon and Hecatæus, who is by some deemed a native of Miletus. According to Pliny, Teos was an island. *Strab.* 14.—*Mela*, 1, c. 17.—*Paus.* 7, c. 3.—*Ælian. V. H.* 8, c. 5.—*Horat.* 1. *Od.* 17, v. 18.

TARENTUS, a place in the Campus Martius, near the capitol, where the infernal deities had an altar. *Ovid. Fast.* 1, v. 504.

TERGESTE, and TERGESTUM, now *Trieste*, a town of Venetia, belonging to the Carni, on the bay called from this town the Sinus Tergesticus. *Paterc.* 2, c. 110.—*Plin.* 3, c. 18.

TERIOLI, a small town of Rhætia, in the valley of Venosca, towards the springs of the *Adige* in *Tyrol*, which derives its name from this inconsiderable place.

TERRACĪNA. *Vid. Tarracina.*

TETRAPŎLIS, a name given to the city of Antioch, the capital of Syria, because it was divided into four separate districts, each of which resembled a city. Some apply the word to *Seleucis*, which contained the four large cities of Antioch near Daphne, Laodicea, Apamea, and Seleucia in Pieria.——The name of four towns in the north of *Attica*. *Strab. Vid. Doris.*

TĔTRICA, a mountain of the Sabines, near the river Fabaris. It was very rugged and difficult of access, whence the epithet *Tetricus* was applied to persons of a morose and melancholy disposition. *Virg. Æn.* 7, v. 713.

TEUCRI, a name given to the Trojans, from Teucer their king. The Teucri appear to have been of the earliest race of Phrygians, who were all, as is most probable, of Thracian origin; nor was the connexion perhaps entirely lost at the era of the Trojan war. But if the Asiatics received from Thrace an early colony, we have reason to believe that they soon repaid the debt, and that the Teucri from the Troad extended themselves widely over the countries of Thrace, occasioning the most radical changes, and establishing the most enduring characteristics among the people with whom they were identified. *Virg. Æn.* 1, v. 42 and 239.

TEUCTERI, a people of Germany, at the east of the Rhine. *Tacit. de Germ.* c. 22.

TEUMESSUS, a mountain of Bœotia, with a village of the same name, where Hercules, when young, killed an enormous lion. *Stat. Theb.* 1. v. 331.

TEUTOBURGIENSIS SALTUS, a forest of Germany, between the *Ems* and *Lippa*, where Varus and his legions were cut to pieces. *Tacit. An.* 1, c. 60.

TEUTŎNI, and TEUTŎNES, a people of Germany, who with the Cimbri made incursions upon Gaul, and cut to pieces two Roman armies. They were at last defeated by the consul Marius, and an infinite number made prisoners. *Vid. Cimbri. Cic. pro Manil. Flor.* 3, c. 3.—*Plut. in Mar.*—*Martial.* 14, ep. 26. *Plin.* 4, c. 14. In the limited sense of a tribe or a nation, the Teutones may be described as above; but as one of the great original stocks from which springs the population of Europe, they claim an extent of country overspreading a large portion of Germany in the widest extent to which that name has ever been applied, while they stretch beyond the era of history in their influence on the formation of nations and of languages. *Vid. Europa.*

THALĂME, a town of Messenia, famous for a temple and oracle of Pasiphae. *Plut. in Agid.*

THAPSĂCUS, a city on the Euphrates.

THAPSUS, I. a town of Africa Propria, where Scipio and Juba were defeated by Cæsar. *Sil.* 3, v. 261.—*Liv.* 29, c. 30, l, 33, c. 48.——II. A town at the north of Syracuse in Sicily.

THASOS, or THASUS, a small island in the Ægean, on the coast of Thrace, opposite the mouth of the Nestus, anciently known by the name of *Æria*, *Odonis*, *Æthria*, *Acte*, *Ogygia*, *Chryse*, and *Ceresis*. It received that of Thasos from Thasus the son of Agenor, who settled there when he despaired of finding his sister Europa. It was about 40 miles in circumference, and so uncommonly fruitful, that the fertility of Thasos became proverbial. Its wine was universally esteemed, and its marble quarries were also in great repute, as well as its mines of gold and silver. The capital of the island was also called Thasos. *Liv.* 33, c. 30.

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and 55.—*Herodot.* 2, c. 44.—*Mela*, 2, c. 7.—*Paus.* 5, c. 25.—*Ælian. V. H.* 4, &c.—*Virg. G.* 2, v. 91.—*C. Nep. Cim.* 2.

THAUMACI, a town of Thessaly, on the Maliac gulf. *Liv.* 32, c. 4.

THEBÆ, (*arum*,) I. a celebrated city, the capital of Bœotia, situate on the banks of the river Ismenus. "It was one of the most ancient and celebrated of the Grecian cities, and capital of Bœotia, and it is said to have been originally founded by Cadmus, who gave it the name of Cadmeia, which in aftertimes was confined to the citadel only. Lycophron, however, who terms it the city of Calydnus, from one of its ancient kings, lead us to suppose that it already existed before the time of Cadmus. Nonnus affirms that Cadmus called his city Thebes after the Egyptian town of the same name. He also reports that it was at first destitute of walls and ramparts, and this is in unison with the account transmitted to us by Homer and other writers, who all agree in ascribing the erection of the walls of the city to Amphion and Zethus. Besieged by the Argive chiefs, the allies of Polynices, the Thebans successfully resisted their attacks, and finally obtained a signal victory; but the Epigoni, or descendants of the seven warriors, having raised an army to avenge the defeat and death of their fathers, the city was on this occasion taken by assault, and sacked. It was invested a third time by the Grecian army under Pausanias after the battle of Platæa; but on the surrender of those who had proved themselves most zealous partisans of the Persians, the siege was raised, and the confederates withdrew from the Theban territory. Many years after, the Cadmeia was surprised, and held by a division of Lacedæmonian troops, until they were compelled to evacuate the place by Pelopidas and his associates. Philip, having defeated the Thebans at Chæronea, placed a garrison in their citadel; but on the accession of Alexander they revolted against that prince, who stormed their city, and razed it to the ground, in the second year of the 111th Olympiad, or 335 B. C. Twenty years afterwards it was restored by Cassander, when the Athenians are said to have generously contributed their aid in rebuilding the walls, an example which was followed by other towns. Dicæarchus has given us a very detailed and interesting account of the flourishing state of this great city about this period. 'Thebes,' says he, 'is situated in the centre of Bœotia, and is about seventy stadia in circuit; its shape is nearly circular, and its appearance somewhat gloomy. This city is of great antiquity; but it has been lately reconstructed, and the streets laid out afresh, having been three times overthrown, as history relates, on account of the pride and stubbornness of its inhabitants. It possesses great advantages for the breeding of horses, since it is plentifully provided with water, and abounds in green pastures and hills; it contains also better gardens than any other city of Greece. Two rivers flow through the town, and irrigate the whole surrounding plain. Water is also conveyed by pipes, said to be the work of Cadmus, from the Cadmeian citadel. Such is the city. The inhabitants are noble-minded and wonderfully sanguine in all the concerns of life; but they are bold, insolent, proud, and hasty in coming to blows, either with foreigners or their fellow-townsmen. They turn their backs upon every thing which is connected with justice, and never think of settling disputes, which may arise in the business of life, by argument, but by audaciousness and violence. If any injury has been sustained by athletes in the games, they put off any inquiry into the business until the regular time of their trials, which occurs only every thirty years at most. If any one was to make public mention of such a circumstance, and did not immediately afterwards take his departure, but were to remain the shortest space of time in the city, those who opposed the trial would soon find means of assailing him at night, and despatching him by violent means. Assassinations indeed take place amongst them on the least pretence. Such is the general character of the Theban people. There are, however, amongst them worthy and high-minded men, who deserve the warmest regard. The women are the handsomest and most elegant of all Greece, from the stateliness of their forms and the graceful air with which they move. That part of their apparel which covers the head appears to hide the face as a mask, for the eyes only are visible, and the rest of the countenance is entirely concealed by the veil, which is always white. Their hair is fair, and tied on the top of the head. They wear a sandal, called by the natives lampadium; it is a light shoe, not deep, but low, and of a purple colour, and fastened with thongs, so that the feet appear almost naked. In society they resemble more the women of Sicyon than what you would expect of those of Bœotia. The sound of their voice is extremely soft and pleasing to the ear, whilst that of the men is harsh and grating. Thebes is a most agreeable city to pass the summer in, for it has abundance of water, and that very cool and fresh, and large gardens. It is besides well situated with respect to the winds; has a most verdant appearance, and abounds in summer and autumnal fruits. In the winter, however, it is a most disagreeable place to live in, from being destitute of fuel, and constantly exposed to floods and winds. It is also then much visited by snow, and very muddy. The population of the city may have been between 50 and 60,000 souls. At a later period Thebes was greatly reduced and empoverished by the rapacious Sylla. Strabo affirms, that in his time it was little more than a village. When Pausanias visited Thebes, the lower part of the town was destroyed, with the exception of the temples, the acropolis being alone inhabited. The walls however remained standing, as well as the seven gates, which were the Electrides, Prœtides, Neitides, Crenææ, Hypsistæ, Ogygiæ, and Homoloides. Apollodorus, instead of the Neitides, names the Oncaides, but Æschylus has both the Neitides and Oncaides. The latter are therefore more probably the Ogygiæ. Those which he calls Boreæ, or the northern gates, are probably the same as the Homoloian, which led towards Thessaly, and took their name from mount Homole in that country. The Electrides looked towards Platæa, the Neitides to Thespiæ, and the Prœtides to Eubœa. Near the Homoloian gates was a hill and temple consecrated to Apollo Ismenius, and noticed by several writers. Thebes, though nearly deserted

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ed towards the decline of the Roman empire, appears to have been of some note in the middle ages, and it is still one of the most populous towns of northern Greece. The natives call it *Thiva*. 'It retains, however,' as Dodwell assures us, 'scarcely any traces of its former magnificence, for the sacred and public edifices, mentioned by Pausanias and others, have disappeared. Of the walls of the Cadmeia, a few fragments remain, which are regularly constructed. These were probably erected by the Athenians when Cassander restored the town.'" *Cram.* ——II. A town at the south of Troas, built by Hercules, and also called *Placia* and *Hypoplacia*. It fell into the hands of the Cilicians, who occupied it during the Trojan war. *Curt.* 3, c. 4.—*Liv.* 37, c. 19.—*Strab.* 11.——III. An ancient celebrated city of Thebais in Egypt, called also *Hecatompylos*, on account of its hundred gates, and *Diospolis*, as being sacred to Jupiter. In the time of its splendour it extended above 23 miles, and upon any emergency could send into the field by each of its hundred gates 20,000 fighting men and 200 chariots. "The ancient city extended from the ridge of mountains which skirt the Arabian desert to the similar elevation which bounds the valley of the Nile on the west, being in circumference not less than twenty-seven miles. The grandeur of Thebes must now be traced in four small towns or hamlets,—*Luxor*, *Karnac*, *Medinet Abou*, and *Gornoo*. In approaching the temple of *Luxor* from the north, the first object is a magnificent gateway, which is two hundred feet in length, and the top of it fifty-seven feet above the present level of the soil. *Karnac*, which is about a mile and a half lower down, is regarded as the principal site of Diospolis, the portion of the ancient capital which remained most entire in the days of Strabo. The temple at the latter place has been pronounced, in respect to its magnitude and the beauty of its several parts, as unique in the whole world. But *Luxor* and *Karnac* represent only one half of ancient Thebes. On the western side of the river there are several structures, which, although they may be less extensive, are equal, if not superior, in their style of architecture. The Memnonium, the ruins of which give a melancholy celebrity to northern *Dair*, is perhaps one of the most ancient in Thebes. There is a circumstance mentioned by a recent visiter, which is too important to be overlooked in detailing the unrivalled grandeur of ancient Thebes. The temple at *Medinet Abou* was so placed as to be exactly opposite to that of *Luxor*, on the other side of the Nile; while the magnificent structure at *Karnac* was fronted by the Memnonium or temple of *Dair*. Julia Romilla, Cecilia Treboulla, Pulitha Balbima, and many others, attest that they heard the voice of the Memnon, when along with the emperor Hadrian and his royal consort Sabina, whom they seem to have accompanied in their tour throughout the country. One person writes,—I hear (audio) the Memnon; and another person,—I hear the Memnon sitting in Thebes opposite to Diospolis. The neighbourhood of Thebes presents another subject worthy of attention, and quite characteristic of an Egyptian capital,—the Necropolis, or City of the Dead. The mountains on the western side of Thebes have been nearly hollowed out, in order to supply tombs for the inhabitants; while an adjoining valley, remarkable for its solitary and gloomy aspect, appears to have been selected by persons of rank, as the receptacle of their mortal remains. Every traveller, from Bruce down to the latest tourist who has trodden in his steps, luxuriates in the description of *Gornoo*, with its excavated mountains, and dwells with minute anxiety on the ornaments which at once decorate the superb mausoleums of the *Beban el Melouk*, and record the early progress of Egyptian science." *Russell's Egypt.*

THEBAIS, a country in the southern parts of Egypt, of which Thebes was the capital. This was one of the three great divisions of Egypt. *Vid. Ægyptus.*

THEMISCYRA, a town of Cappadocia, at the mouth of the Thermodon, belonging to the Amazons. The territories round it bore the same name.

THEODONIS, a town of Germany, now *Thionville*, on the *Moselle*.

THEODOSIA, now *Caffa*, a town in the Cimmerian Bosphorus. *Mela*, 2, c. 1.

THEODOSIOPŎLIS, I. a town of Armenia, built by Theodosius, &c.——II. Another in Mesopotamia. *Vid. Resæna.*

THEOPŎLIS, a name given to Antioch, because Christians first received their name there.

THERA, I. one of the Sporades in the Ægean Sea, anciently called *Callista*, now *Santorin*. It was called Thera by Theras, the son of Autesion, who settled there with a colony from Lacedæmon. *Paus.* 3, c. 1.—*Herodot.* 4.—*Strab.* 8. ——II. A town of Caria.

THERAPNE, or TERAPNE, a town of Laconia, at the west of the Eurotas, where Apollo had a temple called Phœbeum. It was at a very short distance from Lacedæmon, and indeed some authors have confounded it with the capital of Laconia. It received its name from Therapne, a daughter of Lelex. Castor and Pollux were born there, and on that account they are sometimes called *Therapnæi fratres*. *Paus.* 3, c. 14. —*Ovid. Fast.* 5, v. 223.—*Sil.* 6, v. 203, l. 8, v. 414, l. 13, v. 43.—*Liv.* 2, c. 16.—*Dionys. Hal.* 2, c. 49.—*Stat.* 7, *Theb.* v. 793.

THERMA. *Vid. Thessalonica.* The bay in the neighbourhood of Therma is called *Thermæus*, or *Thermaicus Sinus*, and advances far into the country, so much so that Pliny has named it *Macedonicus Sinus*, by way of eminence, to intimate its extent. *Strab.*—*Tacit. Ann.* 5, c. 10.—*Herodot.*

THERMÆ, (*baths*,) I. a town of Sicily, where were the baths of Selinus, now *Sciacca*.——II. Another, near Panormus, now *Thermini*. *Sil.* 14, v. 23.—*Cic. Verr.* 2, c. 35.

THERMŌDON, now *Termak*, a famous river of Cappadocia, in the ancient country of the Amazons, falling into the Euxine Sea near Themiscyra.——There was also a small river of the same name in Bœotia, near Tanagra, which was afterwards called *Hæmon*. *Strab.* II.—*Herodot.* 9, c. 27.—*Mela*, 1, c. 19.—*Paus.* 1, c. 1, l. 9, c. 19.—*Plut. in Dem.*—*Virg. Æn.* 11, v. 659.—*Ovid. Met.* 2, v. 249, &c.

THERMOPŸLÆ, a small pass leading from Thessaly into Locris and Phocis. It has a large ridge of mountains on the west, and the sea on the east, with deep and dangerous marshes, be-

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ing in the narrowest part only 25 feet in breadth. Thermopylæ receives its name from the *hot baths* which are in the neighbourhood. It is celebrated for a battle which was fought there B. C. 480, on the 7th of August, between Xerxes and the Greeks, in which 300 Spartans resisted for three successive days repeatedly the attacks of the most brave and courageous of the Persian army, which, according to some historians, amounted to five millions. There was also another battle fought there between the Romans and Antiochus king of Syria. "To the west of Thermopylæ," says Herodotus, "is a lofty mountain, so steep as to be inaccessible. To the east are the sea and some marshes. In this defile is a warm spring, called Chytri by the inhabitants, where stands an altar dedicated to Hercules. A wall has been constructed by the Phocians to defend the pass against the Thessalians, who came from Thesprotia to take possession of Thessaly, then named Æolis. Near Trachis the defile is not broader than half a plethrum, or fifty feet; but it is narrower still, both before and after Thermopylæ, at the river Phœnix, near Anthele, and at the village of Alpeni." *Herodot.* 7, c. 176, &c.—*Strab.* 9.—*Liv.* 36, c. 15.—*Mela*, 2, c. 3.—*Plut. in Cat.*, &c.—*Paus.* 7, c. 15.

THERMUS, a town of Ætolia, the capital of the country.

THESPIÆ, now *Neocorio*, a town of Bœotia, "forty stadia from Ascra, and near the foot of Helicon, looking towards the south and the Crissæan gulf. Its antiquity is attested by Homer, who names it in the catalogue of Bœotian towns. The Thespians are worthy of a place in history for their brave and generous conduct during the Persian war. When the rest of Bœotia basely submitted to Xerxes, they alone refused to tender earth and water to his deputies. The troops also under Leonidas, whom they sent to aid the Spartans at Thermopylæ, chose rather to die at their post than desert their commander and his heroic followers. Their city was in consequence burnt by the Persians after it had been evacuated by the inhabitants, who retired to the Peloponnesus. Strabo reports that Thespiæ was one of the few Bœotian towns of note in his time. It is now pretty well ascertained by the researches of recent travellers that the ruins of Thespiæ are occupied by the modern *Eremo Castro*. Sir W. Gell remarks, that the 'plan of the city is distinctly visible. It seems a regular hexagon, and the mound occasioned by the fall of the wall, is perfect. A great part of the plan might possibly be discovered.' Dodwell says, 'the walls, which are almost entirely ruined, enclose a small circular space, a little elevated above the plain, which probably comprehended the acropolis. There are the remains of some temples in the plain: their site is marked by some churches that are composed of ancient fragments.'" *Cram.*

THESPRŌTIA, a country of Epirus. It is watered by the rivers Acheron and Cocytus, which the poets, after Homer, have called the streams of hell. "It were needless to attempt to define the limits of ancient Thesprotia; we must therefore be content with ascertaining that it was mainly situated between the river Thyamis and Acheron, distinguished in modern geography by the names of *Calama* and *Souli*; while inland it extended beyond the source of the former to the banks of the Aous. Of all the Epirotic nations, that of the Thesproti may be considered as the most ancient. This is evident from the circumstance of their being alone noticed by Homer, while he omits all mention of the Molossians and Chaonians. Herodotus also affirms that they were the parent stock from whence descended the Thessalians, who expelled the Æolians from the country afterwards known by the name of Thessaly. Thesprotia indeed appears to have been, in remote times, the great seat of the Pelasgic nation, whence they disseminated themselves over several parts of Greece, and sent colonies to Italy. Even after the Pelasgic name had become extinct in these two countries, the oracle and temple of Dodona, which they had established in Thesprotia, still remained to attest their former existence in that district. We must infer from the passage of Homer above cited, that the government of Thesprotia was at first monarchical. How long this continued is not apparent. Some change must have taken place prior to the time of Thucydides, who assures us that neither the Thesproti nor the Chaones were subject to kings. Subsequently we may, however, suppose them to have been included under the dominion of the Molossian princes." *Cram.*—*Homer. Od.* 14, v. 315.—*Strab.* 7, &c.—*Paus.* 1, c. 17.—*Lucan.* 3, v. 179.

THESSALIA, a country of Greece, whose boundaries have been different at different periods. Properly speaking, "it bordered towards the north on Macedonia, from which it was separated by the Cambunian chain, extending from Pindus to mount Olympus. This latter mountain served to divide the northeastern angle of that province from Pieria, which, as was observed in the former section, formed the extremity of Macedonia to the southeast, and was parted from Thessaly by the mouth of the Peneus. The chain of Pindus formed the great western barrier of Thessaly towards Epirus, Athamania, and Aperantia. On the south, mount Œta served to separate the Thessalian Dolopes and Ænianes from the northern districts of Ætolia, as far as the straits of Thermopylæ and the borders of Locris. The eastern side was closed by the Ægean Sea, from the mouth of the Peneus to the southern shore of the Maliac gulf. Early traditions, preserved by the Greek poets and other writers, ascribe to Thessaly the more ancient names of Pyrrha, Æmonia, and Æolis; the latter referring to that remote period when the plains of Thessaly were occupied by the Æolian Pelasgi. This people originally came, as Herodotus informs us, from Thesprotia, but how long they remained in possession of the country, and at what precise period it assumed the name of Thessaly, cannot perhaps now be determined. In the poems of Homer it never occurs, although the several principalities and kingdoms of which it was composed are there distinctly enumerated and described, together with the different chiefs to whom they were subject: thus Hellas and Phthia are assigned to Achilles; the Melian and Pagasæan territories to Protesilaus and Eumelus; Magnesia to Philoctetes and Eurypylus; Estiæotis and Pelasgia to Medon, and the sons of Æscu-

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lapius, with other petty leaders. It is from Homer therefore that we derive the earliest information relative to the history of this fairest portion of Greece. This state of things, however, was not of long continuance; and a new constitution, dating probably from the period of the Trojan expedition, seems to have been adopted by the common consent of the Thessalian states. They agreed to unite themselves into one confederate body, under the direction of a supreme magistrate, or chief, distinguished by the title of Tagus, (ταγός) and elected by the consent of the whole republic. The details of this federal system are little known; but Strabo assures us that the Thessalian confederacy was the most considerable as well as the earliest society of the kind established in Greece. How far its constitution was connected with the celebrated Amphictyonic council it seems impossible to determine, since we are so little acquainted with the origin and history of that ancient assembly. There can be little doubt, however, that this singular coalition, which embraced matters of a political as well as religious nature, first arose among the states of Thessaly, as we find that the majority of the nations who had votes in the council were either actually Thessalians, or connected in some way with that part of Greece, while Sparta was struggling to make head against the formidable coalition, of which Bœotia had taken the lead, Thessaly was acquiring a degree of importance and weight among the states of Greece, which it had never possessed in any former period of its history. This was effected, apparently, solely by the energy and ability of Jason, who, from being chief or tyrant of Pheræ, had risen to the rank of Tagos, or commander of the Thessalian states. By his influence and talents the confederacy received the accession of several important cities; and an imposing military force, amounting to eight thousand cavalry, more than twenty thousand heavy armed infantry, and light troops sufficient to oppose the world, had been raised and fitted by him for the service of the commonwealth. His other resources being equally effective, Thessaly seemed destined, under his direction to become the leading power of Greece. This brilliant period of political influence and power was, however, of short duration, as Jason, not long after, lost his life by the hand of an assassin during the celebration of some games he had instituted; and Thessaly, on his death, relapsed into that state of weakness and insignificance from which it had so lately emerged. On the death of Philip, the state of Thessaly, in order to testify their veneration for his memory, issued a decree, by which they confirmed to his son Alexander the supreme station which he had held in their councils. Thessaly was preserved to the Macedonian crown, until the reign of Philip, son of Demetrius, from whom it was wrested by the Romans after the victory of Cynoscephalæ. It was then declared free by a decree of the senate and people, but from that time it may be fairly considered as having passed under the dominion of Rome, though its possession was still disputed by Antiochus, and again by Perseus the son of Philip. Thessaly was already a Roman province, when the fate of the empire of the universe was decided in the plains of Pharsalus. With the exception, perhaps, of Bœotia, this seems to have been the most fertile and productive part of Greece, in wine, oil, and corn, but more especially the latter, of which it exported a considerable quantity to foreign countries." *Cram.* The mountains of Pindus, Olympus, Ossa, and Pelion, and the river Peneus, distinguish this part of Greece no less geographically than by the poetic and classic recollections connected with those names." *Cram.*

Tessaliotis, a part of Thessaly, at the south of the river Peneus.

Thessalonica, a town of Macedonia, east of the mouth of the Axius, on the Thermaic gulf. It was "at first an inconsiderable place under the name of Therme, by which it was known in the time of Herodotus, Thucydides, Æschines, and Scylax. The latter speaks also of the Thermæan gulf. Cassander changed the name of Therme to Thessalonica in honour of his wife, who was daughter of Philip. But Steph. Byz. asserts that the former name of Thessalonica was Halia. It surrendered to the Romans after the battle of Pydna, and was made the capital of the second region of Macedonia. Situated on the great Egnatian Way, two hundred and twenty-seven miles from Dyrrhachium, and possessed of an excellent harbour well placed for commercial intercourse with the Hellespont and Asia Minor, it could not fail of becoming a very populous and flourishing city. The Christian will dwell with peculiar interest on the circumstances which connect the history of Thessalonica with the name of St. Paul. Pliny describes Thessalonica as a free city, and Lucian as the largest of the Macedonian towns. Later historians name it as the residence and capital of the præfect of Illyricum." *Cram.*

Thestia, a town of Ætolia, between the Evenus and Achelous. *Polyb.* 5.

Thibmida, a town of Numidia, where Hiempsal was slain. *Sal. Jug.* 2.

Thorax, a mountain near Magnesia in Ionia, where the grammarian Daphitas was suspended on a cross for his abusive language against kings and absolute princes, whence the proverb *cave a Thorace. Strab.* 14.

Thornax, a mountain of Argolis. It received its name from Thornax, a nymph who became mother of Buphagus, by Japetus. The mountain was afterwards called *Coccygia*, because Jupiter changed himself there into a cuckoo. *Paus.* 8, c. 27.

Thrăces, the inhabitants of Thrace. *Vid. Thracia.*

Thrăcia. "The ancients appear to have comprehended under the name of Thrace all that large tract of country which lay between the Strymon and the Danube from west to east, and between the chain of mount Hæmus and the shores of the Ægean, Propontis, and Euxine, from north to south. That the Thracians, however, were at one period much more widely disseminated than the confines here assigned to them would lead us to infer, is evident from the facts recorded in the earliest annals of Grecian history relative to their migrations to the southern provinces of that country. We have the authority of Thucydides for their establishment in Phocis. Strabo certifies their occupation of Bœotia. And numerous writers attest their settlement in Eleusis of Attica under Eumolpus,

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whose early wars with Erechtheus are related by Thucydides. Nor were their colonies confined to the European continent alone; for, allured by the richness and beauty of the Asiatic soil and clime, they crossed in numerous bodies the narrow strait which parted them from Asia Minor, and occupied the shores of Bithynia, and the fertile plains of Mysia, and Phrygia. On the other hand, a great revolution seems to have been subsequently effected in Thrace by a vast migration of the Teucri and Mysi from the opposite shores of the Euxine and Propontis, who, as Herodotus asserts, conquered the whole of Thrace, and penetrated as far as the Adriatic to the west, and to the river Peneus towards the south, before the Trojan war. The state of civilization to which the Thracians had attained at a very early period is the more remarkable, as all trace of it was lost in afterages. Linus and Orpheus were justly held to be the fathers of Grecian poetry; and the names of Libethra, Pimplea, and Pieria remained to attest the abode of the Pierian Thracians in the vales of Helicon. Eumolpus is stated to have founded the Mysteries of Eleusis; the origin of which is probably coeval with that of the Corybantes of Phrygia and the Cabiric rites of Samothrace, countries alike occupied by colonies from Thrace. Whence and at what period the name of Thracians was first applied to the numerous hordes which inhabited this portion of the European continent, is left open to conjecture. Herodotus affirms, that the Thracians were, next to the Indians, the most numerous and powerful people of the world; and that if all the tribes had been united under one monarch or under the same government, they would have been invincible; but from their subdivision into petty clans, distinct from each other, they were rendered insignificant. They are said by the same historian to have been first subjugated by Sesostris, and, after the lapse of many centuries, they were reduced under the subjection of the Persian monarch by Megabazus, general of Darius. But on the failure of the several expeditions undertaken by that sovereign and his son Xerxes against the Greeks, the Thracians apparently recovered their independence, and a new empire was formed in that extensive country under the dominion of Sitalces king of the Odrysæ, one of the most numerous and warlike of their tribes. Thucydides, who has entered into considerable detail on this subject, observes, that of all the empires situated between the Ionian gulf and the Euxine, this was the most considerable, both in revenue and opulence: its military force was however very inferior to that of Scythia, both in strength and numbers. The empire of Sitalces extended along the coast from Abdera to the mouths of the Danube, a distance of four days and nights' sail; and in the interior, from the sources of the Strymon to Byzantium, a journey of thirteen days. The founder of this empire appears to have been Teres. The splendour of this monarchy was however of short duration; and we learn from Xenophon, that on the arrival of the ten thousand in Thrace, the power of Medocus, or Amadocus, the reigning prince of the Odrysæ, was very inconsiderable. When Philip, the son of Amyntas ascended the throne of Macedon, the Thracians were governed by Cotys, a weak prince, whose territories became an easy prey to his artful and enterprising neighbour. The whole of that part of Thrace situated between the Strymon and the Nestus was thus added to Macedonia: whence some geographical writers term it Macedonia Adjecta. Cotys, having been assassinated not long after, was succeeded by his son Chersobleptes, whose possessions were limited to the Thracian Chersonnese; and even of this he was eventually stripped by the Athenians, while Philip seized on all the maritime towns between the Nestus and that peninsula. On Alexander's accession to the throne, the Triballi were by far the most numerous and powerful people of Thrace; and as they bordered on the Pæonians, and extended to the Danube, they were formidable neighbours on this the most accessible frontier of Macedonia. Alexander commenced his reign by an invasion of their territory; and having defeated them in a general engagement, pursued them across the Danube, whither they had retreated, and compelled them to sue for peace. After his death, Thrace fell to the portion of Lysimachus, one of his generals, by whom it was erected into a monarchy. On his decease, however, it revolted to Macedonia, and remained under the dominion of its sovereign, until the conquest of that country by the Romans. Livy speaks of a Cotys, chief of the Odrysæ, in the reign of Perseus, from whence it would appear that this people still restrained their ancient monarchical form of government, though probably tributary to the sovereigns of Macedonia. Thrace constitutes at present the Turkish province of *Roumelia.*" *Cramer's Greece.*

THRĀSȳMĒNUS, a lake of Italy, near Perusium, celebrated for a battle fought there between Annibal and the Romans, under Flaminius, B. C. 217. No less than 15,000 Romans, were left dead on the field of battle, and 10,000 taken prisoners, or according to Livy 6,000, or Polybius 15,000. The loss of Annibal was about 1,500 men. About 10,000 Romans made their escape, all covered with wounds. This lake is now called the lake of *Perugia. Strab.* 5.—*Ovid. Fast.* 6, v. 765.—*Plut.*

THRONIUM, a town of Phocis, "noticed by Homer as being near the river Boagrius, was 30 stadia from Scarphea, and at some distance from the coast, as appears from Strabo. Thronium was taken by the Athenians during the Peloponnesian war, and several years after, it fell into the hands of Onomarchus the Phocian general, who enslaved the inhabitants. Dr. Clarke conjectured that Thronium was situated at *Bondonitza*, a small town on the chain of mount Œta; but Sir W. Gell is of opinion that this point is too far distant from the sea, and that it accords rather with an ancient ruin above *Longachi*; and this is in unison also with the statement of Meletias the Greek geographer, who cites an inscription discovered there, in which the name of Thronium occurs." *Cram.*

THÜLE, an island in the most northern parts of the German ocean, to which, on account of its great distance from the continent, the ancients gave the epithet of *ultima*. Its situation was never accurately ascertained, hence its present name is unknown to modern historians. Some suppose that it is the island now called Iceland, or part of Greenland, whilst others

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imagine it to be the Shetland Isles. *Stat.* 3, *Sil.* 5, v. 20.—*Strab.* 1.—*Mela*, 3, c. 6.—*Tacit. Agric.* 10.—*Plin.* 2, c. 75, l. 4, c. 16.—*Virg. G.* 1, v. 30.—*Juv.* 15, v. 112.

THURIÆ, (II, or IUM,) I. a town of Lucania in Italy, built by a colony of Athenians, near the ruins of Sybaris, B. C. 444. In the number of this Athenian colony were Lysias and Herodotus. *Strab.* 6.—*Plin.* 12, c. 4.—*Mela*, 2, c. 4. ——II. A town of Messenia. *Paus.* 4, c. 31. —*Strab.* 8.

THUSCIA. *Vid. Etruria.*

THYAMIS, a river of Epirus, falling into the Ionian Sea. *Paus.* 1, c. 11.—*Cic.* 7, *Att.* 2.

THYATIRA, a town of Lydia, now *Akisar. Liv.* 37, c. 8 and 44.

THYMBRA, I. A small town in Lydia, near Sardes, celebrated for a battle which was fought there between Cyrus and Crœsus, in which the latter was defeated. The troops of Cyrus amounted to 196,000 men, besides chariots, and those of Crœsus were twice as numerous.—— II. A plain in Troas, through which a small river, called Thymbrius, falls in its course to the Scamander, Apollo had there a temple, and from thence he is called *Thymbræus*. Achilles was killed there by Paris, according to some. *Strab.* 13.—*Stat.* 4, *Sylv.* 7, v. 22.—*Dictys Cret.* 2, c. 52, l. 2, c. 1.

THYNI, or BITHYNI, a people of Bithynia; hence the word *Thyna merx* applied to their commodities. *Horat.* 3, od. 7, v. 3.—*Plin.* 4, c. 11.

THYRE, a town of the Messenians, famous for a battle fought there between the Argives and the Lacedæmonians. *Herodot.* 1, c. 82.—*Stat. Theb.* 4, v. 48.

THYREA, an island on the coast of Peloponnesus, near Hermione. *Herodot.* 6, c. 76.

THYRIUM. "North of Medeon we must place Thyrium, an Acarnanian city of some strength and importance, but of which mention occurs more frequently towards the close of the Grecian history, where it begins to be intermixed with the affairs of Rome. Its ruins probably exist to the northeast of Leucas, in the district of *Cechrophyla*, where, according to Meletius, considerable vestiges of an ancient town are to be seen." *Cram.*

THYSSAGETÆ, a people of Sarmatia, who live upon hunting. *Plin.* 4, c. 12.

THYRSUS, a river of Sardinia, now *Oristagni.*

TIBERIAS, a town of Galilee, near a lake of the same name. "Tiberias is the only place on the Sea of Galilee which retains any marks of its ancient importance. It is understood to cover the ground formerly occupied by a town of a much remoter age, and of which some traces can still be distinguished on the beach, a little to the southward of the present walls. History relates that it was built by Herod the Tetrarch, and dedicated to the emperor Tiberius, his patron, although there prevails, at the same time, an obscure tradition, that the new city owed its foundation entirely to the imperial pleasure, and was named by him who commanded it to be erected. Josephus notices the additional circumstance, which of itself gives great probability to the opinion of its being established on the ruins of an old tower, that as many sepulchres were removed in order to make room for the Roman structures, the Jews could hardly be induced to occupy houses which, according to their notions, were legally impure. Adrichomius considers Tiberias to be the Chinneroth of the Hebrews, and says, that it was captured by Benhadad, king of Syria, who destroyed it, and was in afterages restored by Herod, who surrounded it with walls, and adorned it with magnificent buildings. The old Jewish city, whatever was its name, probably owed its existence to the fame of its hot baths,—an origin to which many temples and even the cities belonging to them, may be traced. The present town of *Tabaria*, as it is now called, is in the form of an irregular crescent, and is enclosed towards the land by a wall flanked with circular towers. It lies nearly north and south along the edges of the lake, and has its eastern front so close to the water, on the brink of which it stands, that some of the houses are washed by the sea. The whole does not appear more than a mile in circuit, and cannot, from the manner in which they are placed, contain above 500 separate dwellings. There are two gates visible from without, one near the southern and the other in the western wall; there are appearances also of the town having been surrounded by a ditch, but this is now filled up and used for gardens. The interior presents but few subjects of interest, among which are a mosque with a dome and minaret, and two Jewish synagogues. There is a Christian place of worship called the House of Peter, which is thought by some to be the oldest building used for that purpose in any part of Palestine. It is a vaulted room, thirty feet long by fifteen broad, and perhaps fifteen in height, standing nearly east and west, with its door of entrance at the western front, and its altar immediately opposite in a shallow recess. Over the door is one small window, and on each side four others, all arched and open. The structure is of a very ordinary kind, both in workmanship and material; the pavement within is similar to that used for streets in this country; and the walls are entirely devoid of sculpture or any other architectural ornament. But it derives no small interest from the popular belief that it is the very house which Peter inhabited at the time of his being called from his boat to follow the Messias. It is manifest, notwithstanding, that it must have been originally constructed for a place of divine worship, and probably at a period much later than the days of the apostle whose name it bears, although there is no good ground for questioning the tradition which places it on the very spot long venerated as the site of his more humble habitation. Here too it was, say the dwellers in Tiberias, that he pushed off his boat into the lake when about to have his faith rewarded by the miraculous draught of fishes. Tiberias makes a conspicuous figure in the Jewish annals, and was the scene of some of the most remarkable events which are recorded by Josephus. After the downfall of Jerusalem, it continued until the fifth century to be the residence of Jewish patriarchs, rabbies, and learned men. A university was established within its boundaries; and as the patriarchate was allowed to be hereditary, the remnant of the Hebrew people enjoyed a certain degree of weight and consequence during the greater part of four centuries. In the sixth age, if we may confide in the ac-

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curacy of Procopius, the emperor Justinian rebuilt the walls; but in the following century, the seventh of the Christian era, the city was taken by the Saracens, under Calif Omar, who stripped it of its privileges. and demolished some of its finest edifices." *Russell's Palestine.*

TIBĔRIS, TYBERIS, TIBER, or TIBRIS, a river of Italy on whose banks the city of Rome was built. It was originally called *Albula*, from the whiteness of its waters, and afterwards Tiberus, when Tiberinus, king of Alba, had been drowned there. It was also named *Tyrrhenus*, because it watered Etruria, and *Lydius*, because the inhabitants of the neighbourhood were supposed to be of Lydian origin. The Tiber rises in the Apennines, and falls into the Tyrrhene Sea 16 miles below Rome, after dividing Latium from Etruria. *Ovid. Fast.* 4, v. 47, 329, &c. l. 5, v. 641, *in lb.* 514.—*Lucan.* 1, v. 381, &c.—*Varro. de L. L.* 4, c. 5.—*Virg. Æn.* 7, v. 30. —*Horat.* 1, *Od.* 2, v. 13.—*Mela*, 2, c. 4.—*Liv.* 1, c. 3.

TIBISCUS, now *Teisse*, a river of Dacia, with a town of the same name, now *Temeswar*. It falls into the Danube.

TIBULA, a town of Sardinia, now *Lango Sardo.*

TIBUR, an ancient town of the Sabines, about 20 miles north of Rome, built, as some say, by Tibur the son of Amphiaraus. It was watered by the Anio, and Hercules was the chief deity of the place; from which circumstance it has been called *Herculei muri.* In the neighbourhood, the Romans, on account of the salubrity of the air, had their several villas where they retired; and there also Horace had his favourite country-seat, though some place it nine miles higher. *Strab.* 5.—*Cic.* 2, *Orat.* 65.—*Suet. Cal.* 21.—*Virg. Æn.* 7, v. 630.—*Horat.* 3, od. 4, &c.—*Ovid. Fast.* 6, v. 61, &c.

TICHIS, now *Teck*, a river of Spain, falling into the Mediterranean.

TICINUM, a town of Gallia Cisalpina, "situated on the river from which it took its name, was founded, as Pliny reports, by the Lævi and Marici; but being placed on the left bank of the Ticinus, it would of course belong to the Insubres; and in fact, Ptolemy ascribes it to that people. Tacitus is the first author who makes mention of it. According to that historian, Augustus advanced as far as Ticinum to meet the corpse of Drusus, father of Germanicus, in the depth of winter, and from thence escorted it to Rome. It is also frequently noticed in his Histories. Ancient inscriptions give it the title of municipium. Under the Lombard kings, Ticinum assumed the name of Papia, which in process of time has been changed to *Pavia.*" *Cram.*

TICĪNUS, now *Tesino*, a river of Gallia Cisalpina: "it rises on the *St. Gothard*, and passes through the Verbanus Lacus, *Lago Maggiore.* The waters of the Ticinus are celebrated by poets for their clearness and beautiful colour. Great diversity of opinion seems to exist among modern critics and military antiquaries, on the subject of the celebrated action which was fought by Scipio and Hannibal near this river, from whence it is commonly called the battle of the Ticinus. Some of these writers have placed the field of battle on the right, and others on the left bank of this stream; and of the latter again, some fix the action in the vicinity of *Pavia*, others as high as *Soma*, a little south of *Sesto Calende.*" *Vid. this question fully discussed in Cramer's Italy*, 1, 54, *et. seqq.*

TIPĀTA, a mountain of Campania, near Capua. *Stat. Sylv.* 4.

TIPERNUM, a name common to three towns of Italy. One of them, for distinction's sake, is called *Metaurense*, near the Metaurus in Umbria; the other *Tiberinum*, on the Tiber; and the third, *Samniticum*, in the country of the Sabines. *Liv.* 10, c. 14.—*Plin.* 3, c. 14. *Plin. sec.* 4, ep. 1.

TIPERNUS, a mountain and river in the country of the Samnites. *Plin.* 3, c. 11.—*Liv.* 10, c. 30.—*Mela*, 3, c. 4.

TIGRANOCERTA, now *Sered*, the capital of Armenia, built by Tigranes, during the Mithridatic war, on a hill between the springs of the Tigris and mount Taurus. Lucullus, during the Mithridatic war, took it with difficulty, and found in it immense riches, and no less than 8000 talents in ready money. *Tacit. Ann.* 15, c. 4.—*Plin.* 6, c. 9.

TIGRIS. "This river, the rival and companion of the Euphrates, has its most considerable source in the mountains of the country of *Zoph*, the ancient Zophene, a part of Armenia. The Euphrates, already of great size, receives all the streams of that country; but, by a singular exception, this, the smallest among them, escapes the destination of its neighbours. A rising ground prevents it from proceeding to the Euphrates. A deep ravine in the mountains above *Diarbekir* opens a passage for it, and it takes its speedy course across a territory which is very unequal, and has a powerful declivity. Its extreme rapidity, the natural effect of local circumstances, has procured for it the name of *Tigr* in the Median language, *Diglito* in Arabic, and *Hiddekel* in Hebrew; all of which terms denote the flight of an arrow. Besides this branch, which is best known to the moderns, Pliny has described to us in detail another, which issues from the mountains of *Koordistan* to the west of the lake *Van.* It passes by the lake Arethusa. Its course being checked by a part of the mountain of Taurus, it falls into the subterranean cavern called Zoroander, and appears again at the bottom of the mountain. The identity of its waters is shown by the reappearance of light bodies at its issue that have been thrown into it above the place where it enters the mountain. It passes also by the lake Thospitis, near the town of *Erzin*, buries itself again in subterranean caverns, and reappears at a distance of 25 miles below, near the modern Nymphæum. This branch joins the western Tigris below the city of *Diarbekir.*" *Vid. Euphrates. Malte-Brun.*

TIGURĪNI, a warlike people among the Helvetii, now forming the modern cantons of *Switz, Zurich, Schaffhausen*, and *St. Gall.* Their capital was Tigurum. *Cæs. Bell. G.*

TILAVEMPTUS, a river of Italy, falling into the Adriatic at the west of Aquileia.

TILIUM, a town of Sardinia, now *Argentara.*

TIMACUS, a river of Mœsia, falling into the Danube. The neighbouring people were called Timachi. *Plin.* 3, c. 26.

TIMĀVUS, a river of Venetia. "Few streams have been more celebrated in antiquity, or more.

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sung by the poets, than the Timavus, to which we have now arrived. Its numerous sources, its lake and subterraneous passage, which have been the theme of the Latin muse from Virgil to Claudian and Ausonius, are now so little known, that their existence has ever been questioned, and ascribed to poetical invention. It has been however well ascertained, that the name of *Timao* is still preserved by some springs which rise near *S. Giovanni di Carso* and the castle of *Duino*, and form a river, which, after a course of little more than a mile, falls into the Adriatic. The number of these sources seems to vary according to the difference of seasons, which circumstance will account for the various statements which ancient writers have made respecting them. Strabo, who appears to derive his information from Polybius, reckoned seven, all of which, with the exception of one, were salt. According to Posidonius, the river really rose in the mountains at some distance from the sea, and disappeared under ground for the space of fourteen miles, when it issued forth again near the sea at the springs above mentioned. This account seems also verified by actual observation. The Timavus is indebted to the poetry of Virgil for the greater part of its fame. Ausonius, when celebrating a fountain near *Bourdeaux*, his native city, compares its waters to the Timavus. The lake of the Timavus, mentioned by Livy in his account of the Histrian war, is now called *Lago della Pietra Rossa*. Pliny speaks of some warm springs near the mouth of the river, now *Bagni di Monte Falcone*. The temple and grove of Diomed, noticed by Strabo under the name of Timavum, may be supposed to have stood on the site of *S. Giov. del Carso*. *Cram.*

Tingis, now *Tangier*, a maritime town of Africa in Mauritania. "The position of the ancient city was on the right, or opposite side of the creek to the modern, and also more inland." *Plut. in Sert.*—*Mela*, 1, c. 5.—*Plin.* 5, c. 1.—*Sil.* 3, v. 258.

Tinia, a river of Umbria, now *Topino*, falling into the Clitumnus. *Strab.* 5.—*Sil.* 8, v. 454.

Tirida, a town of Thrace, where Diomedes lived. *Plin.* 4, c. 11.

Tirynthus, a town of Argolis in the Peloponnesus, founded by Tirynx, son of Argos. Hercules generally resided there, whence he is called *Tirynthius heros*. *Paus.* 2, c. 16, 15 and 49.—*Virg. Æn.* 7, v. 662.—*Sil.* 8, v. 217.

Tissa, now *Randazzo*, a town of Sicily. *Sil.* 14, v. 268.—*Cic. Verr.* 3, c. 38.

Titaresus, a river in Thessaly, called also Eurotas, flowing into the Peneus, but without mingling its thick and turbid waters with the transparent stream. From the unwholesomeness of its water, it was considered as deriving its source from the Styx. *Lucan.* 6, v. 376.—*Homer. Il.* 2, en. 258.—*Strab.* 8.—*Paus.* 8. c. 18.

Tithorea, one of the tops of Parnassus, on which was the town of Tithorea or Neon. "The ruins of Tithorea were first observed by Dr. Clarke, near the modern village of *Velitza*. 'We arrived,' says that traveller, 'at the walls of Tithorea, extending in a surprising manner up the prodigious precipice of Parnassus, which rises behind the village of *Velitza*. These remains are visible to a considerable height upon the rocks. We found what we should have least expected to find remaining, namely, the forum mentioned by Pausanius. It is a square structure, built in the Cyclopean style, with large masses of stone, laid together with great evenness and regularity, but without any cement.'" *Cram.*—*Herodot.* 8, c. 32.

Tmarus, a mountain of Thesprotia, called *Tomarus* by Pliny.

Tmolus, I. a town of Asia Minor, destroyed by an earthquake.——II. A mountain of Lydia, now *Bouzdag*, on which the river Pactolus rises. The air was so wholesome near Tmolus, that the inhabitants generally lived to their 150th year. The neighbouring country was very fertile, and produced plenty of vines, saffron, and odoriferous flowers. *Strab.* 13, &c.—*Herodot.* 1, c. 84, &c.—*Ovid. Met.* 2, &c.—*Sil.* 7, v. 210.—*Virg. G.* 1, v. 56, l. 2, v. 98.

Togata, an epithet applied to a certain part of Gaul. *Vid. Gallia.*

Tolenus, a river of Latium, now *Salto*, falling into the Velinus. *Ovid. Fast.* 6, v. 561.

Toletum, now *Toledo*, a town of Spain, on the Tagus.

Tolistobii, a people of Galatia, in Asia, descended from the Boii of Gaul. *Plin.* 5, c. 32. —*Liv.* 58, c. 15 and 16.

Tolosa, now *Toulouse*, the capital of Languedoc, a town of Gallia Narbonensis, which became a Roman colony under Augustus, and was afterwards celebrated for the cultivation of the sciences. Minerva had there a rich temple, which Cæpio the consul plundered, and as he was never after fortunate, the words *aurum Tolosanum* became proverbial. *Cæs. Bell. G.* —*Mela*, 2, c. 5.—*Cic. de Nat. D.* 3, c. 20.

Tomos, or Tomis, a town situate on the western shores of the Euxine Sea, about 36 miles from the mouth of the Danube. The word is derived from τεμνω, *seco*, because Medea, as it is said, *cut to pieces* the body of her brother Absyrtus there. It is celebrated as being the place where Ovid was banished by Augustus. Tomos was the capital of lower Mœsia, founded by a Milesian colony, B. C. 633. *Strab.* 7.—*Apollod.* 1, c. 9.—*Mela*, 2, c. 2.—*Ovid. ex Pont.* 4, el. 14, v. 59. *Trist.* 3, el. 9, v. 33, &c.

Topazos, an island in the Arabian gulf, anciently called *Ophiodes*, from the quantity of serpents that were there. The valuable stone called topaz is found there. *Plin.* 6, c. 20.

Torone. "Torone which gave its name to the gulf on which it stood, was situated towards the southern extremity of the Sithonian peninsula. It was probably founded by the Eubœans. From Herodotus we learn that it supplied both men and ships for the Persian armament against Greece. When Artabazus obtained possession of Olynthus, he appointed Critobulus commander of the town. Torone was situated on a hill, as we learn from Thucydides, and near a marsh of some extent, in which the Egyptian bean grew naturally. It was famous also for a particular kind of fish. The gulf of Torone, Toronicus, or Toronaicus Sinus, is known in modern geography as the *Bay of Cassandria*." *Cram.*

Torus, a mountain of Sicily, near Agrigentum.

Trachinia, a district of Thessaly, which "is included by Thucydides in the Melian

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territory. It was so named from the town of Trachin or Trechin, known to Homer, and assigned by him to Achilles, together with the whole of the Melian country. It was here that Hercules retired, after having committed an involuntary murder, as we learn from Sophocles, who has made it the scene of one of his deepest tragedies. Trachis, so called, according to Herodotus, from the mountainous character of the country, forms the approach to Thermopylæ on the side of Thessaly. Thucydides states, that in the sixth year of the Peloponnesian war, 426 B. C. the Lacedæmonians, at the request of the Trachinians, who were harassed by the mountaineers of Œta, sent a colony into their country. These, jointly with the Trachinians, built a town to which the name of Heraclea was given." *Vid. Heraclea. Cram.*

Trachonītis, a part of Judæa, on the other side of the Jordan. *Plin.* 5, c. 14.

Tragurium, a town of Dalmatia on the sea.

Trajanopŏlis, I. a town of Thrace.——II. A name given to Selinus of Cilicia, where Trajan died.

Trajectus rheni, now *Utrecht*, the capital of one of the provinces of *Holland*.

Tralles, I. a town of Lydia, now *Sultanhisar*. *Juv.* 3, v. 70.—*Liv.* 37, c. 45.——II. A people of Illyricum.

Transtiberīna, a part of the city of Rome, on the side of the Tiber. Mount Vatican was in that part of the city. *Mart.* 1, ep. 109.

Trapezus, I. a city of Pontus, built by the people of Sinope, now called *Trebizond*. It had a celebrated harbour on the Euxine sea, and became famous under the emperors of the eastern empire, of which it was for some time the magnificent capital. *Tacit. Hist.* 3, c. 47. —*Plin.* 6, c. 4.——II. A town of Arcadia, near the Alpheus. It received its name from a son of Lycaon. *Apollod.* 3, c. 8.

Trasimenus. *Vid. Thrasymenus.*

Treba, a town of the Æqui. *Plin.* 3, c. 12.

Trĕbia, I. a river of Cisalpine Gaul, rising in the Apennine, and falling into the Po at the west of Placentia. It is celebrated for the victory which Annibal obtained there over the forces of L. Sempronius, the Roman consul, *Sil.* 4, v. 486.—*Lucan.* 2, v. 46.—*Liv.* 21, c. 54 and 56.——II. A town of Latium. *Liv.* 2. c. 39.——III. Of Campania. *Id.* 23, c. 14.—— IV. Of Umbria. *Plin.* 3, c. 14.

Trebŭla, I. a town of the Sabines celebrated for cheese. The inhabitants were called Trebulani. *Cic. in Agr.* 2, c. 25.——*Liv.* 23.— *Plin.* 3, c. 5 and 12.—*Martial.* 5, ep. 72.—— II. Another in Campania. *Liv.* 23, c. 39.

Tres tabernæ, a place on the Appian road, where travellers took refreshment. *Cic. A.* 1, ep. 13, l. 2, ep. 10 and 11.

Trevēri, a people of Belgic Gaul, upon the Rhine. "The capital of the *Treveri*, after having borne the name of *Augusta*, took that of the people, and became the metropolis of *Belgica Prima*. It also became a Roman colony, and served as the residence of several emperors, whom the care of superintending the defence of this frontier retained in Gaul. It was an object of vanity with this people to be esteemed of Germanic origin." *D'Anville.*

Tribali, a people of Thrace; or, according to some, of Lower Mœsia. They were conquered by Philip, the father of Alexander; and some ages after they maintained a long war against the Roman emperors. *Plin.*

Triboci, a people of Alsace in Gaul. "Three Germanic people, the *Triboci*, *Nemetes*, and *Vangiones*, having passed the Rhine, established themselves between this river and the *Vosge*, in the lands which were believed to compose part of the territory of the *Leuci* and *Mediomatrici*. Argentoratum, *Strasbourgh*, was the residence of a particular commander or prefect of this frontier; although another city, Brocomagus, now *Brumt*, be mentioned as the capital of the Tribocians." *D'Anville.—Tacit. in Germ.* 28.

Tricala, a fortified place at the south of Sicily, between Selinus and Agrigentum. *Sil.* 14, v. 271.

Trĭcasses, a people of *Champagne*, in Gaul.

Tricca, a town of Thessaly, where Æsculapius had a temple. The inhabitants went to the Trojan war. *Liv.* 32, c. 13.—*Homer. Il.* —*Plin.* 4, c. 8.

Tricorii, a people of Gaul, now *Dauphine*. *Liv.* 21, c. 31.

Tricrēna, a place of Arcadia, where, according to some, Mercury was born. *Paus.* 8, c. 16.

Tridentum, a town of Cisalpine Gaul, now called *Trent*, and famous in history for the ecclesiastical council which sat there 18 years to regulate the affairs of the church, A. D. 1545.

Tripolīnus, a mountain of Campania, famous for wine. *Mart.* 13, ep. 104.—*Plin.* 14, c. 7.

Trigemīna, one of the Roman gates, so called because the three Horatii went through it against the Curiatii. *Liv.* 4, c. 16, l. 35, c. 41, l. 40, c. 51.

Trinăcria, or Trinăcris, one of the ancient names of Sicily, from its triangular form. *Virg. Æn.* 3, v. 384, &c.

Trinobantes, a people of Britain in modern *Essex* and *Middlesex*. *Tacit. Ann.* 14, c. 31. —*Cæs. G.* 5, c. 20.

Triphylia, one of the ancient names of Elis, *Liv.* 28, c. 8.——A mountain where Jupiter had a temple in the island Panchaia, whence he is called *Triphylius*.

Triopium, a town of Caria.

Tripŏlis, I. an ancient town of Phœnicia, built by the liberal contributions of Tyre, Sidon, and Aradus, whence the name.——II. A town of Pontus.——III. A district of Arcadia.—— IV. Of Laconia. *Liv.* 35, c. 27.——V. Of Thessaly, *ib.* 42, c. 53.——VI. A town of Lydia or Caria.——VII. A district of Africa between the Syrtes.

Triquētra, a name given to Sicily by the Latins, for its triangular form. *Lucret.* 1, v. 78.

Tritōnis, a lake and river of Africa, near which Minerva had a temple, whence she is surnamed *Tritonis*, or *Tritonia*. *Herodot.* 4, c. 178.—*Paus.* 9, c. 33.—*Virg. Æn.* 2, v. 171.— *Mela*, 1, c. 7. Athens is also called *Tritonis*, because dedicated to Minerva. *Ovid. Met.* 5.

Triviæ antrum, a place in the valley of Aricia, where the nymph Egeria resided. *Mart.* 6, ep. 47.

Triviæ lucus, a place of Campania, in the bay of Cumæ. *Virg. Æn.* 6, v. 13.

Triumvirorum insula, a place on the Rhine

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which falls into the *Po*, where the triumvirs Antony, Lepidus, and Augustus, met to divide the Roman empire after the battle of Mutina. *Dio.* 46, c. 55.—*Appian. Cic.* 4.

TROÄDES, the inhabitants of Troas.

TROAS, a country of Phrygia in Asia Minor, of which Troy was the capital. When Troas is taken for the whole kingdom of Priam, it may be said to contain Mysia and Phrygia Minor; but if only applied to that part of the country where Troy was situate, its extent is confined within very narrow limits. Troas was anciently called *Dardania*. *Vid. Troja.*

TROCHOIS, a lake in the island of Delos, near which Apollo and Diana were born.

TROCMI, a people of Galatia. *Liv.* 38, c. 16.

TRŒZĒNE, I. a town of Argolis, in Peloponnesus, near the Saronicus Sinus, which received its name from Trœzen, the son of Pelops, who reigned there for some time. It is often called *Theseis*, because Theseus was born there; and *Posidonia*, because Neptune was worshipped there. *Stat. Theb.* 4, v. 81.—*Paus.* 2, c. 50.—*Plut. in Thes.*—*Ovid. Met.* 8, v. 566, l. 15, v. 296.——II. Another town at the south of the Peloponnesus.

TROGILÆ, three small islands near Samos.

TROGILIUM, a part of mount Mycale, projecting into the sea. *Strab.* 14.

TROGLODŸTÆ, a people of Æthiopia, who dwelt in caves (τρωγλη *specus*, δυμι *subeo*). They were all shepherds, and had their wives in common. *Strab.* 1.—*Mela*, 1, c. 4 and 8.—*Plin.* 5, c. 8, l. 37, c. 10.

TROJA, a city, the capital of Troas, or, according to others, a country of which Ilium was the capital. It was built on a small eminence near mount Ida, and the promontory of Sagæum, at the distance of about four miles from the seashore. Dardanus, the first king of the country, built it, and called it *Dardania*, and from Tros, one of its successors, it was called *Troja*, and from Ilus, *Ilion*. Neptune is also said to have built, or more properly repaired, its walls, in the age of king Laomedon. This city has been celebrated by the poems of Homer and Virgil; and of all the wars which were carried on among the ancients, that of Troy is the most famous. The Trojan war was undertaken by the Greeks, to recover Helen, whom Paris, the son of Priam, king of Troy, had carried away from the house of Menelaus. All Greece united to avenge the cause of Menelaus, and every prince furnished a certain number of ships and soldiers. According to Euripides, Virgil, and Lycophron, the armament of the Greeks amounted to 1000 ships. Homer mentions them as being 1186, and Thucydides supposes that they were 1200 in number. The number of men which these ships carried is unknown; yet as the largest contained about 120 men each, and the smallest 50, it may be supposed that no less than 100,000 men were engaged in this celebrated expedition. Agamemnon was chosen general of all these forces; but the princes and kings of Greece were admitted among his counsellors, and by them all the operations of the war were directed. The most celebrated of the Grecian princes that distinguished themselves in this war, were Achilles, Ajax, Menelaus, Ulysses, Diomedes, Protesilaus, Patroclus, Agamemnon, Nestor, Neoptolemus, &c. The Grecian army was opposed by a more numerous force. The king of Troy received assistance from the neighbouring princes in Asia Minor, and reckoned among his most active generals, Rhesus, king of Thrace, and Memnon, who entered the field with 20,000 Assyrians and Æthiopians. After the siege had been carried on for ten years, some of the Trojans, among whom were Æneas and Antenor, betrayed the city into the hands of the enemy, and Troy was reduced to ashes. The poets, however, support, that the Greeks made themselves masters of the place by artifice. They secretly filled a large wooden horse with armed men, and led away their army from the plains as if to return home. The Trojans brought the wooden horse into their city, and in the night the Greeks that were confined within the sides of the animal, rushed out and opened the gates to their companions, who had returned from the place of their concealment. The greatest part of the inhabitants were put to the sword, and the others carried away by the conquerors. This happened, according to the Arundelian marbles, about 1184 years before the Christian era, in the 3530th year of the Julian period, on the night between the 11th and 12th of June, 408 years before the first Olympiad. Some time after a new city was raised, about 30 stadia from the ruins of old Troy: but though it bore the ancient name, and received ample donations from Alexander the great, when he visited it in his Asiatic expedition, yet it continued to be small, and in the age of Strabo it was nearly in ruins. It is said that J. Cæsar, who wished to pass for one of the descendants of Æneas, and consequently to be related to the Trojans, intended to make it the capital of the Roman empire, and to transport there the senate and the Roman people. The same apprehensions were entertained in the reign of Augustus, and according to some, an ode of Horace, *Justum & tenacem propositi virum*, was written purposely to dissuade the emperor from putting into execution so wild a project. "The little peninsula which forms the ancient kingdom of Priam, has been minutely explored by various learned travellers; but they have not agreed in fixing the localities of the individual places celebrated in the immortal work of Homer. Chevalier and others have supposed that Troy must have occupied the site of a village called *Roomanbaski*, and there he thought he found the sources of the Scamander. Dr. Clarke found in that place not two fountains merely, one hot and one cold, as has been said, but numerous fountains all warm, raising the thermometer to 60° of Fahrenheit. They do not form the source of the Scamander, which lies forty miles in the interior. He also discovered, on entering the plain of Troy, first the Mender, which its name and every other circumstance clearly fixed as the Scamander. He found also the Thymbrius, under the modern appellation of Thymbroek, though other inquirers conceive it to be the Simois. This last he thought he recognised in the Calliphat Osmak, which runs into the Scamander by a sluggish stream across an extensive plain, and the plain thus becomes that of Simois, on which were fought the great battles recorded in the Iliad. The Ilium of the age of Strabo, we know was situated near the sea, and he says that it was four miles in a certain

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direction from the original city. In this distance and direction, Dr. Clarke discovered two spots marked by ruins, which from different circumstances, seem very likely to have been old and new Troy. The grandeur of the scenery, viewed from this plain, is almost indescribable; Samothrace, on one side, rearing behind Imbrus its snow-clad summit, shining bright, and generally on a cloudless sky; while, on the other side, Garganus, the highest of the chain of Ida, rises to an equal elevation. These scenes are well fitted to impart the most feeling interest to the descriptions of Homer, when read or remembered on the spot. Whatever difficulty may exist as to the minutiæ, all the prominent features of Homer's picture are incontestably visible; the Hellespont, the isle of Tenedos, the plain, the river, still inundating its banks, and the mountain whence it issues. A fertile plain, and a mountain abruptly rising from it, are two features which are usually combined in the sites of ancient cities. From the one, the citizens drew part of their subsistence, while the other became the citadel to which they retired on the approach of danger. The ruins of Abydos, on the shore of the Hellespont, lie farther to the north than the Castle of Asia, a fortress of small strength. *Lamsaki* is only a suburb of the ancient Lampsacus, the ruins of which have been lately discovered at *Tchardak*."—*Malte-Brun. Vid. Paris, Æneas, Antenor, Agamemnon, Ilium, Laomedon, Menelaus*, &c. *Virg. Æn.*—*Homer.*—*Ovid.*—*Diod*, &c.

Trojāni, and Trojugĕnæ, the inhabitants of Troy.

Tropæa, I. a town of the Brutii.——II. A stone monument on the Pyrenees, erected by Pompey.——III. Drusi, a town of Germany, where Drusus died, and Tiberius was saluted emperor by the army.

Trossŭlum, a town of Etruria, which gave the name of *Trossuli* to the Roman knights who had taken it without the assistance of foot-soldiers. *Plin.* 32, c. 2.—*Senec.* ep. 86 and 87.—*Pers.* 1, v. 82.

Truentum, or Truentinum, a river of Picenum, falling into the Adriatic. There is also a town of the same name in the neighbourhood. *Sil.* 8, v. 434.—*Mela*, 2.—*Plin.* 3, c. 13.

Tuburbo, two towns of Africa, called Major and Minor.

Tullianum, a subterraneous prison in Rome, built by Servius Tullius, and added to the other called *Robur*, where criminals were confined. *Sallust. in B. Catil.*

Tunĕta, or Tunis, a town of Africa, near which Regulus was defeated and taken by Xanthippus. *Liv.* 30, c. 9.

Tungri, a name given to some of the Germans, supposed to live on the banks of the Maese, whose chief city, called Atuatuca, is now *Tongeren*. The river of the country is now the *Spaw*. *Tacit. de Germ.* 2.

Turdetāni, or Turduti, a people of Spain, inhabiting both sides of the Bætis. *Liv.* 21, c. 6, l. 28, c. 30, l. 34, c. 17.

Turia, a river of Spain, falling into the Mediterranean, now *Guadalaviar*.

Turicum, a town of Gaul, now *Zurich*, in Switzerland.

Turŏnes, a people of Gaul, whose capital, Cæsarodunum, is the modern *Tours*.

Turuntus, a river of Sarmatia, supposed to be the *Dwina*, or *Duna*.

Tuscania, and Tuscia. *Vid. Hetruria.*

Tusci, the inhabitants of Etruria.

Tusculānum, a country-house of Cicero, near Tusculum, where he composed his quæstiones concerning the contempt of death, &c.

Tuscŭlum, a town of Latium, on the declivity of a hill, about 12 miles from Rome, founded by Telegonus, the son of Ulysses and Circe. It is now called *Frescati*, and is famous for the magnificent villas in its neighbourhood. *Cic. ad Attic.*—*Strab.* 5.—*Horat.* 3, od. 23, v. 8, &c.

Tuscus, belonging to Etruria. The Tiber is called *Tuscus amnis*, from its situation. *Virg. Æn.* 10, v. 199.

Tuscus vicus, a small village near Rome. It received this name from the Etrurians of Porsenna's army that settled there. *Liv.* 2, c. 14.

Tuscum mare, a part of the Mediterranean on the coast of Etruria. *Vid. Tyrrhenum.*

Tutia, a small river six miles from Rome, where Annibal pitched his camp when he retreated from the city. *Liv.* 26, c. 11.

Tuticum, a town of the Hirpini.

Tyāna, a town at the foot of mount Taurus in Cappadocia, where Apollonius was born, whence he is called *Tyaneus*. *Ovid. Met.* 8, v. 719.—*Strab.* 12.

Tyanītis, a province of Asia Minor, near Cappadocia.

Tyberis. *Vid. Tiberis.*

Tyche, a part of the town of Syracuse. *Cic. in Verr.* 4, c. 53.

Tylos, a town of Peloponnesus, near Tænarus, now *Bahrain*.

Tymphæi, a people between Epirus and Thessaly.

Tyras, or Tyra, a river of European Sarmatia, falling into the Euxine Sea, between the Danube and the Borysthenes, now called the *Neister*. *Ovid. Pont*, 4. el. 10, v. 50.

Tyrrhēni, the inhabitants of Etruria. *Vid. Etruria.*

Tyrrhēnum mare, that part of the Mediterranean which lies on the coast of Etruria. It is also called *Inferum*, as being at the bottom or south of Italy.

Tyrus, or Tyros, a very ancient city of Phœnicia, built by the Sidonians, on a small island at the south of Sidon, about 200 stadia from the shore, and now called *Sur*. There were, properly speaking, two places of that name, the old Tyros, called *Palætyros*, on the seashore, and the other in the island. It was about 19 miles in circumference, including Palætyros, but without it about four miles. Tyre was destroyed by the princes of Assyria, and afterwards rebuilt. It maintained its independence till the age of Alexander, who took it with much difficulty, and only after he had joined the island to the continent by a mole, after a siege of seven months, on the 20th of August, B. C. 332. The Tyrians were naturally industrious; their city was the emporium of commerce, and they were deemed the inventors of scarlet and purple colours. They founded many cities in different parts of the world, such as Carthage, Gades, Leptis, Utica, &c. which on that account are often distinguished by the epithet *Tyria*. The buildings of Tyre were very splendid and magnificent; the walls were 150 feet high,

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with a proportionable breadth. Hercules was the chief deity of the place. It had two large and capacious harbours, and a powerful fleet; and was built, according to some writers, about 2760 years before the Christian era. "A fate still more desolating has overtaken Tyre, the queen of the seas, the birthplace of commerce, by which early civilization was diffused. Her palaces are supplanted by miserable hovels. The poor fisherman inhabits those vaulted cellars where the treasures of the world were in ancient times stored. A column, still standing in the midst of the ruins, points out the site of the choir of the cathedral consecrated by Eusebius. The sea, which usually destroys artificial structures, has not only spared, but has enlarged, and converted into a solid isthmus, the mound by which Alexander joined the isle of Tyre to the continent." *Malte-Brun.—Strab.* 16.—*Herodot.* 2, c. 44.—*Mela*, 1, c. 12.—*Curt.* 4, c. 4.—*Virg. Æn.* 1, v. 6, 339, &c.—*Ovid. Fast.* 1, &c.—*Met.* 5 and 10.—*Lucan.* 3, &c.

V.

Vacca, I. a town of Numidia. *Sallust. Jug.* ——II. A river of Spain.

Vaccæi, a people at the north of Spain. *Liv.* 21, c. 5, l. 35, c. 7, l. 46, c. 47.

Vadimōnis lacus, now *Bassano*, a lake of Etruria, whose waters were sulphureous. The Etrurians were defeated there by the Romans, and the Gauls by Dolabella. *Liv.* 9, c. 39.—*Flor.* 1, c. 13.—*Plin.* 8, ep. 20.

Vagedrusa, a river of Sicily, between the towns of Camarina and Gela. *Sil.* 14, v. 229.

Vagēni, or Vagienni, a people of Liguria, at the sources of the *Po*, whose capital was called *Augusta Vagiennorum. Sil.* 8, v. 606.

Vahālis, a river of modern *Holland*, now called the *Waal. Tacit. Ann.* 2, c. 6.

Valentia, I. one of the ancient names of Rome.——II. A town of Spain, a little below Saguntum, founded by J. Brutus, and for some time known by the name of Julia Colonia.—— III. A town of Italy.——IV. Another in Sardinia.

Vandalii, a people of Germany. *Tacit. de Germ.* c. 3.

Vandali, a barbarous people of the northern parts of Germany, connected in the remotest ages with the Goths, but early separated from them, and divided into the principal hordes of Heruli and Burgundians. The Vandalic tribes, on the invasion of the empire by the Goths, reunited with those barbarians, and took part in all the ravages committed by them in the civilized countries of Europe. They fixed themselves, for a time in Spain, and, crossing over into Africa, were among the first of the Germans who effected the establishment of an empire within the limits of provinces claimed by the emperors of Rome.

Vangiōnes, a people of Germany. Their capital, Borbetomagus is now called *Worms. Lucan.* 1, v. 431.—*Cæs. G.* 1, c. 51.

Vannia, a town of Italy, north of the *Po*, now called *Civita.*

Vardanius, otherwise Hypanis, now the *Kuban.* The course of this river, which rose in the line of the Caucasus mons, and belonged to Asiatic Sarmatia, now forms the limits of the Russian empire in Asia, on the side of Asiatic Turkey. On the Turkish side is the province of Circassia, and on that of Russia the government of *Astrachan.*

Varini, a people of Germany. *Tacit. de Ger.* 40.

Vascōnes, a people of Spain, on the Pyrenees. They were so reduced by a famine by Metellus, that they fed on human flesh. *Plin.* 3, c. 3. They occupied that part of Spain which is now comprehended in the name of *Navarre*, and were among the most powerful of the Spanish tribes. They afterwards effected settlements in Gaul. *Vid. Aquitania.*

Vaticānus, a hill at Rome, near the Tiber and the Janiculum, which produced wine of no great esteem. It was disregarded by the Romans on account of the unwholesomeness of the air, and the continual stench of the filth that was there, and of stagnated waters. Heliogabalus was the first who cleared it of all disagreeable nuisances. It is now admired for ancient monuments and pillars, for a celebrated public library, and for the palace of the pope. *Horat.* 1, od. 20.

Vātiēnus, now *Saterno*, a river rising in the Alps, and falling into the *Po. Martial.* 3, ep. 67.—*Plin.* 3, c. 16.

Ubii, a people of Germany, near the Rhine, transported across the river by Agrippa, who gave them the name of Agrippinenses, from his daughter Agrippina, who had been born in the country. Their chief town, Ubiorum Oppidum, is now *Cologne. Tacit. G.* 28, *Ann.* 12, c. 27. —*Plin.* 4, c. 17.—*Cæs.* 4, c. 30.

Udina, or Vedīnum, now *Udino*, a town of Italy.

Vectis, the *Isle of Wight*, south of Britain. *Suet. Cl.* 4.

Veientes, the inhabitants of Veii. They were carried to Rome, where the tribes they composed were called *Veientina. Vid. Veii.*

Veii, a powerful city of Etruria, at the distance of about 12 miles from Rome. It sustained many long wars against the Romans, and was at last taken and destroyed by Camillus after a siege of ten years. At the time of its destruction, Veii was larger and far more magnificent than the city of Rome. Its situation was so eligible, that the Romans, after the burning of the city by the Gauls, were long inclined to migrate there, and totally abandon their native home, and this would have been carried into execution if not opposed by the authority and eloquence of Camillus. *Ovid.* 2, *Fast.* v. 195. —*Cic. de Div.* 1, c. 44.—*Horat.* 2, *Sat.* 3, v. 143. —*Liv.* 5, c. 21, &c.

Velabrum, a marshy piece of ground on the side of the Tiber, between the Aventine, Palatine, and Capitoline hills, which Augustus drained, and where he built houses. The place was frequented as a market, where oil, cheese, and other commodities were exposed to sale, *Horat.* 2, *Sat.* 3, v. 229.—*Ovid. Fast.* 6, v. 401. —*Tibull.* 2, el. 5, v. 33.—*Plaut.* 3, *cap.* 1, v. 29.

Velia, I. a maritime town of Lucania, founded by a colony of Phoceans, about 600 years after the coming of Æneas into Italy. The port in its neighbourhood was called *Velinus portus. Strab.* 6.—*Mela*, 2, c. 4. *Cic. Phil.* 10, c. 4.—*Virg. Æn.* 6, v. 366.——II. An eminence near the Roman forum, where Poplicola built

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himself a house. *Liv.* 2, c. 6.—*Cic.* 7, *Att.* 15.

Velīna, a part of the city of Rome, adjoining mount Palatine. It was also one of the Roman tribes. *Horat.* 1, ep. 6, v. 52.—*Cic.* 4, *ad. Attic.* ep. 15.

Velīnus. *Vid. Reate.*

Velīternа, or Velītræ, an ancient town of Latium on the Appian road, 20 miles at the east of Rome. The inhabitants were called *Velīterni*. It became a Roman colony. *Liv.* 8, c. 12, &c.—*Sueton. in Aug.*—*Ital.* 8, v. 378, &c.

Venedi, a people of Germany. "They extended along the shores of the *Baltic*, to a considerable distance in the interior country; and if their name be remarked subsisting in that of *Wenden*, in a district of Livonia, it is only in a partial manner, and holding but a small proportion to the extent which that nation occupied. Passing the Vistula, the Venedians took possession of the lands between that river and the Elbe, that had been evacuated about the close of the fourth century by the Vandals, whose name is seen sometimes erroneously confounded with that of the Venedians. But the difference is definitively marked by the language. The country that the Venedians occupied in the tenth century was that of the *Pruzzi*, whose name present use has changed into *Borussi*. We find this name indeed in Ptolemy; but it appears there very far distant, on another frontier of Sarmatia, towards the situation which he gives to the Riphean mountains." *D'Anville.* It may be observed, that whatever affinity really existed between the Vandals and the Venedians, the former being a Gothic people, can only be connected with the latter, either on the return of the Gothi from Scandinavia, where the Vandalic stem may have been detached, or at a very late era, when the more northern tribes began their last inroads on the frontiers of the empire. The purer Venedi dwelt by the Vistula, and those which mingled more with the latter Scandinavians may be called Gotho-Venedi.

Venĕti. *Vid. Venetia.*

Venĕtia, "the northeast angle of Italy, formed by the Alps and the head of the Adriatic gulf; to which the name of Venetia, was assigned, from the Heneti, or Veneti, an ancient people respecting whose origin considerable uncertainty seems to have existed even among the best informed writers of antiquity. The poetical as well as popular opinion identified them with the Heneto-Paphlagones, enumerated by Homer in the catalogue of the allies of Priam. This people having crossed over into Europe under the command of Antenor, expelled the Euganei, the original inhabitants of the country. Strabo was inclined to believe the Veneti to be Gauls, as there was a tribe of the same name in that country; but this opinion is at variance with the testimony of Polybius. Herodotus, who was well acquainted with the Veneti, designates them by the generic appellation of Illyrians. They were the last people who penetrated into Italy by that frontier. This fact is sufficiently evident from the extreme position which they took up, and from their having retained possession of it undisturbed, as far as history informs us, till they became subject to the Roman power. The history of the Veneti contains little that is worthy of notice, if we except the remarkable feature of their being the sole people of Italy, who not only offered no resistance to the ambitious projects of Rome, but even at a very early period, rendered that power an essential service. According to an old geographer, they counted within their territory fifty cities, and a population of a million and a half. The soil and climate were excellent, and their cattle were reported to breed twice in the year. Their horses were especially noted for their fleetness, and are known to have often gained prizes in the games of Greece. When the Gauls had been subjugated, and their country had been reduced to a state of dependance, the Veneti do not appear to have manifested any unwillingness to constitute part of the new province. Their territory from that time was included under the general denomination of Cisalpine Gaul, and they were admitted to all the privileges which that province successively obtained. In the reign of Augustus, Venetia was considered as a separate district, constituting the tenth region in the division made by that emperor. Its boundaries, if we include within them the Tridentini, Meduaci, Carni, and other smaller nations, may be considered to be the Athesis, and a line drawn from that river to the *Po*, to the west: the Alps to the north: the Adriatic as far as the river Formio, *Risano*, to the east: and the main branch of the *Po* to the south." *Cram.*

Venta (Belgarum), I. a town of Britain, now *Winchester*.——II. Silurum, a town of Britain, now *Caerwent* in *Monmouthshire*.——III. Icenorum, now *Norwich*.

Veragri, a Gallic people among those who inhabited the Vallis Penina. Their capital was Octodurus.

Verbanus lacus, now *Maggiore*, a lake of Italy, from which the Ticinus flows. It is in the modern dutchy of Milan, and extends fifty miles in length from south to north, and five or six in breadth. *Strab.* 4.

Vercellæ, a town on the borders of Insubria, where Marius defeated the Cimbri. *Plin.* 3, c. 17.—*Cic. Fam.* 11, ep. 19.—*Sil.* 8, v. 598.

Veromandui, a people of Gaul, the modern *Vermandois*: The capital is now *St. Quintin*. *Cæs. G. B.* 2.

Vĕrōna, a town of Venetia, on the Athesis, in Italy, founded, as some suppose, by Brennus, the leader of the Gauls. C. Nepos, Catullus, and Pliny the elder, were born there. It was adorned with a circus and an amphitheatre by the Roman emperors, which still exist, and it still preserves its ancient name. *Plin.* 9, c. 22.—*Strab.* 5.—*Ovid. Am.* 3, el. 15, v. 7.

Vestini, a people of Italy near the Sabines, famous for the making of cheese. *Plin.* 3, c. 5.—*Martial.* 13. ep. 31.—*Strab.* 5.

Vesŭlus, now *Monte Viso*, an elevation among the Alps of Liguria, where the *Po* takes its rise. *Virg. Æn.* 10, v. 708.—*Plin.* 3, c. 19.

Vesŭvius, a mountain of Campania, about six miles at the east of Naples, celebrated for its volcano. The ancients, particularly the writers of the Augustan age, spoke of Vesuvius as a place covered with orchards and vineyards, of which the middle was dry and barren. The first eruption of this volcano was in the 79th year of the Christian era under Titus. It was accompanied by an earthquake, which overturned several cities of Campania, particularly Pom-

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pei and Herculaneum: and the burning ashes which it threw up, were carried not only over the neighbouring country, but as far as the shores of Egypt, Libya, and Syria. This eruption proved fatal to Pliny the naturalist. From that time the eruptions have been frequent, and there now exists an account of twenty-nine of these. Vesuvius continually throws up a smoke, and sometimes ashes and flames. The perpendicular height of this mountain is 3780 feet. *Dio. Cass.* 46.—*Varro. de R.* 1, c. 6.—*Liv.* 23, c. 39.—*Strab.* 5.—*Tacit. Hist.* 1, c. 2.—*Mela*, 2, c. 4.—*Plin.* 6, ep. 16.—*Ital.* 12, v. 152, &c.—*Virg. G.* 2, v. 224.—*Mart.* 4, ep. 43 and 44. "It appears to have been at first known under the name of Vesevus; but the appellation of Vesvius and Vesbius is no less frequently applied to it. Strabo describes this mountain as extremely fertile at its base, but entirely barren towards the summit, which was mostly level, and full of apertures and cracks, seemingly produced by the action of fire; whence Strabo was led to conclude, that the volcano, though once in a state of activity, had been extinguished from want of fuel. The volcano was likewise apparently extinct, when, as Plutarch and Florus relate, Spartacus with some of his followers sought refuge in the cavities of the mountain from the pursuit of their enemies, and succeeded in eluding their search." *Cram.*

VETERA CASTRA, a Roman encampment in Germany, which became a town, now *Santen*, near *Cleves*. *Tacit. H.* 4, c. 18. *An.* 1, c. 45.

VETTŌNES, VETŌNES, or VECTŌNES, an ancient nation of Spain. *Sil.* 3, v. 378.—*Plin.* 25, c. 8.

VETULŌNIA, one of the chief cities of Etruria, whose hot waters were famous. The Romans were said to derive the badges of their magisterial offices from thence. *Plin.* 2, c. 103, l. 3, c. 3.—*Ital.* 8, v. 484.

UFENS, I. a river of Italy, near Tarracina. *Virg. Æn.* 7, v. 892.——II. Another river of Picenum.—*Liv.* 5, c. 35.

VIA ÆMYLIA, I. a celebrated road made by the consul M. Æmylius Lepidus, A. U. C. 567. It led with the Flaminian road to Aquileia. There was also another of the same name in Etruria, which led from Pisæ to Dertona.—— II. Appia, was made by the censor Appius, and led from Rome to Capua, and from Capua to Brundusium, at the distance of 350 miles, which the Romans call a five days' journey. It passed successively through the towns and stages of Aricia, Forum Appii, Tarracina, Fundi, Minturnæ, Sinuessa, Capua, Caudium, Beneventum, Equotuticum, Herdonia, Canusium, Barium, Egnatia, to Brundusium. It was called, by way of eminence, *regina viarum*, made so strong, and the stones so well cemented together, that it remained entire for many hundred years. Some parts of it are still to be seen in the neighbourhood of Naples. Appius carried it only 130 miles, as far as Capua, A. U. C. 442, and it was finished as far as Brundusium by Augustus.——III. There was also another road, called Minucia or Numicia, which led to Brundusium, but by what places is now uncertain.——IV. Flaminia, was made by the censor Flaminius, A. U. C. 533. It led from the Campus Martius to the modern town of Rimini on the Adriatic, through the country of the Osci and Etrurians, at the distance of about 360 miles.——V. Lata, one of the ancient streets of Rome.——VI. Valeria, led from Rome to the country of the Marsi, through the territories of the Sabines. There were, besides, many streets and roads of inferior note, such as the Aurelia, Cassia, Campania, Ardetina, Labicana, Domitiana, Ostiensis, Prænestina, &c.; all of which were made and constantly kept in repair at the public expense.

VIADRUS, the classical name of the *Oder*, which rises in Moravia, and falls by three mouths into the *Baltic*. *Ptol.*

VICENTIA, or VICETIA, a town of Cisalpine Gaul, at the northwest of the Adriatic. *Tacit. Hist.* 3.

VIENNA, a town of Gallia Narbonensis, on the Rhone, below *Lyons*. *Vid. Viennensis. Strab.* 1.—*Cæs. Bell. G.* 7, c. 9.

VIENNENSIS, a district in Narbonensis, "on the left bank of the Rhone, from its issue out of the lake *Lemanus*, or of *Geneva*, to its mouth. *Vienna*, from which it derived its name, was distinguished as the capital of a great people, before its elevation to the rank of a metropolis of a province: the most considerable of the *Allobroges*, quitting their villages, had formed this city of Vienne, and occupied the principal part of what from the dauphins of Viennois is called Dauphine. They extended in Savoy as far as the position of *Geneva*; which was one of their cities." *D'Anville.*

VIMINĀLIS, one of the seven hills on which Rome was built, so called from the number of oziers (*vimines*) which grew there. Servius Tullius, first made it part of the city. Jupiter had a temple there, whence he was called Viminalis. *Liv.* 1, c. 44.—*Varro. L. L.* 4, c. 8.

VINDELĪCI, an ancient people of Germany, between the heads of the Rhine and the Danube. Their country, which was called Vindelicia, forms now part of *Swabia* and *Bavaria*, and their chief town, Augusta Vindelicorum, is now *Augsburg*. *Horat.* 4, od. 4, v. 18.

VINDILI, an extensive people of Germany, stretching from the *Vistula* to the *Elbe*. They comprehended a great number of powerful tribes, and it is probable that a great many races of very different origin may have been included by the Romans in the vast population which, without observing their affinities or their differences, the Romans classed under the name of Vindili. The Vandalic blood, no doubt, greatly predominated among these extensive tribes.

VINDONISSA, now *Wendish*, a town of the Helvetii, on the *Aar*, in the territory of *Berne*. *Tacit.* 4, *Hist.* 61 and 70.

VISURGIS, a river of Germany, now called the *Weser*, and falling into the German ocean. Varus and his legions were cut to pieces there by the Germans. *Vell.* 2, c. 105.—*Tacit. An.* 1, c. 70, l. 2, c. 9.

VISCELLÆ, now *Weltz*, a town of Noricum, between the *Ens*, and *Mure*. *Cic. Am.* 11.

VISTŪLA, a river falling into the Baltic, the eastern boundary of ancient Germany.

ULPIA TRAJĀNA. "The capital city of all the country, which, under the name *Sarmizegethusa*, in that part of Dacia which is now *Transylvania*, having served for the residence of Decebalus, vanquished by Trajan, received from this prince that of *Ulpia Trajana*, with which the

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primitive name was also associated. Ruins preserve the memory of its ancient magnificence to the place, which is inhabited only by a few herdsmen, and called *Warkel*, which signifies the site or position of a city; or otherwise *Gradisca*, denoting the same thing." *D'Anville.*

Ulubræ, a small town of Latium, on the river Astura, where Augustus was educated. *Juv.* 10, v. 102.—*Horat.* I, ep. 11.

Umbria, a district of Italy, "considered under the limits which were assigned to it in the reign of Augustus. It was bounded to the north by the Rubicon, which separated it from Cisalpine Gaul. The Appenines and Tiber formed its limits to the west; the Adriatic to the east. To the south it was divided from the Sabine country by the chain of mountains in which the *Nar* takes its rise, and by that river as far as *Terni*; from this point a line drawn south of *Otricoli*, till it meets the Tiber, will complete the demarcation of the two territories. The river Æsis to the southeast marked the frontier on the side of Picenum. The Latin writers were evidently acquainted with no people of Italy more ancient than the Umbri; and Dionysius of Halicarnassus assures us, they were one of the oldest and most numerous nations. The Umbri were already seated in that country long before the arrival of the Tyrrhenian colony. To the Greeks they were known under the name of Ὀμβρικοί, a word which they supposed to be derived from ὄμβρος, under the idea that they were people saved from a universal deluge. Dionysius has farther acquainted us with some particulars respecting the Umbri, which he derived from Zenodotus, a Greek of Trœzene, who had written a history of this people. This author appears to have considered the Umbri as an indigenous race, whose primary seat was the country around *Rieti*, a district which, according to Dionysius, was formerly occupied by the Aborigines. Zenodotus was also of opinion that the Sabines were descended from the Umbri; and though it is customary to regard them as belonging to the Oscan race, we see no reason why the latter people, who are very indistinctly classed and defined, should not be considered as descended from the same indigenous stock: nay rather, when we consider the analogy which is allowed to exist between the several ancient dialects of Italy, and the uniformity of topographical nomenclature, which may be traced throughout a great part of the peninsula, there seems to be a strong argument in favour of such an hypothesis. Considering therefore the Umbri as confessedly the most ancient people of Italy, we may safely ascribe to them the population of the central and mountainous parts of that country, as also the primitive form of its language, until the several communities of the Etruscans, Sabines, and Latins, successively detached themselves from the parent nation, and from a combination of different elements, adopted also different modifications of the same primeval tongue. Connected with the origin of the ancient Umbri, there still remains a question which ought not to be entirely disregarded. It was confidently stated by Cornelius Bocchus, a Roman writer quoted by Solinus and Isidorus, that the Umbri, were of the same race with the ancient Gauls. This opinion has been rejected on the one hand by Cluverius and Maffei, while it has served on the other as a foundation for the systems of Freret and Bardetti, who contend for the Celtic origin of the Umbri. Taken in a certain sense, we should consider this ancient authority certainly as curious, and not undeserving of attention; that is, if we refer it to that most distant period, when the name of Gomari, immediately derived from Gomer the son of Japhet, is said to have been applied to the descendants of that patriarch, and especially to that numerous family which was afterwards classed under the denomination of Celts. As the Etruscan name began to assume the ascendency, the Umbrian nation, on the contrary, declined. They were forced to withdraw from the right bank of the Tiber, while nearly the whole of Northern Italy fell under the power of their more enterprising and warlike neighbours: though an ancient Greek historian makes honourable mention of the valour of the Umbri. It was then, probably, that the Tuscans, as we are told, possessed themselves of 300 towns previously occupied by the Umbri. A spirit of rivalry was still kept up however between the two nations; as we are assured by Strabo, that when either made an expedition into a neighbouring district, the other immediately directed its efforts to the same quarter. Both people had, however, soon to contend with a formidable foe in the Gauls who invaded Italy; and after vanquishing and expelling the Tuscans from the *Po*, penetrated still farther, and drove the Umbri from the shores of the Adriatic into the mountains. These were the Senones, who afterwards defeated the Romans on the banks of Allia, and sacked their city. The Umbri, thus reduced, appear to have offered but little resistance to the Romans; nor is it improbable that this polite people took advantage of their differences with the Etruscans to induce them at least to remain neuter, while they were contending with the latter power. The submission of southern Umbria appears to have taken place A. U. C. 446. The northern and maritime parts were reduced after the total extirpation of the Senones, about twenty-five years afterwards." *Cram.*

Vogesus mons, a mountain ridge in Gallia, stretching from the country of the Treveri to that of the Lingones, branching off among the Mediomatrici, Leuci, Sequani; and giving rise to the Matrona, Mosa, Mosella, and Arar. The modern name is *Vosges*, though the whole chain does not retain this appellation, which belongs to the portion separating Lotharingia from Alsatia. *Lucan.* 1, v. 397.—*Cæs. G.* 4, c. 10.

Volaterra, a town of Etruria, some distance inland, on the right bank of the river Cæcena. "Its Etruscan name, as it appears on numerous coins, was Velathri. From the monuments alone which have been discovered within its walls and in the immediate vicinity, no small idea is raised of the power, civilization, and taste, of the ancient Etruscans. Its walls were formed, as may yet be seen, of huge massive stones, piled on each other without cement; and their circuit, which is still distinctly marked, embraced a circumference of between three and four miles; and it is supposed that the Tyrrhenian city, of which Aristotle, or the author ed Mirab. (p. 1158) speaks, under the name of Œnarea, is *Volterra*. In the second Punic war,

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we find Volaterræ among the other cities of Etruria that were zealous in their offers of naval stores to the Romans. Many years afterwards, Volaterræ sustained a siege which lasted two years against Sylla; the besieged consisting chiefly of persons whom that dictator had proscribed. On its surrender, Italy is said to have enjoyed peace for the first time after so much bloodshed. In one of his letters, Cicero expresses himself in terms of the warmest regard and interest for this city. Finally, we hear of Volaterræ as a colony, somewhat prior to the reign of Augustus." *Cram.*

VOLCÆ, or VOLGÆ. Two people of Gallia Provincia bore this name. The one surnamed Arecomici, inhabited the part of Narbonensis between the Rhone and the Aude, and the other, called Tectosages, extended from the latter river to the borders of Novem Populana. The capital of the Arecomici was Nemausus, *Nimes*, and that of the latter was Tolosa, *Toulouse*, a still more famous city on the *Garonne*.

VOLSCI, or VOLCI, a people of Latium. "No notice appears to be taken by any Latin writer of the origin of this people. According to Cato, they occupied the country of the Aborigines, and were at one time subject to the Etruscans. The Volsci had a peculiar idiom, distinct from the Oscan and Latin dialects. They used the Latin characters, however, both in their inscriptions and coins. Notwithstanding the small extent of country which they occupied, reaching only from Antium to Tarracina, a line of coast of about fifty miles, and little more than half that distance from the sea to the mountains, it swarmed with cities filled with a hardy race, destined, says the Roman historian, as it were by fortune, to train the Roman soldier to arms, by their perpetual hostility. The Volsci were first attacked by the second Tarquin, and war was carried on afterwards between the two nations, with short intervals, for upwards of two hundred years; and though this account is no doubt greatly exaggerated by Livy, and the numbers much overrated, enough will remain to prove that this part of Italy was at that time far more populous and better cultivated than it is at present." *Cram.* Their chief cities were Antium, Circea, Anxur, Corioli, Fregellæ, Arpinum, &c. Ancus, king of Rome, made war against them, and in the time of the republic they became formidable enemies, till they were at last conquered with the rest of the Latins. *Liv.* 3 and 4.—*Virg. G.* 2, v. 168. *Æn.* 9, v. 505, l. 11, v. 546, &c.—*Strab.* 5.—*Mela*, 2, c. 4 and 5.

VOLUBILIS, a town of Africa, supposed *Fez*, the capital of *Morocco*. *Plin.* 5, c. 1.

VOLUMNÆ FANUM, a temple in Etruria, sacred to the goddess Volumna, who presided over the will and over complaisance, where the states of the country used to assemble. *Viterbo* now stands on the spot. *Liv.* 4, c. 23, l. 5, c. 17, l. 6, c. 2.

URBA, now *Orbe*, a town of the Helvetii, on a river of the same name.

URBINUM, now *Urbino*, a town of Umbria. *Plin.* 3, c. 14.

URGO, now *Gorgona*, an island in the bay of Pisa, 25 miles west of *Leghorn*, famous for anchovies. *Plin.* 3, c. 6.

USIPĒTES, or USIPII, a people of Germany. *Cæs. Bell. G.* 4, c. 1, &c.

UTENS, a river of Gaul, now *Montone*, falling into the Adriatic by Ravenna. *Liv.* 5, c. 35.

UTICA, now *Satcor*, a celebrated city of Africa, on the coast of the Mediterranean, on the same bay as Carthage, founded by a Tyrian colony above 287 years before Carthage. It had a large and commodious harbour, and it became the metropolis of Africa after the destruction of Carthage in the third Punic war, and the Romans granted it all the lands situate between Hippo and Carthage. It is celebrated for the death of Cato, who from thence is called *Uticensis*, or of Utica. *Strab.* 17.—*Lucan.* 6, v. 306.—*Justin.* 18, c. 4.—*Plin.* 16, c. 40.—*Liv.* 25, c. 31.—*Sil.* 3, v. 242.—*Horat.* 1, ep. 20, v. 513.

VULCĀNI INSULA, or VULCANIA, a name given to the islands between Sicily and Italy, now called Lipari. *Virg. Æn.* 8, v. 422. They received it because there were the subterraneous fires supposed to be excited by Vulcan, the god of fire.

VULTURNUM, a town of Campania, near the mouth of the Vulturnus. *Liv.* 25, c. 20.—*Plin.* 3, c. 5.——Also an ancient name of Capua. *Liv.* 4, c. 37.

VULTURNUS, a river of Campania, rising in the Appenines, and falling into the Tyrrhene Sea after passing by the town of Capua. *Lucret.* 5, 664.—*Virg. Æn.* 7, v. 729.——The god of the Tiber was also known by that name. *Varro. de L. L.* 4, c. 5.——The wind which received the name of Vulturnus when it blew from the side of the Vulturnus, highly incommoded the Romans at the battle of Cannæ. *Liv.* 22, c. 43 and 46.

VULSINUM, a town of Etruria, where Sejanus was born.

UXANTIS, now *Ushant*, an island on the coast of *Britany*.

UXELLODUNUM, a town of Gaul, defended by steep rocks, now *Puech d'Issolu*. *Cæs. B. G.* 8, c. 33.

UXENTUM, a town of Calabria, now *Ugento*.

UXII, mountains of Armenia, with a nation of the same name, conquered by Alexander. The Tigris rises in their country. *Strab.*—*Diod.*

UZITA, an inland town of Africa, destroyed by Cæsar. *Hist. de Afric.* 41, &c.

X

XANTHI, I. a people of Thrace.——II. The inhabitants of Xanthus in Asia. *Vid. Xanthus.*

XERA, a town of Spain, now *Xerez*, where the Moors gained a battle over Roderic, king of the Goths.

XIPHONIA, a promontory of Sicily, at the north of Syracuse, now *Cruce*. *Strab.* 6.——Also a town near it, now *Augusta*.

XOIS, an island formed by the mouths of the Nile. *Strab.* 17.

XUTHIA, the ancient name of the plains of Leontium in Sicily. *Diod.* 5.

XYLENOPŌLIS, a town at the mouth of the Indus, built by Alexander, supposed to be *Laheri*. *Plin.* 6, c. 23.

Z

ZABATUS, a river of Media, falling into the Tigris, near which the ten thousand Greeks stopped in their return. *Xenophon.*

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ZACYNTHUS. The island of Zacynthus, now called *Zante*, is situate at the south of Cephalenia, and at the west of the Peloponnesus. It is about 60 miles in circumference. *Liv.* 26, c. 24.—*Plin.* 4, c. 12.—*Strab.* 2 and 8.—*Mela*, 2, c. 7.—*Homer. Od.* 1, v. 246, l. 9, v. 24.—*Ovid. de Art. Am.* 2, v. 432.—*Paus.* 4, c. 23.—*Virg. Æn.* 3, v. 270.

ZAGRUS, a mountain on the confines of Media and Babylonia. *Strab.* 11.

ZAMA, or ZAGMA, I. a town of Numidia, 300 miles from Carthage, celebrated for the victory which Scipio obtained there over the great Annibal, B. C. 202. Metellus besieged it, and was obliged to retire with great loss. After Juba's death it was destroyed by the Romans. *Hirt. Af.* 91.—*C. Nep. in Annib.*—*Liv.* 30, c. 29.—*Sallust. de Jug.*—*Flor.* 3, c. 1.—*Ital.* 3, *v.* 261.—*Strab.* 17.——II. A town of Cappadocia.——III. Of Mesopotamia.

ZANCLE, a town of Sicily, or the straits which separate that island from Italy. It received its name from its appearing like a scythe which was called ζανκλον in the language of the country, or, as others say, because the scythe with which Saturn mutilated his father fell there, or because, as Diodorus reports, a person named Zanclus had either built or exercised its sovereignty. Zancle fell into the hands of the Samians, 497 years before the Christian era, and three years after it was recovered by Anaxilaus, the Messenian tyrant of Rhegium, who gave it the name of his native country, and called it *Messana*. It was founded, as most chronologists support, about 1058 years before the Christian era, by the pirates of Cumæ in Italy, and peopled by Samians, Ionians, and Chalcidians. *Strab.* 6.—*Diod.* 4.—*Ital.* 1, v. 662.—*Ovid. Fast.* 4, v. 499. *Met.* 14, v. 6, l. 15, v. 290.—*Paus.* 4, c. 23.

ZELA, or ZELIA, I. a town of Pontus, near the river Lycus, where Cæsar defeated Pharnaces, son of Mithridates. In expressing this victory, the general used the words *veni, vidi, vici*. *Suet. Cæs.* 37.—*Hirt. Alex.* 72.——II. A town of Troas, at the foot of Ida.——III. Another of Lycia.

ZEPHYRIUM, I. a promontory of Magna Græcia towards the Ionian Sea, whence, according to some, the Locrians are called *Epizephirii*. ——II. A town of Cilicia. *Liv.* 33, c. 20. ——III. A cape of Crete, now *San Zuane*. ——IV. Of Pontus, &c.

ZEPHYRUM, a promontory in the island of Cyprus, where Venus had a temple built by Ptolemy Philadelphus, whence she was called *Zephyria*. It was in this temple that Arsinoe made an offering of her hair to the goddess of beauty.

ZERYNTHUS, a town of Samothrace, with a cave sacred to Hecate. The epithet of *Zerynthius* is applied to Apollo, and also to Venus. *Ovid. Trist.* 1, el. 9, v. 19.—*Liv.* 38, c. 41.

ZIMARA, a town of Armenia Minor, 12 miles from the sources of the Euphrates. *Plin.* 5, c. 24.

ZINGIS, a promontory of Æthiopia, near the entrance of the Red Sea, now *Cape Orfui*.

ZONA, a town of Thrace, on the Ægean Sea, where the woods are said to have followed the strains of Orpheus. *Mela*, 2, c. 2.—*Herodot.*

ZOROANDA, a part of Taurus, between Mesopotamia and Armenia, near which the Tigris flows. *Plin.* 6, c. 27.

ZUCHIS, a lake to the east of the Syrtis Minor, with a town of the same name, famous for a purple dye and salt fish. *Strab.* 17.

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PART II.

HISTORY, ANTIQUITIES, &c.

AB AC

Abantes, a warlike people of Peloponnesus, who built a town in Phocis, called Aba, after their leader Abas, whence also their name originated; they afterwards went to Eubœa. *Vid. Abantis. Herodot.* 1, c. 146.

Abantias, and Abantiades, a patronymic given to the descendants of Abas, king of Argos, such as Acrisius, Danae, Perseus, Atalanta, &c. *Ovid.*

Abantidas, made himself master of Sicyon, after he had murdered Clinias, the father of Aratus. He was himself soon after assassinated, B. C. 251. *Plut. in Arat.*

Abaris. *Vid.* Part III.

Abarus, an Arabian prince, who perfidiously deserted Crassus in his expedition against Parthia. *Appian. in Parth.* He is called Mezeres by *Flor.* 3, c. 11, and Ariamnes by *Plut. in Crass.*

Abas, I. the 11th king of Argos, son of Belus, some say of Lynceus and Hypermnestra, was famous for his genius and valour. He was father to Prœtus and Acrisius, by Ocalea, and built Abæ. He reigned 23 years, B. C. 1384. *Paus.* 2, c. 16, l. 10, c. 35.—*Hygin.* 170, &c. *Apollod.* 2, c. 2.——II. A soothsayer, to whom the Spartans erected a statue in the temple of Apollo for his services to Lysander. *Paus.* 10, c. 9.——III. A sophist who wrote two treatises, one on history, the other on rhetoric: the time in which he lived is unknown.——IV. A man who wrote an account of Troy. He is quoted by Servius in *Virg. Æn.* 9.

Abdalonimus, one of the descendants of the kings of Sidon, so poor, that to maintain himself he worked in a garden. When Alexander took Sidon, he made him king in the room of Strato, the deposed monarch, and enlarged his possessions on account of the great disinterestedness of his conduct. *Justin.* 11, c. 10.—*Curt.* 4, c. 1.—*Diod.* 17.

Abelux, a noble of Saguntum, who favoured the party of the Romans against Carthage. *Liv.* 22, c. 22.

Abii, a nation between Scythia and Thrace. They lived upon milk, were fond of celibacy, and enemies to war. *Homer. Il.* 13, v. 6. According to *Curt.* 7, c. 6, they surrendered to Alexander, after they had been independent since the reign of Cyrus.

Abeocritus, a Bœotian general, killed with a thousand men, in a battle at Chæronea against the Ætolians. *Plut. in Arat.*

Aborigines, the original inhabitants of Italy; or, according to others, a nation conducted by Saturn into Latium where they taught the use of letters to Evander, the king of the country. Their posterity was called Latini, from Latinus, one of their kings. They assisted Æneas against Turnus. Rome was built in their country. The word signifies *without origin*, or whose *origin is not known*, and is generally applied to the original inhabitants of any country. *Liv.* 1, c. 1, &c.—*Dionys. Hal.* 1, c. 10.—*Justin.* 43, c. 1.—*Plin.* 3, c. 5.—*Strab.* 5.

Abradates, a king of Susa, who, when his wife Panthea had been taken prisoner by Cyrus, and humanely treated, surrendered himself and his troops to the conqueror. He was killed in the first battle which he undertook in the cause of Cyrus, and his wife stabbed herself on his corpse. Cyrus raised a monument on their tomb. *Xenoph. Cyrop.* 5, 6, &c.

Abrentius, was made governor of Tarentum by Annibal. He betrayed his trust to the enemy to gain the favours of a beautiful woman, whose brother was in the Roman army. *Polyæn.* 8.

Abrocomas, son of Darius, was in the army of Xerxes when he invaded Greece. He was killed at Thermopylæ. *Herodot.* 7, c. 224.—*Plut. in Cleom.*

Abrodiætus, a name given to Parrhasius the painter, on account of the sumptuous manner of his living. *Vid. Parrhasius.*

Abron, I. an Athenian, who wrote some treatises on the religious festivals and sacrifices of the Greeks. Only the titles of his works are preserved. *Suidas.*——II. A grammarian of Rhodes, who taught rhetoric at Rome.——III. Another, who wrote a treatise on Theocritus. ——IV. A Spartan, son of Lycurgus the orator. *Plut.* in 10. *Orat.*——V. A native of Argos, famous for his debauchery.

Abronycus, an Athenian very serviceable to Themistocles in his embassy to Sparta. *Thucyd.* 1, c. 91.—*Herodot.* 8, c. 21.

Abronius, Silo, a Latin poet in the Augustan age. He wrote some fables. *Senec.*

Abrotonum, the mother of Themistocles. *Plut. in Them.*

Abrypolis, an ally of Rome, driven from his possessions by Perseus, the last king of Macedonia. *Liv.* 42, c. 13 and 41.

Abulites, governor of Susa, betrayed his trust to Alexander, and was rewarded with a province. *Curt.* 5, c. 2.—*Diod.* 17.

Acacius, a rhetorician in the age of the emperor Julian.

Acamas. *Vid.* Part III.

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Acca Laurentia, I. The Romans yearly celebrated certain festivals, *vid. Laurentalia* in honour of another prostitute of the same name, which arose from this circumstance: the keeper of the temple of Hercules, one day playing at dice, made the god one of the number, on condition that if Hercules was defeated he should make him a present, but if he conquered, he should be entertained with an elegant feast, and share his bed with a beautiful female. Hercules was victorious, and accordingly Acca was conducted to the bed of Hercules, who in reality came to see her, and told her in the morning to go into the streets, and salute with a kiss the first man she met. This was Tarrutius, an old unmarried man, who, not displeased with Acca's liberty, loved her, and made her the heiress of all his possessions. These, at her death, she gave to the Roman people, whence the honours paid to her memory. *Plut. Quæst. Rom. & in Romul.*——II. A companion of Camilla. *Virg. Æn.* 11, v. 820. *Vid.* Part III.

Accia, or Atia, I. a daughter of Julia and M. Atius Balbus, was the mother of Augustus, and died about 40 years B. C. *Dio.—Suet. in Aug.* 4.——II. Variola, an illustrious female, whose cause was elegantly pleaded by Pliny. *Plin.* 6, ep. 33.

Accius, (L.) I. a Roman tragic poet, whose roughness of style Quintilian has imputed to the unpolished age in which he lived. He translated some of the tragedies of Sophocles; but of his numerous pieces only some of the names are known; and among these, his Nuptiæ, Mercator, Neoptolemus, Phœnice, Medea, Atreus, &c. The great marks of honour which he received at Rome, may be collected from this circumstance, that a man was severely reprimanded by a magistrate for mentioning his name without reverence. Some few of his verses are preserved in Cicero and other writers. He died about 180 years B. C. *Horat.* 2, ep. 1, v. 56.—*Ovid. Am.* 1, el. 15, v. 19.—*Quintil.* 10, c. 1.—*Cic. ad Att. & in Br. de Orat.* 3, c. 16.——II. A famous orator of Pisaurum in Cicero's age.——III. Labeo, a foolish poet mentioned *Pers.* 1, v. 50.——IV. Tullius, a prince of the Volsci, very inimical to the Romans. Coriolanus, when banished by his countrymen, fled to him, and led his armies against Rome. *Liv.* 2, c. 37.—*Plut. in Coriol.*

Acco, a general of the Senones in Gaul. *Cæs. Bell. Gall.* 6, c. 4 and 44.

Acerâtus, a soothsayer, who remained alone at Delphi when the approach of Xerxes frightened away the inhabitants. *Herodot.* 8, c. 37.

Acerbas, a priest of Hercules at Tyre, who married Dido. *Vid. Sichæus. Justin.* 18, c. 4.

Acestes, son of Crinisus and Egesta, was king of the country near Drepanum in Sicily. He assisted Priam in the Trojan war, and kindly entertained Æneas during his voyage, and helped him to bury his father on mount Eryx. In commemoration of this, Æneas built a city there, called Acesta, from Acestes. *Virg. Æn.* 5, v. 746.

Acestodōrus, a Greek historian, who mentions the review which Xerxes made of his forces before the battle of Salamis. *Plut. in Them.*

Achæi, I. the descendants of Achæus, at first inhabited the country near Argos, but, being driven out by the Heraclidæ 80 years after the Trojan war, they retired among the Ionians, whose twelve cities they seized and kept. The names of these cities are Pelena, Ægira, Æges, Bura, Tritæa, Ægion, Rhypæ, Olenos, Helice, Patræ, Dyme, and Pharæ. The inhabitants of these three last began a famous confederacy, 284 years B. C. which continued formidable upwards of 130 years, under the name of the *Achæan league*, and was most illustrious whilst supported by the splendid virtues and abilities of Aratus and Philopœmen. Their arms were directed against the Ætolians for three years, with the assistance of Philip of Macedon; and they grew powerful by the accession of neighbouring states, and freed their country from foreign slavery, till at last they were attacked by the Romans, and, after one year's hostilities, the Achæan league was totally destroyed, B. C. 147. The Achæans extended the borders of their country by conquest, and even planted colonies in Magna Græcia.——The name of *Achæi* is generally applied to all the Greeks indiscriminately by the poets. *Vid. Achaia. Herodot.* 1, c. 145, l. 8, c. 36.—*Stat. Theb.* 2, v. 164.—*Polyb.*—*Liv.* 1, 27, 32, &c.—*Plut. in Philop.*—*Plin.* 4, c. 5.—*Ovid. Met.* 4, v. 605.—*Paus.* 7, c. 1, &c.——II. Also a people of Asia, on the borders of the Euxine. *Ovid. de. Pont.* 4, el. 10, v. 37.

Achæmēnes, I. a king of Persia, among the progenitors of Cyrus the Great, whose descendants were called Achæmenides, and formed a separate tribe in Persia, of which the kings were members. Cambyses, son of Cyrus, on his death-bed charged his nobles, and particularly the Achæmenides, not to suffer the Medes to recover their former power, and abolish the empire of Persia. *Herodot.* 1, c. 125, l. 3, c. 65, l. 7, c. 11.—*Horat.* 2, od. 12, v. 21.——II. A Persian, made governor of Egypt by Xerxes, B. C. 484.

Achæus, I. a king of Lydia, hung by his subjects for his extortion. *Ovid. in Ib.*——II. A son of Xuthus of Thessaly. He fled, after the accidental murder of a man, to Peloponnesus; where the inhabitants were called from him Achæi. He afterwards returned to Thessaly. *Strab.* 8.—*Paus.* 7, c. 1.——III. A tragic poet of Eretria, who wrote 43 tragedies, of which some of the titles are preserved, such as Adrastus, Linus, Cycnus, Eumenides, Philoctetes, Pirithous, Theseus, Œdipus, &c.; of these only one obtained the prize. He lived some time after Sophocles.——IV. Another of Syracuse, author of ten tragedies.——V. A relation of Antiochus the Great, appointed governor of all the king's provinces beyond Taurus. He aspired to sovereign power, which he disputed for 8 years with Antiochus, and was at last betrayed by a Cretan. His limbs were cut off, and his body, sewed in the skin of an ass, was exposed on a gibbet. *Polyb.* 8.

Achaicum bellum. *Vid. Achæi.*

Achātes, a friend of Æneas, whose fidelity was so exemplary, that *Fidus Achates* became a proverb. *Virg. Æn.* 1, v. 316;

Achillas, a general of Ptolemy, who murdered Pompey the Great. *Plut. in Pomp.—Lucan.* 8, v. 538.

Achilleus, or Aquileus, a Roman general in Egypt, in the reign of Dioclesian, who rebelled, and for five years maintained the impe-

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rial dignity at Alexandria. Diocletian at last marched against him; and because he had supported a long siege, the emperor ordered him to be devoured by lions.

Achillēis, a poem of Statius, in which he describes the education and memorable actions of Achilles. This composition is imperfect. The poet's immature death deprived the world of a valuable history of the life and exploits of this famous hero. *Vid. Statius.*

Achilles, I. the son of Peleus and Thetis, was the bravest of all the Greeks in the Trojan war. During his infancy, Thetis plunged him in the Styx, and made every part of his body invulnerable, except the heel by which she held him. His education was intrusted to the centaur Chiron, who taught him the art of war, and made him master of music; and by feeding him with the marrow of wild beasts, rendered him vigorous and active. He was taught eloquence by Phœnix, whom he ever after loved and respected. Thetis to prevent him from going to the Trojan war, where she knew he was to perish, privately sent him to the court of Lycomedes, where he was disguised in a female dress, and, by his familiarity with the king's daughters made Deidamia mother of Neoptolemus. As Troy could not be taken without the aid of Achilles, Ulysses went to the court of Lycomedes in the habit of a merchant, and exposed jewels and arms to sale. Achilles, choosing the arms, discovered his sex and went to the war. Vulcan, at the entreaties of Thetis, made him a strong suit of armour, which was proof against all weapons. He was deprived by Agamemnon of his favourite mistress, Briseis, who had fallen to his lot at the division of the booty of Lyrnessus. For this affront he refused to appear in the field till the death of his friend Patroclus recalled him to action and to revenge. *Vid. Patroclus.* He slew Hector, the bulwark of Troy, tied the corpse by the heels to his chariot, and dragged it three times round the walls of Troy. After thus appeasing the shades of his friend, he yielded to the tears and entreaties of Priam, and permitted the aged father to ransom and carry away Hector's body. In the 10th year of the war, Achilles, was charmed with Polyxena; and as he solicited her hand in the temple of Minerva, it is said that Paris aimed an arrow at his vulnerable heel, of which wound he died. His body was buried at Sigæum, and divine honours were paid to him, and temples raised to his memory. The Thessalians yearly sacrificed a black and a white bull on his tomb. It is reported that he married Helen after the siege of Troy; but others maintain that this marriage happened after his death, in the island of Leuce, where many of the ancient heroes lived as in a separate elysium. *Vid. Leuce.* When Achilles was young, his mother asked him whether he preferred a long life, spent in obscurity and retirement, or a few years of military fame and glory: and that to his honour, he made choice of the latter. *Xenoph. de venat.—Plut. in Alex.—De facie in Orbe Lun. De music. De amic. mult. Quæst. Græc. Paus.* 3, c. 18, &c.—*Diod.* 17.—*Stat. Achil.—Ovid. Met.* 12, fab. 3, &c. *Trist.* 3, el. 5, v. 37, &c.—*Virg. Æn.* 1, v. 472, 488, l. 2, v. 275, l. 6, v. 58, &c.—*Apollod.* 3, c. 13.—*Hygin.* fab. 96 and 110.—*Strab.* 14.—*Plin.* 35, c. 15.—*Max. Tyr. Orat.* 27.—*Horat.* 8, l. od. l. 2, od. 4 and 16, l. 4, od. 6, 9. ep. 2, v. 42.—*Hom. Il. & Od.—Dictys Cret.* 1, 2, 3, &c.—*Dares Phryg.—Juv.* 7, v. 210.—*Apollon.* 4.—*Argon.* v. 869.——II. A man who instituted ostracism at Athens.——III. Tatius, a native of Alexandria, in the age of the emperor Claudius, but originally a Pagan converted to Christianity, and made a bishop. He wrote a mixed history of great men, a treatise on the sphere, tactics, a romance on the loves of Clitophon and Leucippe, &c. Some manuscripts of his works are preserved in the Vatican and Palatinate libraries. The best edition of his works is that in 12mo. L. Bat. 1640.

Achivi, the name of the inhabitants of Argos and Lacedæmon before the return of the Heraclidæ, by whom they were expelled from their possessions 80 years after the Trojan war. Being without a home, they drove the Ionians from Ægialus, seized their twelve cities, and called the country Achaia. The Ionians were received by the Athenians. The appellation of *Achivi* is indiscriminately applied by the ancient poets to all the Greeks. *Paus.* 7, c. 1, &c. *Vid. Achaia.*

Achladæus, a Corinthian general, killed by Aristomenes. *Paus.* 4, c. 19.

Acichōrius, a general with Brennus, in the expedition which the Gauls undertook against Pæonia. *Paus.* 10, c. 10.

Acilia, I. a plebeian family at Rome, which traced its pedigree up to the Trojans.——II. The mother of Lucan.

Acilia Lex, was enacted A.U.C. 556, by Acilius the tribune for the plantation of five colonies in Italy. *Liv.* 32, c. 29.——Another, called also Calpurnia, A. U. C. 684, concerning such as were guilty of extortion in the provinces.

Acilius Balbus, (M.) I. was consul with Portius Cato, A. U. C. 640. *Plin.* 2, c. 56.——II. Glabrio, a tribune of the people, who with a legion quelled the insurgent slaves in Etruria. Being consul with P. Corn. Scipio Nasica, A. U. C. 563, he conquered Antiochus at Thermopylæ, for which he obtained a triumph, and three days were appointed for public thanksgiving. He stood for the censorship against Cato, but desisted on account of the false measures used by his competitor. *Justin.* 31, c. 6. —*Liv.* 30, c. 40, l. 31, c. 50, l. 35, c. 10, &c. ——III. The son of the preceding erected a temple to Piety, which his father had vowed to this goddess when fighting against Antiochus. He raised a golden statue to his father, the first that appeared in Italy. The temple of Piety was built on the spot where once a woman had fed with her milk her aged father, whom the senate had imprisoned and excluded from all aliment. *Val. Max.* 2, c. 5.——IV. A man accused of extortion, and twice defended by Cicero. He was proconsul of Sicily, and lieutenant to Cæsar in the civil wars. *Cæs. Bell. Civ.* 3, c. 15.——V. A consul, whose son was killed by Domitian because he fought with wild beasts. The true cause of this murder was, that young Glabrio was stronger than the emperor and therefore envied. *Juv.* 4, v. 94.

Acontius. *Vid.* Part III.

Acragallidæ, a dishonest nation living anciently near Athens. *Æsch. contra Ctesiph.*

Acratus, a freedman of Nero, sent into Asia

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to plunder the temples of the gods. *Tac. An.* 15, c. 45, l. 16, c. 23.

Acridophăgi, an Æthiopian nation, who fed upon locusts, and lived not beyond their 40th year. *Diod.* 3.—*Plin.* 11, c. 29.—*Strab.* 16.

Acrion, a Pythagorean philosopher of Locris. *Cic. de fin.* 5, c. 29.

Acrisionēus, a patronymic applied to the Argives, from Acrisius, or from a daughter of Acrisius of the same name. *Virg. Æn.* 7, v. 410.

Acrisius. *Vid.* Part III.

Acron, I. a king of Cenina, killed by Romulus in single combat, after the rape of the Sabines. His spoils were dedicated to Jupiter. Feretrius. *Plut. in Romul.*——II. A physician of Agrigentum, B. C. 439, educated at Athens with Empedocles. He wrote physical treatises in the Doric dialect, and cured the Athenians of a plague, by lighting fire near the houses of the infected. *Plin.* 29, c. 1.—*Plut. in Isid.*

Acropătos, one of Alexander's officers, who obtained part of Media after the king's death. *Justin.* 13, c. 4.

Acrotătus, I. a son of Cleomenes, king of Sparta, died before his father, leaving a son called Areus. *Paus.* 1, c. 13, l. 3, c. 6.——II. A son of Areus, who was greatly loved by Chelidonis, wife of Cleonymus. This amour displeased her husband, who called Pyrrhus the Epirot to avenge his wrongs. When Sparta was besieged by Pyrrhus, Acrotatus was seen bravely fighting in the middle of the enemy, and commended by the multitude, who congratulated Chelidonis on being mistress to such a warlike lover. *Plut. in Pyrrh.*

Actia, I. the mother of Augustus.——II. Games sacred to Apollo, in commemoration of the victory of Augustus over M. Antony at Actium. They were celebrated every third, sometimes fifth year, with great pomp, and the Lacedæmonians had the care of them. *Plut in Anton.—Strab.* 7.—*Virg. Æn.* 3, v. 280, l. 8, v. 675.——III. A sister of Julius Cæsar. *Plut. in Cic.*

Actisănes, a king of Æthiopia, who conquered Egypt and expelled king Amasis. *Diod.* 1.

Actius Nævius, I. an augur, who cut a loadstone in two with a razor, before Tarquin and the Roman people, to convince them of his skill as an augur. *Flor.* 1. c. 5.—*Liv.* 1, c. 36.——II. Labeo. *Vid. Labeo.*

Acrōrius Naso, M. a Roman historian. *Suet. in Jul.* 9.

Aculeo, C. a Roman lawyer, celebrated as much for the extent of his understanding as for his knowledge of law. He was uncle to Cicero. *Cic. in Orat.* 1, c. 43.

Acusilāus, I. an historian of Argos, often quoted by Josephus. He wrote on genealogies in a style simple and destitute of all ornament. *Cic. de Orat.* 2, c. 29.—*Suidas.*——II. An Athenian who taught rhetoric at Rome under Galba.

Acutĭcus, M. an ancient comic writer, whose plays were known under the name of Leones, Gemini, Anus, Bœotia, &c.

Ada, a sister of queen Artemisia, who married Hidrieus. After her husband's death she succeeded to the throne of Caria; but being expelled by her younger brother, she retired to Alindæ, which she delivered to Alexander after adopting him as her son. *Curt.* 2, c. 8.—*Strab.* 14.

Adæus, a native of Mitylene, who wrote a Greek treatise on statuaries. *Athen.* 13.

Adelphius, a friend of M. Antonius, whom he accompanied in his expedition into Parthia, of which he wrote the history. *Strab.* 11.

Adgandestrius, a prince of Gaul, who sent to Rome for poison to destroy Arminius, and was answered by the senate, that the Romans fought their enemies openly, and never used perfidious measures. *Tac. An.* 2, c. 88.

Adherbal, a son of Micipsa, and grandson of Masinissa, was besieged at Cirta, and put to death by Jugurtha, after vainly imploring the aid of Rome, B. C. 112. *Sallust. in Jug.*

Adiatŏrix, a governor of Galatia, who, to gain Antony's favour, slaughtered, in one night, all the inhabitants of the Roman colony of Heraclea in Pontus. He was taken at Actium, led in triumph by Augustus, and strangled in prison. *Strab.* 12.

Adimantus, I. a commander of the Athenian fleet, taken by the Spartans. All the men of the fleet were put to death, except Adimantus, because he had opposed the designs of his countrymen, who intended to mutilate all the Spartans. *Xenoph. Hist. Græc.* Pausanias says, 4, c. 17, l. 10, c. 9, that the Spartans had bribed him.——II. A brother of Plato. *Laert.* 3.——III. A Corinthian general, who reproached Themistocles with his exile.

Admētus. *Vid.* Part. III.

Adrastus, I. son of Talaus and Lysimache, was king of Argos. Polynices, being banished from Thebes by his brother Eteocles, fled to Argos, where he married Argia, daughter of Adrastus. The king assisted his son-in-law, and marched against Thebes with an army headed by seven of his most famous generals. All perished in the war except Adrastus, who, with a few men saved from slaughter, fled to Athens, and implored the aid of Theseus against the Thebans, who opposed the burying of the Argives slain in battle. Theseus went to his assistance, and was victorious. Adrastus, after a long reign, died through grief, occasioned by the death of his son Ægialeus. A temple was raised to his memory at Sicyon, where a solemn festival was annually celebrated. *Homer. Il.* 5.—*Virg. Æn.* 6, v. 480.—*Apollod.* 1, c. 9, l. 3, c. 7.—*Stat. Theb.* 4 and 5.—*Hygin.* fab. 68, 69 and 70.—*Paus.* 1, c. 39, l. 8, c. 25, l. 10, c. 90.—*Herodot.* 5, c. 67, &c.——II. A peripatetic philosopher, disciple to Aristotle. It is supposed that a copy of his treatise on harmonics is preserved in the Vatican——III. A Phrygian prince, who, having inadvertently killed his brother, fled to Crœsus, where he was humanely received, and intrusted with the care of his son Atys. In hunting a wild boar, Adrastus slew the young prince, and in his despair killed himself on his grave. *Herodot.* 1, c. 35, &c.

Adriănus, or Hadrianus, I. the 15th emperor of Rome. He is represented as an active, learned, warlike, and austere general. He came to Britain, where he built a wall between the modern towns of Carlisle and Newcastle, 80 miles long to protect the Britons from the incursions of the Caledonians. He killed in battle 500,000 Jews who had rebelled, and built a city on the ruins of Jerusalem, which he called

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Ælia. His memory was so retentive, that he remembered every incident of his life, and knew all the soldiers of his army by name. He was the first emperor who wore a long beard, and this he did to hide the warts on his face. His successors followed his example, not through necessity, but for ornament. Adrian went always bareheaded, and in long marches generally travelled on foot. In the beginning of his reign he followed the virtues of his adopted father and predecessor Trajan; he remitted all arrears due to his treasury for 16 years, and publicly burnt the account-books, that his word might not be suspected. His peace with the Parthians proceeded from a wish of punishing the other enemies of Rome, more than from the effects of fear. The travels of Adrian were not for the display of imperial pride, but to see whether justice was distributed impartially; and public favour was courted by condescending behaviour, and the meaner familiarity of bathing with the common people. It is stated that he wished to enrol Christ among the gods of Rome; but his apparent lenity towards the Christians was disproved, by the erection of a statue to Jupiter on the spot where Jesus rose from the dead, and one to Venus on mount Calvary. The weight of diseases became intolerable. Adrian attempted to destroy himself, and when prevented, he exclaimed, that the lives of others were in his hands, but not his own. He wrote an account of his life, and published it under the name of one of his domestics. He died of a dysentery at Baiæ, July 10, A. D. 138, in the 72d year of his age, after a reign of 21 years. *Dio.*——II. A rhetorician of Tyre in the age of M. Antonius, who wrote seven books of metamorphoses, besides other treatises now lost.

Æacĭdas, a king of Epirus, son of Neoptolemus, and brother to Olympias. He was expelled by his subjects for his continual wars with Macedonia. He left a son, Pyrrhus, only two years old, whom Chaucus, king of Illyricum, educated. *Paus.* 1, c. 11.

Æăcus. *Vid.* Part III.

Æantĭdes, I. a tyrant of Lampsacus, intimate with Darius. He married a daughter of Hippias, tyrant of Athens. *Thucyd.* 6, c. 59.——II. One of the 7 poets called Pleiades.

Æătus, son of Philip, and brother of Polyclea, was descended from Hercules. An oracle having said that whoever of the two touched the land after crossing the Achelous should obtain the kingdom, Polyclea pretended to be lame, and prevailed upon her brother to carry her across on his shoulders. When they came near the opposite side, Polyclea leaped ashore from her brother's back, exclaiming that the kingdom was her own. Æatus joined her in her exclamation, and afterwards married her, and reigned conjointly with her. Their son Thessalus gave his name to Thessaly. *Polyæn.* 8.

Ædicŭla Ridiculi, a temple raised to the god of mirth from the following circumstance: after the battle of Cannæ, Hannibal marched to Rome, whence he was driven back by the inclemency of the weather; which caused so much joy in Rome, that the Romans raised a temple to the god of mirth. This deity was worshipped at Sparta. *Plut. in Lyc. Agid. & Cleom.* Pausanias also mentions a θεος γελωτος.

Ædiles, Roman magistrates that had the care of all buildings, baths, and aqueducts, and examined the weights and measures, that nothing might be sold without its due value. There were three different sorts: the Ædiles *Plebeii*, or *Minores*; the *Majores* Ædiles, and the Ædiles *Cereales*. The plebeian ediles were two, first created with the tribunes; they presided over the more minute affairs of the state, good order and the reparation of the streets. They procured all the provisions of the city, and executed the decrees of the people. The Majores and Cereales had greater privileges, though they at first shared in the labour of the plebeian ediles; they appeared with more pomp, and were allowed to sit publicly in ivory chairs. The office of an edile was honourable, and was always the primary step to greater honours in the republic. The ediles were chosen from the plebeians for 127 years, till A. U. C. 338. *Varro de L. L.* 4, c. 14.—*Cic. Legib.* 3.

Æditŭus, Val., a Roman poet before the age of Cicero, successful in amorous poetry and epigrams.

Ædui, or Hedui, a powerful nation of Celtic Gaul, known for their valour in the wars of Cæsar. When their country was invaded by this celebrated general, they were at the head of a faction in opposition to the Sequani and their partisans, and they had established their superiority in frequent battles. To support their cause, however, the Sequani obtained the assistance of Ariovistus, king of Germany, and soon defeated their opponents. The arrival of Cæsar changed the face of affairs, the Ædui were restored to the sovereignty of the country, and the artful Roman, by employing one faction against the other, was enabled to conquer them all, though the insurrection of Ambiorix, and that more powerfully supported by Vercingetorix, shook for a while the dominion of Rome in Gaul, and checked the career of the conqueror. *Cæs. in Bell. G.*

Ægeus. *Vid.* Part III.

Ægiăle, a daughter of Adrastus and wife of Diomedes.

Ægialeus. *Vid.* Part III.

Ægiălus, I. son of Phoroneus, was intrusted with the kingdom of Achaia by king Apis going to Egypt. Peloponnesus was called Ægialea from him.——II. A man who founded the kingdom of Sicyon, 2091 years before the Christian era, and reigned 52 years.

Æginēta Paulus, a physician born in Ægina. He flourished in the 3d, or, according to others, the 7th century, and first deserved to be called man-midwife. He wrote *De Re Medica*, in seven books.

Æginētes, a king of Arcadia, in whose age Lycurgus instituted his famous laws. *Paus.* 1, c. 5.

Ægisthus, king of Argos, was son of Thyestes by his daughter Pelopea. Thyestes being at variance with his brother Atreus, was told by the oracle, that his wrongs could be revenged only by a son born of himself and his daughter. To avoid such an incest, Pelopea had been consecrated to the service of Minerva by her father, who, some time after, met her in a wood, and ravished her without knowing who she was. Pelopea kept the sword of her ravisher, and finding it to be her father's, exposed the child she

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had brought forth. The child was preserved, and, when grown up, presented with the sword of his mother's ravisher. Pelopea, soon after this melancholy adventure, had married her uncle Atreus, who received into his house her natural son. As Thyestes had debauched the first wife of Atreus, Atreus sent Ægisthus to put him to death; but Thyestes, knowing the assassin's sword, discovered that he was his own son, and, fully to revenge his wrongs, sent him back to murder Atreus. After this murder, Thyestes ascended the throne, and banished Agamemnon and Menelaus, the sons, or as others say, the grandsons of Atreus. These children fled to Polyphidus of Sicyon; but as he dreaded the power of their persecutors, he remitted the protection of them to Œneus, king of Ætolia. By their marriage with the daughters of Tyndarus, king of Sparta, they were empowered to recover the kingdom of Argos, to which Agamemnon succeeded, while Menelaus reigned in his father-in-law's place. Ægisthus had been reconciled to the sons of Atreus; and when they went to the Trojan war, he was left guardian of Agamemnon's kingdoms, and of his wife Clytemnestra. Ægisthus fell in love with Clytemnestra, and lived with her. On Agamemnon's return, these two adulterers murdered him, and by a public marriage strengthened themselves on the throne of Argos. Orestes, Agamemnon's son, would have shared his father's fate, had not his sister Electra privately sent him to his uncle Strophius, king of Phocis, where he contracted the most intimate friendship with his cousin Pylades. Some time after Orestes came to Mycenæ, the residence of Ægisthus, and resolved to punish the murderers of his father, in conjunction with Electra, who lived in disguise in the tyrant's family. To effect this more effectually, Electra publicly declared that her brother Orestes was dead: upon which Ægisthus and Clytemnestra went to the temple of Apollo to return thanks to the god for his death. Orestes, who had secretly concealed himself in the temple, attacked them, and put them both to death, after a reign of seven years. They were buried without the city walls. *Vid. Agamemnon, Thyestes, Orestes, Clytemnestra, Pylades,* and *Electra. Ovid. de Rem. Am.* 161. *Trist.* 2, v. 396.—*Hygin.* fab. 87 and 88.—*Ælian. V. H.* 12, c. 42.—*Paus.* 2, c. 16, &c.—*Sophocl. in Electrâ.*—*Æschyl. & Senec. in Agam.*—*Homer. Od.* 3 and 11.—*Lactant. in Theb.* 1, v. 684.——Pompey used to call J. Cæsar Ægisthus, on account of his adultery with his wife Mutia, whom he repudiated after she had borne him three children. *Suet. in Cæs.* 50.

Ægles, a Samian wrestler, born dumb, seeing some unlawful measures pursued in a contest, he broke the string which held his tongue, through the desire of speaking, and ever after spoke with ease. *Val. Max.* 1, c. 8.

Ælia Lex, enacted by Ælius Tubero the tribune, A. U. C. 559, to send two colonies into the country of the Brutii. *Liv.* 34, c. 53.——Another, A. U. C. 568, ordaining, that, in public affairs, the augurs should observe the appearance of the sky, and the magistrates be empowered to postpone the business.——Another, called Ælia Sexta, by *Ælius Sextus*, A. U. C. 756, which enacted that all slaves who bore any marks of punishment received from their masters, or who had been imprisoned, should be set at liberty, but not rank as Roman citizens.

Ælia Petina, of the family of Tubero, married Claudius Cæsar, by whom she had a son. The emperor divorced her, to marry Messalina. *Sueton. in Claud.* 26.

Æliānus Claudus, a Roman sophist of Præneste, in the reign of Adrian. He first taught rhetoric at Rome; but being disgusted with his profession, he became author, and published treatises on animals in 17 books, on various history in 14 books, &c. in Greek, a language which he preferred to Latin. In his writings he shows himself very fond of the marvellous, and relates many stories which are often devoid of elegance and purity of style; though Philostratus has commended his language as superior to what could be expected from a person who was neither born nor educated in Greece. Ælian died in the 60th year of his age, A. D. 140. The best editions of his works collected together are that of Conrad Gesner, folio, printed Tiguri, 1556, though now seldom to be met with, and that of Kuenius, 2 vols. 8vo. Lips. 1789. Some attribute the treatise on the tactics of the Greeks to another Ælian.

Ælius, and Ælia, a family in Rome, so poor that 16 lived in a small house, and were maintained by the produce of a little field. Their poverty continued till Paulus conquered Perseus king of Macedonia, and gave his son-in-law Æl. Tubero five pounds of gold from the booty. *Val. Max.* 4, c. 4.

Ælius Adriānus, I. an African, grandfather to the emperor Adrian.——II. Gallus, a Roman knight, the first who invaded Arabia Felix. He was very intimate with Strabo the geographer, and sailed on the Nile with him to take a view of the country. *Plin.* 6, c. 28.——III. Publius, one of the first questors chosen from the plebeians at Rome. *Liv.* 4, c. 54.——IV. Q. Æ. Pætus, son of Sextus or Publius. As he sat in the senate-house, a woodpecker perched upon his head; upon which a soothsayer exclaimed, that if he preserved the bird his house would flourish and Rome decay; and if he killed it, the contrary must happen. Hearing this, Ælius, in the presence of the senate, bit off the head of the bird. All the youths of his family were killed at Cannæ, and the Roman arms were soon attended with success. *Val. Max.* 5, c. 6.——V. Saturninus, a satirist, thrown down from the Tarpeian rock for writing verses against Tiberius.——VI. Sejanus. (*Vid. Sejanus.*)——VII. Sextus Catus, censor with M. Cethegus. He separated the senators from the people in the public spectacles. During his consulship the ambassadors of the Ætolians found him feasting in earthen dishes, and offered him silver vessels, which he refused, satisfied with the earthen cups, &c. which, for his virtues, he had received from his father-in-law, L. Paulus, after the conquest of Macedonia. *Plin.* 33, c. 11.—*Cic. de Orat.* 1.——VIII. Spartianus, wrote the lives of the emperors Adrian, Antoninus Pius, and M. Aurelius. He flourished A. D. 240.——IX. Tubero, grandson of L. Paulus, was austere in his morals, and a formidable enemy to the Gracchi. His grandson was accused before Cæsar, and ably defended by Cicero. *Cic. ep. ad Brut.*——X. Verus Cæsar, the name of L. C. Commodus

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Verus after Adrian had adopted him. He was made prætor and consul by the emperor, who was soon convinced of his incapacity in the discharge of public duty. He killed himself by drinking an antidote, and Antoninus, surnamed Pius, was adopted in his place. Ælius was father to Antoninus Verus, whom Pius adopted.——XI. A physician mentioned by Galen. ——XII. L. Gallus, a lawyer, who wrote 12 books concerning the signification of all law words.——XIII. Sextus Pætus, a lawyer, consul at Rome A. U. C. 566. He is greatly commended by Cicero for his learning, and called *cordatus homo* by Ennius for his knowledge of law. *Cic. de Orat.* 1, c. 48, *in Brut.* 20.——XIV. Stilo, a native of Lanuvium, master to N. Ter. Varro, and author of some treatises. ——XV. Lamia. *Vid. Lamia.*

Æmilia Lex, was enacted by the dictator Æmilius, A. U. C. 309. It ordained that the censorship, which was before quinquennial, should be limited to one year and a half. *Liv.* 9, c. 33.——Another, in the second consulship of Æmilius Mamercus, A. U. C. 391. It gave power to the eldest prætor to drive a nail in the capitol on the ides of September. *Liv.* 7, c. 3. —The driving of a nail was a superstitious ceremony, by which the Romans supposed that a pestilence could be stopped, or an impending calamity averted.

Æmiliānus, (C. Julius,) I. a native of Mauretania, proclaimed emperor after the death of Decius. He marched against Gallus and Valerian, but was informed they had been murdered by their own troops. He soon after shared their fate.——II. one of the thirty tyrants who rebelled in the reign of Gallienus.

Æmylia, I. a noble family in Rome, descended from Mamercus, son of Pythagoras, who for his humanity was called Αἴμυλος *blandus*. ——II. a vestal, who rekindled the fire of Vesta, which was extinguished by putting her veil over it. *Val. Max.* 1, c. 1.—*Dionys. Hal.* 2. ——III. The wife of Africanus the elder, famous for her behaviour to her husband when suspected of infidelity. *Val. Max.* 6, c. 7.—— IV. Lepida, daughter of Lepidus, married Drusus the younger, whom she disgraced by her wantonness. She killed herself when accused of adultery with a slave. *Tacit.* 6, c. 40.

Æmylianus, a name of Africanus the younger, son of P. Æmylius. In him the families of the Scipios and Æmylii were united. Many of that family bore the same name. *Juv.* 8, v. 2.

Æmylii, a noble family in Rome, descended from Æmylius the son of Ascanius. Plutarch says that they are descended from Mamercus, the son of Pythagoras, surnamed Æmylius from the sweetness of his voice, *in Num.* and *Æmyl.* —The family was distinguished in the various branches of the Lepidi, Mamerci, Mamercini, Barbulæ, Pauli, and Scauri.

Æmylius, I. (Censor nus,) a cruel tyrant of Sicily, who liberally rewarded those who invented new ways of torturing. Paterculus gave him a brazen horse for this purpose, and the tyrant made the first experiment upon the donor. *Plut. de Fort. Rom.*——II. A triumvir with Octavius. *Vid. Lepidus.*——III. Macer, a poet of Verona in the Augustan age. He wrote some poems upon serpents, birds, and, as some suppose, on bees. *Vid. Macer.*——IV. Marcus Scaurus, a Roman who flourished about 100 years B. C. and wrote three books concerning his own life. *Cic. in Brut.*——V. A poet in the age of Tiberias, who wrote a tragedy called Atheus, and destroyed himself.——VI. Sura, another writer on the Roman year.——VII. Mamercus, three times dictator, conquered the Fidenates and took their city. He limited to one year and a half the censorship, which before his time was exercised during five years. *Liv.* 4, c. 17, 19, &c.——VIII. Papinianus, son of Hostilius Papinianus, was in favour with the emperor Severus, and was made governor to his sons Geta and Caracalla. Geta was killed by his brother, and Papinianus for upbraiding him, was murdered by his soldiers. From his school the Romans have had many able lawyers, who were called Papinianists.——IX. Pappus, a censor, who banished from the senate P. Corn. Ruffinus, who had been twice consul, because he had at his table ten pounds of silver plate, A. U. C. 478. *Liv.* 14.——X. Porcina, an elegant orator. *Cic. in Brut.*——XI. Regillus, conquered the general of Antiochus at sea, and obtained a naval triumph. *Liv.* 37, c. 31.——XII. Scaurus, a noble but poor citizen of Rome. His father, to maintain himself, was a coal-merchant. He was edile and afterwards prætor, and fought against Jugurtha. His son Marcus was son-in-law to Sylla, and in his edileship he built a very magnificent theatre. *Plin.* 36, c. 15.

Ænēades, a name given to the friends and companions of Æneas, by *Virg. Æn.* 1, v. 161.

Ænēas, I. a Trojan prince, son of Anchises and the goddess Venus. The opinions of authors concerning his character are different. His infancy was intrusted to the care of a nymph, and at the age of 5 he was recalled to Troy. He afterwards improved himself in Thessaly under Chiron. Soon after his return home he married Creusa, Priam's daughter, by whom he had a son called Ascanius. During the Trojan war he behaved with great valour in defence of his country, and came to an engagement with Diomedes and Achilles. Yet Strabo, Dictys of Crete, Dionysius of Halicarnassus, and Dares of Phrygia, accuse him of betraying his country to the Greeks, with Antenor, and of preserving his life and fortune by this treacherous measure. He lived at variance with Priam, because he received not sufficient marks of distinction from the king and his family, as *Homer*, *Il.* 13 says. This might have provoked him to seek revenge by perfidy. Authors of credit report, that when Troy was in flames he carried away, upon his shoulders, his father Anchises, and the statues of his household gods, leading in his hand his son Ascanius, and leaving his wife to follow behind. Some say that he retired to mount Ida, where he built a fleet of 20 ships, and set sail in quest of a settlement. Strabo and others maintain that Æneas never left his country, but rebuilt Troy, where he reigned, and his posterity after him. Even Homer says, *Il.* 20, v. 30, &c. that the gods destined Æneas and his posterity to reign over the Trojans. This passage Dionys. Hal. explained, by saying that Homer meant the Trojans who had gone over to Italy with Æneas, and not the actual inhabitants of Troy.

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According to Virgil and other Latin authors, he with his fleet first came to the Thracian Chersonesus, where Polymnestor, one of his allies reigned. After visiting Delos, the Strophades, and Crete, he landed in Epirus and Drepanum, the court of king Acestes in Sicily, where he buried his father. From Sicily he sailed for Italy, but was driven on the coasts of Africa, and kindly received by Dido, queen of Carthage. Dido, being enamoured of him, wished to marry him; but he left Carthage by order of the gods. In his voyage he was driven to Sicily, and from thence he passed to Cumæ, where the Sybil conducted him to hell, that he might hear from his father the fates which attended him and all his posterity. After a voyage of seven years, and the loss of 13 ships, he came to the Tiber: Latinus, the king of the country, received him with hospitality, and promised him his daughter Lavinia, who had been before betrothed to king Turnus by her mother Amata. To prevent this marriage, Turnus made war against Æneas; and after many battles the war was decided by a combat between the two rivals, in which Turnus was killed. Æneas married Lavinia, in whose honour he built the town of Lavinium, and succeeded his father-in-law. After a short reign, Æneas was killed in a battle against the Etrurians. Some say that he was drowned in the Numicus, and his body weighed down by his armour; upon which the Latins, not finding their king, supposed that he had been taken up to heaven, and therefore offered him sacrifices as to a god. Dionys. Hal. fixes the arrival of Æneas in Italy in the 54th olymp. Some authors suppose that Æneas, after the siege of Troy, fell to the share of Neoptolemus, together with Andromache, and that he was carried to Thessaly, whence he escaped to Italy. Others say that after he had come to Italy, he returned to Troy, leaving Ascanius king of Latium. Æneas has been praised for his piety and submission to the will of the gods. *Homer. Il.* 13 and 20. *Hymn. in Vener.—Apollod.* 3, c. 12.—*Diod.* 3.—*Pans.* 2, c. 33, 2, 3, c. 22, l. 10, c. 25.—*Plut. in Romul.* and *Corol. Quæst. Rom.—Val. Max.* 1, c. 8.—*Flor.* 1, c. 1.—*Justin.* 20, c. 1, l. 31, c. 8, l. 43, c. 1.—*Dictys Cret.* 5.—*Dares Phry.* 6.—*Dionys. Hal.* 1, c. 11.—*Strab.* 13.—*Liv.* 1, c. 1.—*Virg. Æn.—Aur. Victor.—Ælian. V. H.* 8, c. 22.—*Propert.* 4, el. 1, v. 42.—*Ovid. Met.* 14, fab. 3, &c.; *Trist.* 4, v. 799.——II. A son of Æneas and Lavinia, called Sylvius, because his mother retired with him into the woods after his father's death. He succeeded Ascanius in Latium, though opposed by Julius, the son of his predecessor. *Virg. Æn.* 6, v. 770.—*Liv.* 1, c. 3.——III. An ancient author who wrote on tactics, besides other treatises, which, according to Ælian, were epitomized by Cineas, the friend of Pyrrhus.——IV. A native of Gaza, who, from a platonic philosopher became a Christian, A. D. 485, and wrote a dialogue, called *Theophrastus*, on the immortality of the soul and the resurrection.

Æneis, a poem of Virgil, which has for its subject the settlement of Æneas in Italy. The great merit of this poem is well known. The author has imitated Homer, and, as some say, Homer is superior to him only because he is more ancient, and is an original. Virgil died before he had corrected it, and at his death desired it might be burnt. This was happily disobeyed, and Augustus saved from the flames a poem which proved his family to be descended from the kings of Troy. The Æneid had engaged the attention of the poet for 11 years, and in the first six books it seems that it was Virgil's design to imitate Homer's Odyssey, and in the last the Iliad. The action of the poet comprehends eight years, one of which only, the last, is really taken up by action, as the seven first are merely episodes, such as Juno's attempts to destroy the Trojans, the loves of Æneas and Dido, the relation of the fall of Troy, &c. In the first book of the Æneid, the hero is introduced, in the seventh year of his expedition, sailing in the Mediterranean, and shipwrecked on the African coast, where he is received by Dido. In the second, Æneas, at the desire of the Phœnician queen, relates the fall of Troy and his flight through the general conflagration to mount Ida. In the third, the hero continues his narration, by a minute account of his voyage through the Cyclades, the places where he landed, and the dreadful storm, with the description of which the poem opened. Dido, in the fourth book, makes public her partiality to Æneas, which is slighted by the sailing of the Trojans from Carthage, and the book closes with the suicide of the disappointed queen. In the fifth book, Æneas sails to Sicily, where he celebrates the anniversary of his father's death, and thence pursues his voyage to Italy. In the sixth, he visits the Elysian fields, and learns from his father the fate which attends him and his descendants the Romans. In the seventh book, the hero reaches the destined land of Latium, and concludes a treaty with the king of the country, which is soon broken by the interference of Juno, who stimulates Turnus to war. The auxiliaries of the enemy are enumerated; and in the eighth book, Æneas is assisted by Evander, and receives from Venus a shield wrought by Vulcan, on which are represented the future glory and triumphs of the Roman nation. The reader is pleased in the ninth book with the account of battles between the rival armies, and the immortal friendship of Nisus and Euryalus. Jupiter, in the tenth, attempts a reconciliation between Venus and Juno, who patronised the opposite parties; the fight is renewed, Pallas killed, and Turnus saved from the avenging hand of Æneas by the interposition of Juno. The eleventh book gives an account of the funeral of Pallas, and of the meditated reconciliation between Æneas and Latinus, which the sudden appearance of the enemy defeats. Camilla is slain, and the combatants separated by the night. In the last book Juno prevents the single combat agreed upon by Turnus and Æneas. The Trojans are defeated in the absence of their king; but, on the return of Æneas, the battle assumes a different turn, a single combat is fought by the rival leaders, and the poem is concluded by the death of king Turnus. *Plin.* 7, c. 30, &c.

Ænesidēmus, I. a brave general of Argos. *Liv.* 32, c. 25.——II. A Cretan philosopher, who wrote 8 books on the doctrine of his master Pyrrho. *Diog. in Pyr.*

Ænobarbus, or **Ahenobarbus**, the surname of Domitius. When Castor and Pollux acquainted him with a victory, he discredited

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them; upon which they touched his chin and beard, which instantly became of a brazen colour whence the surname given to himself and his descendants.

ÆPŪLO, a general of the Istrians, who drank to excess after he had stormed the camp of A. Manlius, the Roman general. Being attacked by a soldier, he fled to a neighbouring town which the Romans took, and killed himself for fear of being taken. *Flor.* 2, c. 10.

ÆPŸTUS, I. a king of Mycenæ, son of Cresphontes and Merope, was educated in Arcadia with Cypselus, his mother's father. To recover his kingdom, he killed Polyphontes, who had married his mother against her will, and usurped the crown. *Apollod.* 2, c. 6.—*Paus.* 4, c. 8.——II. A son of Hyppothous, who forcibly entered the temple of Neptune, near Mantinea, and was struck blind by the sudden eruption of salt water from the altar. He was killed by a serpent in hunting. *Paus.* 8, c. 4 and 5.

ÆRŌPE, I. wife of Atreus.——II. A daughter of Cepheus.

ÆSCHINES, I. an Athenian orator, who flourished about 342 B. C. and distinguished himself by his rivalship with Demosthenes. His father's name was Atrometus, and he boasted of his descent from a noble family, though Demosthenes reproached him as being the son of a courtesan. The first open signs of enmity between the rival orators appeared at the court of Philip, where they were sent as ambassadors; but the character of Æschines was tarnished by the acceptance of a bribe from the Macedonian prince, whose tyranny had hitherto been the general subject of his declamation. When the Athenians wished to reward the patriotic labours of Demosthenes with a golden crown, Æschines impeached Ctesiphon, who proposed it: and to their subsequent dispute we are indebted for the two celebrated orations *de coronâ*. Æschines was defeated by his rival's superior eloquence, and banished to Rhodes; but as he retired from Athens, Demosthenes ran after him, and nobly forced him to accept a present of silver. In his banishment the orator repeated to the Rhodians what he had delivered against Demosthenes; and after receiving much applause, he was desired to read the answer of his antagonist. It was received with great marks of approbation; but, exclaimed Æschines, how much more would your admiration have been raised, had you heard Demosthenes himself speak it! Æschines died in the 75th year of his age, at Rhodes, or, as some suppose, at Samos. He wrote three orations and nine epistles, which, from their number, received the name, the first of the graces, and the last of the muses. The orations alone are extant, generally found collected with those of Lysias. An oration, which bears the name of *Deliaca lex*, is said not to be his production, but that of Æschines, another orator of that age. *Cic. de Orat.* 1, c. 24, l. 2, c. 53, *in Brut.* c. 17.—*Plut. in Demosth.*—*Diog.* 2 and 3.—*Plin.* 7, c. 30. Diogenes mentions seven more of the same name. ——II. A philosopher, disciple of Socrates, who wrote several dialogues, some of which bore the following titles: Aspasia, Phædon, Alcibiades, Draco, Erycia, Polyænus, Telauges, &c. The dialogue entitled Axiochus, and ascribed to Plato, is supposed to be his composition. The best editions are that of Leovard, 1718, with the notes of Horreus, in 8vo. and that of Fischer, 8vo. Lips. 1766.

ÆSCHRION, I. a Mitylenean poet, intimate with Aristotle. He accompanied Alexander in his Asiatic expedition.——II. An Iambic poet of Samos. *Athen.*——III. A physician commended by Galen. A treatise of his on husbandry has been quoted by *Pliny*.

ÆSCHYLUS, I. the son of Euphorion, was born of a noble family at Eleusis in Attica, Olymp. 63d, 4, B. C. 595. Pausanias records a story of his boyhood, professedly on the authority of the poet himself, which, if true, shows that his mind at a very early period had been enthusiastically struck with the exhibitions of the infant drama. An impression like this, acting upon his fervid imagination, would naturally produce such a dream as is described. 'Æschylus,' says Pausanias, 'used to tell that, when still a stripling, he was once set to watch grapes in the country, and there fell asleep. In his slumbers Bacchus appeared and bade him turn his attention to the tragic art. When day dawned and he awoke, the boy, anxious to obey the vision, made an attempt and found himself possessed of the utmost facility in dramatic composition. At the age of twenty-five he made his first public essay as a tragic author, Olymp. 70, B. C. 499. The next notice which we have of him is at Olymp. 72d, 3, B. C. 490; when, along with his two celebrated brothers, Cynægeirus and Ameinias, he was graced at Marathon with the prize of pre-eminent bravery, being then in his thirty-fifth year. How dearly he valued the distinction there acquired by his valour we learn from Pausanias; where, apparently alluding to the epitaph which the exiled dramatists composed for himself, the topographer tells us, that Æschylus, out of all the topics of his glory as a poet and a warrior, selected his exploits at Marathon as his highest honour. Six years after that memorable battle, Æschylus gained his first tragic victory, Olymp. 74th, B. C. 484. Four years after this was fought the battle of Salamis, in which Æschylus took part along with his brother Ameinias; to whose extraordinary valour the ἀριστεῖα were decreed. In the following year he served with the Athenian troops at Platæa. Eight years afterwards he gained the prize with a tetralogy, composed of the *Persæ*, the *Phineus*, the *Glaucus Potniensis*, and the *Prometheus Ignifer*, a satiric drama. The latter part of the poet's life is involved in much obscurity. That he quitted Athens and died in Sicily is agreed on all hands; but the time and the cause of his departure are points of doubt and conjecture. It seems that Æschylus had laid himself open to a charge of profanation, by too boldly introducing on the stage something connected with the Mysteries. He was tried and acquitted; but the peril which he had run, the dread of a multitude ever merciless in their superstitions, indignation at the treatment which he had received, joined, in all likelihood, to feelings of vexation and jealousy at witnessing the preference occasionally given to young and aspiring rivals, were motives sufficiently powerful to induce his proud spirit to leave his native city, and seek a retreat in the court of the munificent and literary Hiero, prince

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of Syracuse: where he found, as fellow-guests, Simonides, Epicharmus, and Pindar. This must have been before Olymp. 78th, 2, B. C. 467, for in that year Hiero died. In Sicily he composed a drama, entitled *Ætna*, to gratify his royal host, who had recently founded a city of that name. During the remainder of his life it is doubtful whether he ever returned to Athens. If he did not, those pieces of his, which were composed in the interval, might be exhibited on the Athenian stage under the care of some friend or relation, as was not unfrequently the case. Among these dramas was the Orestean tetralogy, which won the prize Olymp. 80th, 2. B C. 458, two years before his death. At any rate, his residence in Sicily must have been of considerable length, as it was sufficient to affect the purity of his language. We are told by Athenæus that many Sicilian words are to be found in his later plays. Æschylus died at Gela in the sixty-ninth year of his age, Olymp. 81st, B. C. 456. His death, if the common account be true, was of a most singular nature. Sitting motionless, in silence and meditation, in the fields, his head, now bald from years, was mistaken for a stone by an eagle, which happened to be flying over him with a tortoise in her bill. The bird dropped the tortoise to break the shell; and the poet was killed by the blow. The Geloans, to show their respect for so illustrious a sojourner, interred him with much pomp in the public cemetery, and engraved on his tomb the following epitaph, which had been composed by himself:—

Αἰσχύλον Εὐφορίωνος Ἀθηναῖον τόδε κεύθει
Μνῆμα καταφθίμενον πυροφόροιο Γέλας
Ἀλκὴν δ' εὐδόκιμον Μαραθώνιον ἄλσος ἂν εἴποι,
Καὶ βαθυχαίτης Μῆδος ἐπιστάμενος.

Æschylus is said to have composed seventy dramas, of which five were satiric, and to have been thirteen times victor. This great dramatist was in reality the creator of tragedy. He added a second actor to the locutor of Thespis and Phrynichus, and thus introduced the regular dialogue. He abridged the immoderate length of the choral odes, making them subservient to the main interest of the plot, and expanded the short episodes into scenes of competent extent. To these improvements in the economy of the drama he added the decorations of art in its exhibition. A regular stage, with appropriate scenery, was erected; the performers were furnished with becoming dresses, and raised to the stature of the heroes represented, by the thick-soled cothurnus; whilst the face was brought to the heroic cast by a mask of proportionate size and strongly marked character; which was also so contrived as to give power and distinctness to the voice. And the hero of Marathon and Salamis did not disdain to come forward in person as an actor, like his predecessor Thespis. He paid moreover great attention to the choral dances, and invented several figure dances himself: in which, declining the assistance of the regular ballet-masters, he carefully instructed his choristers: one of whom, Telestes, was such a proficient in the art, as distinctly to express by dance alone the various occurrences of the play. Among his other improvements is mentioned the introduction of a practice, which subsequently became established as a fixed and essential rule, the removal of all deeds of bloodshed and murder from public view. In short, so many and so important were the alterations and additions of Æschylus, that he was considered by the Athenians as the Father of tragedy; and, as a mark of distinguished honour paid to his merits, they passed a decree after his death, that a chorus should be allowed to any poet who chose to re-exhibit the dramas of Æschylus. In philosophical sentiments, Æschylus is said to have been a Pythagorean. In his extant dramas the tenets of this sect may occasionally be traced; as, deep veneration in what concerns the gods; high regard for the sanctity of an oath and the nuptial bond; the immortality of the soul; the origin of names from imposition and not from nature; the importance of numbers; the science of physiognomy; and the sacred character of suppliants. Aristophanes, in that invaluable comedy, the Frogs, has sketched a most lively character of Æschylus; and thus enabled us to ascertain the light in which he was regarded by his immediate posterity. His temper is there depicted as proud, stern, and impatient; his sentiments pure, noble, and warlike; his genius inventive, magnificent, and towering, even to occasional extravagance; his style bold, lofty, and impetuous, full of gorgeous imagery and ponderous expressions; whilst in the dramatic arrangement of his pieces there remained much of ancient simplicity and somewhat even of uncouth rudeness. Yet still in the estimation of the right-minded and judicious, he ranked supreme in tragedy. Even the majestic dignity of Sophocles bows at once before the gigantic powers of Æschylus; and nothing save ignorance and vitiated taste dare for a moment to set up a rival in the philosophic Euripides. With the portrait, thus drawn by Aristophanes, the opinions of the ancient critics in general coincide. Dionysius lauds the splendour of his talents, the propriety of his characters, the originality of his ideas, the force, variety, and beauty of his language. Longinus speaks of the bold magnificence of his imagery; whilst he condemns some of his conceptions as rude and turgid, and his expressions as not unfrequently overstrained. Quinctilian again, among the Romans, assigns him the praise of dignity in sentiment, sublimity of idea, and loftiness in style; although often overcharged in diction and irregular in composition. Such, in the eyes of antiquity, was the Shakspeare of the Grecian drama. Besides his tragedies, it is said that he wrote an account of the battle of Marathon in elegiac verses. The best editions of his works are that of Stanley, fol. London, 1663; that of Glasg. 2 vols. in 12mo. 1746, and that of Schutz, 2 vols. 8vo. Halæ, 1782. *Horat. Art. Poet.* 278.—*Quintil.* 10, c. 1.—*Plin.* 10, c. 3.—*Val. Max.* 9, c. 12.——II. The 12th perpetual archon of Athens.——III. A Corinthian brother-in-law to Timophanes, intimate with Timoleon. *Plut. in Timol.*——IV. A Rhodian set over Egypt with Peucestes of Macedonia. *Curt.* 4, c. 8.——V. A native of Cnidus, teacher of rhetoric to Cicero. *Cic. in Brut.*

Æsōpus, I. a Phrygian philosopher, who, though originally a slave, procured his liberty by the sallies of his genius. He travelled over the greatest part of Greece and Egypt, but chiefly

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resided at the court of Crœsus, king of Lydia, by whom he was sent to consult the oracle of Delphi. In this commission, Æsop behaved with great severity, and satirically compared the Delphians to floating sticks, which appear large at a distance, but are nothing when brought near. The Delphians, offended with his sarcastic remarks, accused him of having secreted one of the sacred vessels of Apollo's temple, and threw him down from a rock, 561 B. C. Maximus Planudes has written his life in Greek; but no credit is to be given to the biographer who falsely asserts that the mythologist was short and deformed. Æsop dedicated his fables to his patron Crœsus; but what appears now under his name, is, no doubt, a compilation of all the fables and apologues of wits before and after the age of Æsop, conjointly with his own. *Plut. in Solon.—Phæd.* 1, fab. 2, l. 2, fab. 9.——II. Claudius, an actor on the Roman stage, very intimate with Cicero. He amassed an immense fortune. His son melted precious stones to drink at his entertainments. *Horat.* 2, *Sat.* 3. v. 239.—*Val. Max.—Plin.*

Æthra. *Vid.* Part III.

Ætia, a poem of Callimachus, in which he speaks of sacrifices, and of the manner in which they were offered. *Mart.* 10, ep. 4.

Ætion, or Eetion, a famous painter. He drew a painting of Alexander going to celebrate his nuptials with Roxane. This piece was much valued, and was exposed to public view at the Olympic games, where it gained so much applause that the president of the games gave the painter his daughter in marriage. *Cic. Br.* 18.

Afrânius, I, (Luc.) a Latin comic poet in the age of Terence, often compared to Menander, whose style he imitated. He is blamed for the unnatural gratifications which he mentions in his writings, some fragments of which are to be found in the *Corpus Poetarum. Quint.* 10, c. 1.—*Sueton. Ner.* 11.—*Horat.* 2, ep. 1, v. 57.—*Cic. de fin.* 1, c. 3.—*A. Gell.* 13, c. 8.——II. A general of Pompey, conquered by Cæsar in Spain. *Sueton. in Cæs.* 34.—*Plut. in Pomp.*——III. Q. a man who wrote a severe satire against Nero, for which he was put to death in the Pisonian conspiracy. *Tacit.*——IV. Potitus, a plebeian, who said before Caligula that he would willingly die if the emperor could recover from the distemper he laboured under. Caligula recovered, and Afranius was put to death that he might not forfeit his word. *Dio.*

Agalla, a woman of Corcyra, who wrote a treatise upon grammar. *Athen.* 1.

Agamêdes and Trophonius, two architects who made the entrance of the temple of Delphi, for which they demanded of the god whatever gift was most advantageous for a man to receive. Eight days after they were found dead in their bed. *Plut. de cons. ad. Apol.—Cic. Tusc.* 1, c. 147.—*Paus.* 9, c. 11 and 37, gives a different account.

Agamemnon, king of Mycenæ and Argos, was brother to Menelaus, and son of Plisthenes the son of Atreus. Homer calls them sons of Atreus, which is false, upon the authority of Hesiod, Apollodorus, &c. *Vid. Plisthenes.* When Atreus was dead, his brother Thyestes seized the kingdom of Argos, and removed Agamemnon and Menelaus, who fled to Polyphidus, king of Sicyon, and hence to Œneus, king of Ætolia, where they were educated. Agamemnon married Clytemnestra, and Menelaus Helen, both daughters of Tyndarus, king of Sparta, who assisted them to recover their father's kingdom. After the banishment of the usurper to Cythera, Agamemnon established himself at Mycenæ, whilst Menelaus succeeded his father-in-law at Sparta. When Helen was stolen by Paris, Agamemnon was elected commander in chief of the Grecian forces going against Troy; and he showed his zeal in the cause by furnishing 100 ships, and lending 60 more to the people of Arcadia. The fleet was detained at Aulis, where Agamemnon sacrificed his daughter to appease Diana. *Vid. Iphigenia.* During the Trojan war Agamemnon behaved with much valour; but his quarrel with Achilles, whose mistress he took by force, was fatal to the Greeks. *Vid. Briseis.* After the ruin of Troy, Cassandra, fell to his share and foretold him that his wife would put him to death. He gave no credit to this, and returned to Argos with Cassandra. Clytemnestra, with her adulterer Ægisthus, prepared to murder him; and as he came from the bath, to embarrass him, she gave him a tunic, whose sleeves were sewed together, and while he attempted to put it on, she brought him to the ground with a stroke of a hatchet, and Ægisthus seconded her blows. His death was revenged by his son Orestes. *Vid. Clytemnestra, Menelaus,* and *Orestes. Homer. Il.* 1, 2, &c. *Od.* 4, &c.—*Ovid. de Rem. Am.* v. 771. *Met.* 12, v. 30.—*Hygin.* fab. 88 and 97.—*Strab.* 8.—*Thucyd.* 1, c. 9.—*Ælian. V. H.* 4, c. 26.—*Dictys Cret.* 1, 2, &c.—*Dares Phryg.*—*Sophocl. in Elect.—Euripid. in Orest.*—*Senec.* in *Agam.*—*Paus.* 2, c. 6, l. 9, c. 40, &c.—*Virg. Æn.* 6, v. 838.—*Mela,* 2, c. 3.

Agapênor, I. commander of Agamemnon's fleet. *Homer. Il.* 2.——II. The son of Ancæus, and grandson of Lycurgus, who, after the ruin of Troy, was carried by a storm into Cyprus, where he built Paphos. *Paus.* 8, c. 5.—*Hom. Il.* 2.

Agarista, a daughter of Hippocrates, who married Xantippus. She dreamed that she had brought forth a lion, and sometime after became mother of Pericles. *Plut. in Pericl.—Herodot.* 6, c. 131.

Agasicles, king of Sparta, was son of Archidamus, and one of the Proclidæ. He used to say that a king ought to govern his subjects as a father governs his children. *Paus.* 3, c. 7.—*Plut. in Apoph.*

Agatharchîdas, I. a general of Corinth in the Peloponnesian war. *Thucyd.* 2, c. 83.——II. A Samian philosopher and historian, who wrote a treatise on stones, and a history of Persia and Phœnice, besides an account of the Red Sea, of Europe, and Asia. Some make him a native of Cnidus, and add that he flourished about 177 B. C. *Joseph. cont. Ap.*

Agathias, a Greek historian of Æolia. A poet and historian in the age of Justinian, of whose reign he published the history in five books. Several of his epigrams are found in the *Anthologia.* His history is a sequel to that of Procopius. The best edition is that of Paris, fol. 1660.

Agâtho, I a Samian historian, who wrote an account of Scythia.——II. A poet, who

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flourished 406 B. C.——III. A learned and melodious musician, who first introduced songs in tragedy. *Aristot. in Poet.* He was the contemporary and friend of Euripides. At his house Plato lays the scene of his *Symposium*, given in honour of a tragic victory won by the poet. Agathon was no mean dramatist. Plato represents him as abounding in the most exquisite ornaments and the most dazzling antitheses. Aristophanes pays a handsome tribute to his memory as a poet and a man, in the *Ranæ*, where Bacchus calls him ἀγαθὸς ποιητὴς καὶ κοδκινὸς τοῖς φίλοις. In the *Thesmophoriazusæ*, which was exhibited six years before the *Ranæ*, Agathon, then alive, is introduced as the friend of Euripides, and ridiculed for his effeminacy. He is there brought on the stage in female attire, and described as

Εὐπρόσωπος, λευκὸς, ἐξυρημένος,
Γυναικόφωνος, ἁπαλὸς, εὐπρεπὴς ἰδεῖν—191.

His poetry seems to have corresponded with his personal appearance: profuse in trope, inflection, and metaphor; glittering with sparkling ideas, and flowing softly along, with harmonious words and nice construction, but deficient in manly thought and vigour. Agathon may, in some degree, be charged with having begun the decline of true tragedy. It was he who first commenced the practice of inserting choruses betwixt the acts of the drama, which had no reference whatever to the circumstances of the piece: thus infringing the law by which the chorus was made one of the actors. Aristotle blames him also for want of judgment in selecting too extensive subjects. He 'occasionally wrote pieces with fictitious names, (a transition towards the New Comedy) one of which was called the *Flower;* and was probably, therefore, neither seriously affecting nor terrible, but in the style of the Idyl.' One of his tragic victories is recorded, Olymp. 91st, 2, B. C. 416. He too, like Euripides, left Athens for the court of the Macedonian Archelaus. He died before the representation of the *Ranæ*."—*Diog. Laert.* 3, c. 32.

Agathŏcles, I. a youth, son of a potter, who made himself master of Syracuse. He reduced Sicily; but, being defeated at Himera by the Carthaginians, he carried the war into Africa. He afterwards passed into Italy, and made himself master of Crotona. He died in his 72d year, B. C. 289, after a reign of 28 years of mingled prosperity and adversity. *Plut. in Apoph.—Justin.* 22 and 23.—*Polyb.* 15.—*Diod.* 18, &c.——II. A son of Lysimachus, taken prisoner by the Getæ. He was ransomed, and married Lysandra, daughter of Ptolemy Lagus.

Agesander, a sculptor of Rhodes under Vespasian, who made a representation of Laocoon's history, which now passes for the best relic of all ancient sculpture.

Agesias, a Platonic philosopher, who taught the immortality of the soul. One of the Ptolemies forbade him to continue his lectures, because his doctrine was so prevalent that many of his auditors committed suicide.

Agesilăus, I. king of Sparta, of the family of the Agidæ, was son of Doryssus and father of Archelaus. During his reign Lycurgus instituted his famous laws. *Herodot.* 7, c. 204.—*Paus.* 3, c. 2.——II. A son of Archidamus, of the family of the Proclidæ, made king in preference to his nephew Leotychides. He made war against Artaxerxes, king of Persia, with success; but in the midst of his conquests in Asia, he was recalled home to oppose the Athenians and Bœotians, who desolated his country; and his return was so expeditious that he passed, in thirty days, over that tract of country which had taken up a whole year of Xerxes' expedition. He defeated his enemies at Coronea; but sickness prevented the progress of his conquests, and the Spartans were beat in every engagement, especially at Leuctra, till he appeared at their head. Though deformed, small of stature, and lame, he was brave; and a greatness of soul compensated all the imperfections of nature. He was as fond of sobriety as of military discipline; and when he went, in his 80th year, to assist Tachus, king of Egypt, the servants of the monarch could hardly be persuaded that the Lacedæmonian general was eating with his soldiers on the ground bareheaded, and without any covering to repose upon. Agesilaus died on his return from Egypt, after a reign of 36 years, 362 B. C., and his remains were embalmed and brought to Lacedæmon. *Justin.* 6, c. 1.—*Plut. and C. Nep. in vit.—Paus.* 3, c. 9.—*Zenoph. Orat. pro Ages.*——III. A brother of Themistocles, who was sent as a spy into the Persian camp, where he stabbed Mardonius instead of Xerxes. *Plut. in Parall.*

Agesipŏlis, I. king of Lacedæmon, son of Pausanias, obtained a great victory over the Mantineans. He reigned 14 years, and was succeeded by his brother Cleombrotus, B. C. 380. *Paus.* 3, c. 5, l. 8, c. 8.—*Xenoph.* 3, *Hist. Græc.*——II. son of Cleombrotus, king of Sparta, was succeeded by Cleomenes 2d, B. C. 370. *Paus.* 1, c. 13, l. 3, c. 5.

Aggrammes, a cruel king of the Gangarides. His father was a hairdresser, of whom the queen became enamoured, and whom she made governor to the king's children, to gratify her passion. He killed them to raise Aggrammes, his son by the queen, to the throne. *Curt.* 9, c. 2.

Agidæ, the descendants of Eurysthenes, who shared the throne of Sparta with the Proclidæ; the name is derived from Agis, son of Eurysthenes. The family became extinct in the person of Cleomenes, son of Leonidas. *Virg. Æn.* 8, v. 682.

Agis, I. king of Sparta, succeeded his father, Eurysthenes, and, after a reign of one year, was succeeded by his son Echestratus, B. C. 1058. *Paus.* 3, c. 2.——II. Another king of Sparta, who waged bloody wars against Athens, and restored liberty to many Greek cities. He attempted to restore the laws of Lycurgus at Sparta, but in vain; the perfidy of friends, who pretended to second his views, brought him to difficulties, and he was at last dragged from a temple, where he had taken refuge, to a prison, where he was strangled by order of the Ephori. *Plut. in Agid.*——III. Another, son of Archidamus, who signalized himself in the war which the Spartans waged against Epidaurus. He obtained a victory at Mantinea, and was successful in the Peloponnesian war. He reigned 27 years. *Thycyd.* 3 and 4.—*Paus.* 3, c. 8 and 10.——IV. Another, son of Archidamus, king,

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of Sparta, who endeavoured to deliver Greece from the empire of Macedonia, with the assistance of the Persians. He was conquered in the attempt, and slain by Antipater, Alexander's general, and 5300 Lacedæmonians perished with him. *Curt.* 6, c. 1.—*Diod.* 17.—*Justin.* 12, c. 1, &c.——V. An Arcadian in the expedition of Cyrus against his brother Artaxerxes. *Polyæn.* 7, c. 18.——VI. A poet of Argos, who accompanied Alexander into Asia, and said that Bacchus and the sons of Leda would give way to his hero when a god. *Curt.* 8, c. 5.

AGLAOPHON, an excellent Greek painter. *Plin.* 35, c. 8.

AGLAUS, the poorest man of Arcadia, pronounced by the oracle more happy than Gyges, king of Lydia. *Plin.* 7, c. 46.—*Val. Max.* 7, c. 1.

AGNODICE, an Athenian virgin, who disguised her sex to learn medicine. She was taught by Hierophilus the art of midwifery, and when employed, always discovered her sex to her patients. This brought her into so much practice, that the males of her profession, who were now out of employment, accused her before the Areopagus of corruption. She confessed her sex to the judges, and a law was immediately made to empower all freeborn women to learn midwifery. *Hygin.* fab. 274.

AGNON, son of Nicias, was present at the taking of Samos by Pericles. In the Peloponnesian war he went against Potidæa, but abandoned his expedition through disease. He built Amphipolis, whose inhabitants rebelled to Brasidas, whom they regarded as their founder, forgetful of Agnon. *Thucyd.* 2, 3, &c.

AGNONIDES, a rhetorician of Athens, who accused Phocion of betraying the Piræus to Nicanor. When the people recollected what services Phocion had rendered them, they raised him statues, and put to death his accuser. *Plut. and Nep. in Phocion.*

AGONALIA, and AGONIA, festivals in Rome, celebrated three times a year, in honour of Janus or Agonius. They were instituted by Numa, and on the festive days the chief priest used to offer a ram. *Ovid. Fast.* 1, v. 317.—*Varro. de L. L.* 5.

AGONES CAPITOLINI, games celebrated every fifth year upon the Capitoline hill. Prizes were proposed for agility and strength, as well as for poetical and literary compositions. The poet Statius publicly recited there his Thebaid, which was not received with much applause.

AGORACRITUS, a sculptor of Pharos, who made a statue of Venus for the people of Athens, B. C. 150.

AGORANOMI, ten magistrates at Athens, who watched over the city and port, and inspected whatever was exposed to sale.

AGRARIA LEX, was enacted to distribute among the Roman people all the lands which they had gained by conquest. It was first proposed A. U. C. 268, by the consul Sp. Cassius Vicellinus, and rejected by the senate. This produced dissensions between the senate and the people, and Cassius, upon seeing the ill success of the new regulations he proposed, offered to distribute among the people the money which was produced from the corn of Sicily, after it had been brought and sold in Rome. This act of liberality the people refused, and tranquillity was soon after re-established in the state. It was proposed a second time, A. U. C. 269, by the tribune Licinius Stolo; but with no better success: and so great were the tumults which followed, that one of the tribunes of the people was killed, and many of the senators fined for their opposition. Mutius Scævola, A. U. C. 620, persuaded the tribune Tiberius Gracchus to propose it a third time; and although Octavius, his colleague in the tribuneship, opposed it, yet Tiberius made it pass into a law after much altercation, and commissioners were authorized to make a division of the lands. This law at last proved fatal to the freedom of Rome under J. Cæsar. *Flor.* 3, c. 3 and 13.—*Cic. pro Leg. Agr.*—*Liv.* 2, c. 41.

AGRICOLA, the father-in-law of the historian Tacitus, who wrote his life. He was eminent for his public and private virtues. He was governor of Britain, and first discovered it to be an island. Domitian envied his virtues; he recalled him from the province he had governed with equity and moderation, and ordered him to enter Rome in the night, that no triumph might be granted to him. Agricola obeyed, and without betraying any resentment, he retired to a peaceful solitude, and the enjoyment of the society of a few friends. He died in his 56th year, A. D. 93. *Tacit. in Agric.*

M. AGRIPPA VIPSANIUS, I. a celebrated Roman, who obtained a victory over S. Pompey, and favoured the cause of Augustus at the battle of Actium and Philippi, where he behaved with great valour. He advised his imperial friend to re-establish the republican government at Rome, but he was overruled by Mecænas. In his expeditions in Gaul and Germany he obtained several victories, but refused the honours of a triumph, and turned his liberality towards the embellishing of Rome, and the raising of magnificent buildings, one of which, the Pantheon, still exists. After he had retired for two years to Mitylene, in consequence of a quarrel with Marcellus, Augustus recalled him, and, as a proof of his regard, gave him his daughter Julia in marriage, and left him the care of the empire, during an absence of two years employed in visiting the Roman provinces of Greece and Asia. He died, universally lamented, at Rome, in the 51st year of his age, 12 B. C. and his body was placed in the tomb which Augustus had prepared for himself. He had been married three times; to Pomponia, daughter of Atticus, to Marcella, daughter of Octavia, and to Julia, by whom he had five children, Caius, and Lucius Cæsares, Posthumus Agrippa, Agrippina, and Julia. His son, C. Cæsar Agrippa, was adopted by Augustus, and made consul, by the flattery of the Roman people, at the age of fourteen or fifteen. This promising youth went to Armenia on an expedition against the Persians, where he received a fatal blow from the treacherous hand of Lollius, the governor of one of the neighbouring cities. He languished for a little time, and died in Lycia. His younger brother, L. Cæsar Agrippa, was likewise adopted by his grandfather Augustus; but he was soon after banished to Campania, for using seditious language against his benefactor. In the 7th year of his exile, he would have been recalled, had not Livia and Tiberius, jealous of the partiality of Augustus for him, ordered him to

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be assassinated in his 26th year. He has been called ferocious and savage; and he gave himself the name of Neptune, because he was fond of fishing. *Virg. Æn.* 8, v. 682.—*Horat.* 1, od. 6.——II. Sylvius, a son of Tiberinus Sylvius, king of Latium. He reigned 33 years, and was succeeded by his son Romulus Sylvius. *Dionys. Hal.* 1, c. 8.——III. One of the servants of the murdered prince assumed his name, and raised commotions. *Tacit. Ann.* 2, c. 37.——IV. A consul, who conquered the Æqui.——V. A philosopher. *Diog.*——VI. Herodes, a son of Aristobulus, grandson of the great Herod, who became tutor to the grandchild of Tiberius, and was soon after imprisoned by the suspicious tyrant. When Caligula ascended the throne, his favourite was released, presented with a chain of gold as heavy as that which had lately confined him, and made king of Judea. He was a popular character with the Jews; and it is said, that while they were flattering him with the appellation of god, an angel of God struck him with the lousy disease of which he died, A. D. 43. His son of the same name, was the last king of the Jews, deprived of his kingdom by Claudius, in exchange for other provinces. He was with Titus at the celebrated siege of Jerusalem, and died A. D. 94. It was before him that St. Paul pleaded, and made mention of his incestuous commerce with his sister Berenice. *Juv.* 6, v. 156.—*Tacit.* 2, *Hist.* c. 81.——VII. Menenius, a Roman general, who obtained a triumph over the Sabines, appeased the populace of Rome by the well-known fable of the belly and the limbs, and erected the new office of tribunes of the people, A. U. C. 261. He died poor, but universally regretted; his funeral was at the expense of the public, from which also his daughters received dowries. *Liv.* 2, c. 32. *Flor.* 1, c. 23.——VIII. A mathematician in the reign of Domitian; he was a native of Bithynia.

Agrippina, I. a wife of Tiberius. The emperor repudiated her to marry Julia. *Sueton. in Tib.* 7.——II. a daughter of M. Agrippa, and grand-daughter to Augustus. She married Germanicus, whom she accompanied in Syria; and when Piso poisoned him, she carried his ashes to Italy, and accused his murderer, who stabbed himself. She fell under the displeasure of Tiberius, who exiled her in an island, where she died, A. D. 26, for want of bread. She left nine children, and was universally distinguished for intrepidity and conjugal affection. *Tacit.* 1, *Ann.* c. 2, &c.—*Sueton. in Tib.* 52.——III. Julia, daughter of Germanicus and Agrippina, married Domitius Ænobarbus, by whom she had Nero. After her husband's death, she married her uncle, the emperor Claudius, whom she destroyed to make Nero succeed to the throne. After many cruelties and much licentiousness, she was assassinated by order of her son, A. D. 59. She left memoirs which assisted Tacitus in the composition of his annals. The town which she built, where she was born, on the borders of the Rhine, and called *Agrippina Colonia*, is the modern *Cologne*. *Tacit. Ann.* 4, c. 75, l. 12, c. 7, 22.

Agrotĕra, I. an anniversary sacrifice of goats, offered to Diana at Athens. It was instituted by Callimachus the Polemarch, who vowed to sacrifice to the goddess so many goats as there might be enemies killed in a battle which he was going to fight against the troops of Darius, who had invaded Attica. The quantity of the slain was so great, that a sufficient number of goats could not be procured; therefore they were limited to five hundred every year, till they equalled the number of Persians slain in battle.——II. A temple of Ægira in Peloponnesus, erected to the goddess under this name. *Paus.* 7, c. 26.

Ahăla, the surname of the Servilii at Rome.

Ajax, I. son of Telamon by Peribœa or Eribœa, daughter of Alcathous, was, next to Achilles, the bravest of all the Greeks in the Trojan war. He engaged Hector, with whom, at parting, he exchanged arms. After the death of Achilles, Ajax and Ulysses disputed their claim to the arms of the dead hero. When they were given to the latter, Ajax was so enraged that he slaughtered a whole flock of sheep, supposing them to be the sons of Atreus, who had given the preference to Ulysses, and stabbed himself with his sword. The blood which ran to the ground from the wound was changed into the flower hyacinth. Some say that he was killed by Paris in battle; others, that he was murdered by Ulysses. His body was buried at Sigæum, some say on mount Rhœtus, and his tomb was visited and honoured by Alexander. Hercules, according to some authors, prayed to the gods that his friend Telamon, who was childless, might have a son with a skin as impenetrable as the skin of the Nemæan lion, which he then wore. His prayers were heard. Jupiter, under the form of an eagle, promised to grant the petition; and when Ajax was born, Hercules wrapped him up in the lion's skin, which rendered his body invulnerable, except that part which was left uncovered by a hole in the skin, through which Hercules hung his quiver. This vulnerable part was in his breast, or, as some say, behind the neck. *Q. Calab.* 1 and 4.—*Apollod.* 3, c. 10 and 13.—*Philostr. in Heroic.* c. 12.—*Pindar. Isthm.* 6.—*Homer. Il.* 1, &c. *Od.* 11.—*Dictys Cret.* 5.—*Dares Phry.* 9.—*Ovid. Met.* 13.—*Horat.* 2, *Sat.* 3, v. 197.—*Hygin.* fab. 107 and 242.—*Paus.* 1, c. 35, l. 5, c. 19.——II. The son of Oileus, king of Locris, was surnamed *Locrian*, in contradistinction to the son of Telamon. He went with forty ships to the Trojan war, as being one of Helen's suitors. The night that Troy was taken he offered violence to Cassandra, who fled into Minerva's temple; and for this offence, as he returned home, the goddess, who had obtained the thunders of Jupiter and the power of tempests from Neptune, destroyed his ship in a storm. Ajax swam to a rock, and said that he was safe, in spite of all the gods. Such impiety offended Neptune, who struck the rock with his trident, and Ajax tumbled into the sea with part of the rock, and was drowned. His body was afterwards found by the Greeks, and black sheep offered on his tomb. *Virg. Æn.* 1, v. 43, &c.—*Homer. Il.* 2, 13, &c. *Od.* 4.—*Hygin.* fab. 116 and 273.—*Philostr. Ico.* 2, c. 13.—*Senec. in Agam.*—*Horat. epod.* 10, v. 13.—*Paus.* 10, c. 26 and 31.—The two Ajaces were, as some suppose, placed after death in the island of Leuce, a separate place, reserved only for the bravest heroes of antiquity.

Alarĭcus, a famous king of the Goths, who

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plundered Rome in the reign of Honorius. He was greatly respected for his military valour, and during his reign he kept the Roman empire in continual alarms. He died, after a reign of 13 years, A. D. 410.

Alarōdii, a nation near Pontus. *Herodot.* 3, c. 94.

Alba Sylvius, son of Latinus Sylvius, succeeded his father in the kingdom of Latium, and reigned 36 years.

Albia Terentia, the mother of Otho. *Suet.*

Albici, a people of Gallia Aquitania. *Cæs. Bell. Civ.* 1, c. 34.

Albīni, two Roman orators, of great merit, mentioned by Cicero *in Brut.* This name is common to many tribunes of the people. *Liv.* 2, c. 33, l. 6, c. 30.—*Sallust. de Jug. Bell.*

Albinovānus Celsus, I. *Vid. Celsus.*——II. Pedo, a poet, contemporary with Ovid. He wrote elegies, epigrams, and heroic poetry in a style so elegant that he merited the epithet of divine. *Ovid. ex. Pont.* 4, ep. 10.—*Quintil.* 10, c. 5.

Albīnus, I. was born at Adrumetum in Africa, and made governor of Britain by Commodus. After the murder of Pertinax, he was elected emperor by the soldiers in Britain. Severus had also been invested with the imperial dignity by his own army; and these two rivals, with about 50,000 men each, came into Gaul to decide the fate of the empire. Severus was conqueror, and he ordered the head of Albinus to be cut off, and his body to be thrown into the Rhone, A. D. 198. Albinus, according to the exaggerated account of a certain writer, called Codrus, was famous for his voracious appetite, and sometimes eat for breakfast no less than 500 figs, 100 peaches, 20 pounds of dry raisins, 10 melons, and 400 oysters.——II. A pretorian, sent to Sylla as ambassador from the senate during the civil wars. He was put to death by Sylla's soldiers. *Plut. in Syll.*——III. A Roman plebeian, who received the vestals into his chariot in preference to his family, when they fled from Rome, which the Gauls had sacked. *Val. Max.* 1, c. 1.—*Liv.* 5, c. 40.—*Flor.* 1, c. 13.——IV. A. Posthumus, consul with Lucullus, A. U. C. 603, wrote a history of Rome in Greek.

Albūtius, I. a prince of Celtiberia, to whom Scipio restored his wife. *Arrian.*——II. An ancient satirist. *Cic. in Brut.*——III. Titus, an epicurean philosopher, born at Rome; so fond of Greece, and Grecian manners, that he wished not to pass for a Roman. He was made governor of Sardinia; but he grew offensive to the senate, and was banished. It is supposed that he died at Athens.

Alcæus, I. a celebrated lyric poet of Mitylene in Lesbos, about 600 years before the Christian era. He fled from a battle, and his enemies hung up, in the temple of Minerva, the armour which he left in the field, as a monument of his disgrace. He is the inventor of Alcaic verses. He was contemporary with the famous Sappho, to whom he paid his addresses. Of all his works nothing but a few fragments remain, found in Athenæus. *Quintil.* 10, c. 1.—*Herodot.* 5, c. 95.—*Hor.* 4, od. 9.—*Cic.* 4. *Tusc.* c. 33.——II. A poet of Athens, said by Suidas to be the inventor of tragedy.——III. A writer of epigrams.——IV. A comic poet.

Alcamēnes, I. one of the Agidæ, king of Sparta, known by his apophthegms. He succeeded his father Teleclus, and reigned 37 years. The Helots rebelled in his reign. *Paus.* 3, c. 2, l. 4, c. 4 and 5.——II. A general of the Achæans. *Paus.* 7, c. 15.——III. A statuary, who lived 448 B. C. and was distinguished for his statues of Venus and Vulcan. *Paus.* 5, c. 10.——IV. The commander of a Spartan fleet, put to death by the Athenians. *Thucyd.* 4, c. 5, &c.

Alcander, I. a Lacedæmonian youth, who accidentally put out one of the eyes of Lycurgus, and was generously forgiven by the sage. *Plut. in Lyc.*—*Paus.* 3, c. 18.——II. A Trojan, killed by Turnus. *Virg. Æn.* 9, v. 767.

Alcēnor. *Vid. Othryades.*

Alceste, or Alcestis. *Vid.* Part III.

Alcētas, I. a king of the Molossi, descended from Pyrrhus, the son of Achilles. *Paus.* 1, c. 11.——II. A general of Alexander's army, brother to Perdiccas.——III. The eighth king of Macedonia, who reigned 29 years.——IV. An historian, who wrote an account of every thing that had been dedicated in the temple of Delphi. *Athen.*

Alchimāchus, a celebrated painter. *Plin.* 35, c. 11.

Alcibiades, an Athenian general, famous for his enterprising spirit, versatile genius, and natural foibles. He was disciple to Socrates. In the Peloponnesian war he encouraged the Athenians to make an expedition against Syracuse. He was chosen general in that war, and, in his absence, his enemies accused him of impiety, and confiscated his goods. Upon this he fled, and stirred up the Spartans to make war against Athens; and when this did not succeed, he retired to Tissaphernes, the Persian general. Being recalled by the Athenians, he obliged the Lacedæmonians to sue for peace, made several conquests in Asia, and was received in triumph at Athens. His popularity was of short duration; the failure of an expedition against Cyme exposed him again to the resentment of the people, and he fled to Pharnabazus, whom he almost induced to make war upon Lacedæmon. This was told to Lysander, the Spartan general, who prevailed upon Pharnabazus to murder Alcibiades. Two servants were sent for that purpose, and they set on fire the cottage where he was, and killed him with darts as he attempted to make his escape. He died in the 46th year of his age, 404 B. C. after a life of perpetual difficulties. If the fickleness of his countrymen had known how to retain among them the talents of a man who distinguished himself, and was admired wherever he went, they might have risen to greater splendour, and to the sovereignty of Greece. His character has been cleared from the aspersions of malevolence by the writings of Thucydides, Timæus, and Theopompus; and he is known to us as a hero, who, to the principles of the debauchee added the intelligence and sagacity of a statesman, the cool intrepidity of the general, and the humanity of the philosopher. *Plut. & C. Nep. in Alcib.*—*Thucyd.* 5, 6 and 7.—*Xenoph. Hist. Græc.* 1, &c.—*Diod.* 12.

Alcidamīdas, a general of the Messenians, who retired to Rhegium, after the taking of Ithome by the Spartans, B. C. 723. *Strab.* 6.

Alcidāmus, a philosopher and orator, who

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wrote a treatise on death. He was pupil to Gorgias, and flourished B. C. 424. *Quint.* 3, c. 1.

Alcidas, a Lacedæmonian, sent with 23 galleys against Corcyra, in the Peloponnesian war. *Thucyd.* 4, c. 16, &c.

Alcmenes, I. a tragic poet of Megara.—II. A comic writer of Athens.

Alcinous, I. a man of Elis. *Paus.*—II. A philosopher in the second century, who wrote a book, *De doctrinâ Platonis*, the best edition of which is the 12mo. printed *Oxon.* 1667. *Vid.* Part III.

Alciphron, a philosopher of Magnesia in the age of Alexander. There are some epistles in Greek that bear his name, and contain a very perfect picture of the customs and manners of the Greeks. They are by some supposed to be the production of a writer of the 4th century.

Alcmæon, I. a philosopher, disciple to Pythagoras, born in Crotona. He wrote on physic, and he was the first who dissected animals to examine into the structure of the human frame. *Cic. de Nat. D.* 6, c. 27.—II. A son of the poet Æschylus, the 13th archon of Athens.—III. A son of Syllus, driven from Messenia, with the rest of Nestor's family, by the Heraclidæ. He came to Athens, and from him the Alcmæonidæ are descended. *Vid.* Part III. *Paus.* 1, c. 18.

Alcmæonidæ, a noble family of Athens, descended from Alcmæon. They undertook for 300 talents to rebuild the temple of Delphi, which had been burnt, and they finished the work in a more splendid manner than was required; in consequence of which they gained popularity, and by their influence the Pythia prevailed upon the Lacedæmonians to deliver their country from the tyranny of the Pisistratidæ. *Herodot.* 5 and 6.—*Thucyd.* 6, c. 59.—*Plut. in Solon.*

Alcman, a very ancient lyric poet, born in Sardinia, and not at Lacedæmon, as some suppose. He wrote, in the Doric dialect, 6 books of verses, besides a play called Colymbosas. He flourished B. C. 670, and died of the lousy disease. Some of his verses are preserved by Athenæus and others. *Plin.* 11, c. 33.—*Paus.* 1, c. 41, l. 3, c. 15.—*Aristot. Hist. Anim.* 5, c. 31.

Alcyoneus, a youth of exemplary virtue, son to Antigonus. *Plut. in Pyrrh.*—*Diog.* 4. *Vid.* Part III.

Alemanni, certain tribes, originally of the Suevi, the most warlike of the Germans. Approaching the banks of the Rhine they mingled with other people, among which were probably many Gallic families; and then from their heterogeneous composition it is supposed they first assumed or received the designation of Allmans or Alemanni. The country which bore their name, from their having effected in it a residence, was that tract which, including the Tyrol, the country of the Grisons, parts of Switzerland, and all the western borders of the Rhine, extended also on the east as far as the Maine. After many conflicts with the Romans and the Franks, and various changes in their territorial limits, the Alemanni were overcome by Clovis, and obliged to retreat to their own country beyond the river Rhine. From the narrow region to which they were then obliged to confine themselves, they were subsequently enabled to give their name to modern Germany.

Alemon, the father of Myscellus. He built Crotona in Magna Græcia. Myscellus is often called Alemonides. *Ovid. Met.* 15, v. 19 and 26.

Alethes, the first of the Heraclidæ, who was king of Corinth. He was son of Hippotas. *Paus.* 2, c. 4.

Aletidas, (from ἀλαομαι, *to wander*,) certain sacrifices at Athens, in remembrance of Erigone, who wandered with a dog after her father Icarus.

Aleuadæ, a royal family of Larissa in Thessaly, descended from Aleuas, king of that country. They betrayed their country to Xerxes. The name is often applied to the Thessalians without distinction. *Diod.* 16.—*Herodot.* 7, c. 6, 172.—*Paus.* 3, c. 8, l. 7, c. 10.—*Ælian. Anim.* 8, c. 11.

Alexamenus, an Ætolian, who killed Nabis, tyrant of Lacedæmon, and was soon after murdered by the people. *Liv.* 35, c. 34.

Alexander 1st, son of Amyntas was the tenth king of Macedonia. He killed the Persian ambassadors for their immodest behaviour to the women of his father's court, and was the first who raised the reputation of the Macedonians. He reigned 43 years, and died 451 B. C. *Justin.* 7, c. 3.—*Herodot.* 5, 7, 8 and 9.

Alexander 2d, son of Amyntas 2d, king of Macedonia, was treacherously murdered, B. C. 370, by his younger brother Ptolemy, who held the kingdom for four years, and made way for Perdiccas and Philip. *Justin.* 7, c. 5, says, Eurydice, the wife of Amyntas, was the cause of his murder.

Alexander 3d, surnamed the Great, was son of Philip and Olympias. He was born B. C. 355, that night on which the famous temple of Diana at Ephesus was burnt by Erostratus. Two eagles perched for some time on the house of Philip, as if foretelling that his son would become master of Europe and Asia. He was pupil to Aristotle during five years, and received his learned preceptor's instructions with becoming deference and pleasure, and ever respected his abilities. When Philip went to war, Alexander in his 15th year, was left governor of Macedonia, where he quelled a dangerous sedition, and soon after followed his father to the field, and saved his life in a battle. He was highly offended when Philip divorced Olympias to marry Cleopatra; and he even caused the death of Attalus, the new queen's brother. After this he retired from court to his mother Olympias, but was recalled; and when Philip was assassinated, he punished his murderers; and by his prudence and moderation gained the affection of his subjects. He conquered Thrace and Illyricum, and destroyed Thebes; and after he had been chosen chief commander of all the forces of Greece, he declared war against the Persians. With 32,000 foot and 5,000 horse he invaded Asia, and after the defeat of Darius at the Granicus, he conquered all the provinces of Asia Minor. He obtained two other celebrated victories over Darius at Issus and Arbela, took Tyre, after an obstinate siege of seven months and the slaughter of 2000 of the inhabitants in cool blood, and made himself master of Egypt, Media, Syria, and Persia. From Egypt he visited the temple of Jupiter Ammon, and bribed the priests, who saluted him as the son of their god, and enjoined his army to pay

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him divine honours. He built a town, which he called Alexandria, on the western side of the Nile, near the coast of the Mediterranean, to become the future capital of his dominions, and to extend the commerce of his subjects from the Mediterranean to the Ganges. His conquests were spread over India, where he fought with Porus, a powerful king of the country; and after he had invaded Scythia, and visited the Indian ocean, he retired to Babylon, loaded with the spoils of the east. He died at Babylon, the 21st of April, in the 32d year of his age, after a reign of 12 years and 8 months of brilliant and continued success, 323 B. C. His death was so premature that some have attributed it to the effects of poison and excess of drinking. Antipater has been accused of causing the fatal poison to be given him at a feast; and perhaps the resentment of the Macedonians, whose services he seemed to forget by intrusting the guard of his body to the Persians, was the cause of his death. He was so universally regretted, that Babylon was filled with tears and lamentations; and the Medes and Macedonians declared that no one was able or worthy to succeed him. Many conspiracies were formed against him by the officers of his army, but they were all seasonably suppressed. His tender treatment of the wife and mother of king Darius, who were taken prisoners, has been greatly praised; and the latter who survived the death of her son, killed herself when she heard that Alexander was dead. His great intrepidity more than once endangered his life; he always fought as if sure of victory, and the terror of his name was often more powerfully effectual than his arms. He was always forward in every engagement, and bore the labours of the field as well as the meanest of his soldiers. During his conquest in Asia, he founded many cities, which he called Alexandria after his own name. When he had conquered Darius, he ordered himself to be worshipped as a god; and Callisthenes, who refused to do it, was put to death. He murdered, at a banquet, his friend Clitus, who had once saved his life in a battle, because he enlarged upon the virtues and exploits of Philip, and preferred them to those of his son. His victories and success increased his pride; he dressed himself in the Persian manner, and gave himself up to pleasure and dissipation. He set on fire the town of Persepolis, in a fit of madness and intoxication, encouraged by the courtesan Thais. Yet, among all his extravagances, he was fond of candour and of truth; and when one of his officers read to him, as he sailed on the Hydaspes, a history which he had composed of the wars with Porus, and in which he had too liberally panegyrized him, Alexander snatched the book from his hand, and threw it into the river, saying, "What need is there of such flattery? are not the exploits of Alexander sufficiently meritorious in themselves without the colouring of falsehood?" He, in like manner, rejected a statuary, who offered to cut mount Athos like him, and represent him as holding a town in one hand and pouring a river from the other. He forbade any statuary to make his statue except Lysippus, and any painter to draw his picture except Apelles. On his death-bed he gave his ring to Perdiccas, and it was supposed that by this singular present he wished to make him his successor. Some time before his death, his officers asked him whom he appointed to succeed him on the throne? and he answered, The worthiest among you; but I am afraid, (added he,) my best friends will perform my funeral obsequies with bloody hands. Alexander, with all his pride, was humane and liberal, easy and familiar with his friends, a great patron of learning, as may be collected from his assisting Aristotle with a purse of money to effect the completion of his natural history. He was brave often to rashness; he frequently lamented that his father conquered every thing, and left him nothing to do; and exclaimed, in all the pride of regal dignity, Give me kings for competitors, and I will enter the lists at Olympia. All his family and infant children were put to death by Cassander. The first deliberation that was made after his decease, among his generals, was to appoint his brother Philip Aridæus successor, until Roxane, who was then pregnant by him, brought into the world a legitimate heir. His empire was subsequently divided among his generals. *Vid. Ptolemy, Antigonus, &c. Curt. Arrian.* and *Plut.* have written an account of Alexander's life. *Diod.* 17 and 18.—*Paus.* 1, 7, 8, 9.—*Justin.* 11 and 12.—*Val. Max.*—*Strab.* 1, &c.——II. A son of Alexander the Great, by Roxane, put to death, with his mother, by Cassander. *Justin.* 15, c. 2.——III. A man, who, after the expulsion of Telestes, reigned in Corinth. Twenty-five years after, Telestes dispossessed him, and put him to death.——IV. A son of Cassander, king of Macedonia, who reigned two years conjointly with his brother Antipater, and was prevented by Lysimachus from revenging his mother Thessalonica, whom his brother had murdered. Demetrius, the son of Antigonus, put him to death. *Justin.* 16, c. 1.—*Paus.* 9, c. 7.——V. A king of Epirus, brother to Olympias, and successor to Arybas. He banished Timolaus to Peloponnesus, and made war in Italy against the Romans, and observed that he fought with men, while his nephew, Alexander the Great, was fighting with an army of women (meaning the Persians). He was surnamed Molossus. *Justin.* 17, c. 3.—*Diod.* 16.—*Liv.* 8, c. 17 and 27.—*Strab.* 16.——VI. A son of Pyrrhus, was king of Epirus. He conquered Macedonia, from which he was expelled by Demetrius. He recovered it by the assistance of the Acarnanians. *Justin.* 26, c. 3.—*Plut. in Pyrrh.*——VII. A king of Syria, driven from his kingdom by Nicanor, son of Demetrius Soter, and his father-in-law Ptolemy Philometor. *Justin.* 35, c. 1 and 2.—*Joseph.* 13. *Ant. Jud.*—*Strab.* 17.——VIII. A king of Syria, first called Bala, was a merchant and succeeded Demetrius. He conquered Nicanor by means of Ptolemy Physcon, and was afterwards killed by Antiochus Gryphus, son of Nicanor. *Joseph. Ant. Jud.* 13, c. 18.——IX. Ptolemy was one of the Ptolemean kings in Egypt. His mother Cleopatra raised him to the throne, in preference to his brother Ptolemy Lathurus, and reigned conjointly with him. Cleopatra, however, expelled him, and soon after recalled him; and Alexander, to prevent being expelled a second time, put her to death, and for this unnatural action was himself murdered by one of his subjects. *Joseph.* 13, *Ant. Jud.* c. 20, &c.—*Justin.* 39, c. 3 and 4.—*Paus.* 1, c. 9.——X.

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Ptolemy 2d, king of Egypt, was son of the preceding. He was educated in the island of Cos, and falling into the hands of Mithridates, escaped to Sylla, who restored him to his kingdom. He was murdered by his subjects a few days after his restoration. *Appian.* 1.—*Bell. Civ.*——XI. Ptolemy 3d, was king of Egypt, after his brother Alexander the last mentioned. After a peaceful reign he was banished by his subjects, and died at Tyre, B. C. 65, leaving his kingdom to the Roman people. *Vid. Egyptus & Ptolemæus. Cic. pro Rull.*——XII. A youth ordered by Alexander the Great to climb the rock Aornus, with 30 other youths. He was killed in the attempt. *Curt.* 8, c. 11.——XIII. A name given to Paris, son of Priam. *Vid. Paris.*——XIV. Jannæus, a king of Judea, son of Hyrcanus, and brother of Aristobulus, who reigned as a tyrant, and died through excess of drinking, B. C. 79, after massacring 800 of his subjects for the entertainment of his concubines.——XV. A Paphlagonian, who gained divine honours by his magical tricks and impositions, and likewise procured the friendship of Marcus Aurelius. He died 70 years old. ——XVI. A native of Caria, in the 3d century, who wrote a commentary on the writings of Aristotle, part of which is still extant.——XVII. Trallianus, a physician and philosopher of the 6th century, some of whose works in Greek are still extant.——XVIII. A poet of Ætolia, in the age of Ptolemy Philadelphus.——XIX. A peripatetic philosopher, said to have been preceptor to Nero.——XX. An historian, called also Polyhistor, who wrote five books on the Roman republic, in which he said that the Jews had received their laws, not from God, but from a woman he called Moso. He also wrote treatises on the Pythagorean philosophy, B. C. 88. ——XXI. A poet of Ephesus, who wrote a poem on astronomy and geography.——XXII. A sophist of Seleucia, in the age of Antoninus. ——XXIII. A Thessalian, who, as he was going to engage in a naval battle, gave to his soldiers a great number of missile weapons, and ordered them to dart them continually upon the enemy, to render their numbers useless. *Polyæn.* 6, c. 27.——XXIV. A son of Lysimachus. *Polyæn.* 6, c. 12.——XXV. A governor of Lycia, who brought a reinforcement of troops to Alexander the Great. *Curt.* 7, c. 10.—— XXVI. A son of Polysperchon, killed in Asia by the Dymæans. *Diod.* 18 and 19.——XXVII. A poet of Pleurun, son of Satyrus and Stratonica, who said that Theseus had a daughter called Iphigenia, by Helen. *Paus.* 2, c. 22.—— XXVIII. A Spartan, killed with two hundred of his soldiers by the Argives, when he endeavoured to prevent their passing through the country of Tegea. *Diod.* 15.——XXIX. A cruel tyrant of Phæra, in Thessaly, who made war against the Macedonians, and took Pelopidas prisoner. He was murdered, B. C. 357, by his wife called Thebe, whose room he carefully guarded by a Thracian sentinel, and searched every night, fearful of some dagger that might be concealed to take away his life. *Cic. de Inv.* 2, c. 49, *de Off.* 2, c. 9.—*Val. Max.* 9, c. 13.—*Plut. & C. Nep. in Pelop.*—*Paus.* 6, c. 5.—*Diod.* 15 and 16.—*Ovid. in Ib.* v. 321.——XXX. Severus, a Roman emperor. *Vid. Severus.*

ALEXANDRA, I. the name of some queens of Judea, mentioned by *Joseph.*——II. A nurse of Nero. *Suet. in Nero*, 50.

ALEXAS, of Laodicea, was recommended to M. Antony by Timagenes. He was the cause that Antony repudiated Octavia to marry Cleopatra. Augustus punished him severely after the defeat of Antony. *Plut. in Anton.*

ALEXĪNUS, a disciple of Eubulides the Milesian, famous for the acuteness of his genius and judgment, and for his fondness for contention and argumentation. He died of a wound he had received from a sharp-pointed reed as he swam across the river Alpheus. *Diog. in Euclid.*

ALEXION, a physician intimate with Cicero. *Cic. ad Att.* 13, ep. 25.

ALEXIS, I. a man of Samos, who endeavoured to ascertain, by his writings, the borders of his country.——II. A comic poet, 336 B. C. of Thurium. He was either uncle or patron to Menander. Like Antiphanes, he was a very voluminous composer. Suidas states the number of his plays at 245; the titles of 113 are still upon record. Plato was occasionally the object of his satire also, as he was a mark for the wit of Anaxandrides.——III. A statuary, disciple to Polycletes, 87th Olympiad. *Plin.* 34, c. 8.

P. ALFĒNUS VARUS, a native of Cremona, who, by the force of his genius and his application, raised himself from his original profession of a cobbler, to offices of trust at Rome, and at last became consul. *Horat.* 1, *Sat.* 3, v. 130.

ALIĒNUS CÆCĪNA, a questor in Bœotia appointed, for his services, commander of a legion in Germany, by Galba. The emperor disgraced him for his bad conduct, for which he raised commotions in the empire. *Tacit.* 1, *Hist.* c. 52.

ALIMENTUS, C. an historian in the second Punic war, who wrote in Greek an account of Annibal, besides a treatise on military affairs. *Liv.* 21 and 30.

ALLUTIUS, or ALBUTIUS, a prince of the Celtiberi, to whom Scipio restored the beautiful princess whom he had taken in battle.

ALŌA, festivals at Athens in honour of Bacchus and Ceres, by whose beneficence the husbandmen received the recompense of their labours. The oblations were the fruits of the earth. Ceres has been called, from this, Aloas and Alois.

ALOTIA, festivals in Arcadia, in commemoration of a victory gained over Lacedæmon by the Arcadians.

ALPHIUS AVITUS, a writer in the age of Severus, who gave an account of illustrious men, and a history of the Carthaginian war.

ALPĪNUS, I. (CORNELIUS,) a contemptible poet, whom Horace ridicules for an epic poem on the wars in Germany. *Horat.* 1, *Sat.* 10, v. 36.——II. Julius, one of the chiefs of the Helvetii. *Tacit. Hist.* 1, c. 68.

ALTHÆMĒNES. *Vid.* Part III.

ALYATTES, I. a king of Lydia, descended from the Heraclidæ. He reigned 57 years.——II. King of Lydia, of the family of the Mermnadæ, was father of Crœsus. He drove the Cimmerians from Asia, and made war against the Medes. He died when engaged in a war against Miletus, after a reign of 35 years. A monument was raised on his grave with the money which the women of Lydia had obtain-

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ed by prostitution. An eclipse of the sun terminated a battle between him and Cyaxares. *Herodot.* 1, c. 16, 17, &c.—*Strab.* 13.

ALYCÆUS, a son of Sciron, was killed by Theseus. A place in Megara received its name from him. *Plut. in Thes.*

AMADŌCUS, a king of Thrace, defeated by his antagonist Seuthes. *Aristot.* 5. *Polit.* 10.

AMAGĒ, a queen of Sarmatia, remarkable for her justice and fortitude. *Polyæn.* 8, c. 56.

AMĀNDUS, CN. SAL. a rebel general under Dioclesian, who assumed imperial honours, and was at last conquered by Dioclesian's colleague.

AMARYNCEUS, a king of the Epeans, buried at Buprasium. *Strab.* 8.—*Paus.* 8, c. 1.

AMĀSIS, I. a man who, from a common soldier, became king of Egypt. He made war against Arabia, and died before the invasion of his country by Cambyses king of Persia. He made a law, that every one of his subjects should yearly give an account to the public magistrates of the manner in which he supported himself. He refused to continue in alliance with Polycrates the tyrant of Samos, on account of his uncommon prosperity. When Cambyses came into Egypt, he ordered the body of Amasis to be dug up, and to be insulted and burnt; an action which was very offensive to the religious notions of the Egyptians. *Herodot.* 1, 2, 3.—II. A man who led the Persians against the inhabitants of Barce. *Herodot.* 4, c. 201, &c.

AMASTRIS, I. the wife of Dionysius the tyrant of Sicily, was sister to Darius whom Alexander conquered. *Strab.*—II. Also the wife of Xerxes, king of Persia. *Vid. Amestris.*

AMĀTA, the wife of king Latinus. She had betrothed her daughter Lavinia to Turnus before the arrival of Æneas in Italy. She zealously favoured the interest of Turnus; and when her daughter was given in marriage to Æneas, she hung herself to avoid the sight of her son-in-law. *Virg. Æn.* 7, &c.

AMAZĒNES, or MAZĒNES, a prince of the island Oaractus, who sailed for some time with the Macedonians and Nearchus in Alexander's expedition to the East. *Arrian. in Indic.*

AMBARVĀLIA, a joyful procession round the ploughed fields, in honour of Ceres, the goddess of corn. There were two festivals of that name celebrated by the Romans; one about the month of April, the other in July. They went three times round their fields, crowned with oak leaves, singing hymns to Ceres, and entreating her to preserve their corn. The word is derived *ab ambiendis is arvis*, going round the fields. A sow, a sheep, and a bull, called *ambarvaliæ hostiæ*, were afterwards immolated, and the sacrifice has sometimes been called *suovetaurilia*, from *sus*, *ovis*, and *taurus*. *Virg. G.* 1, v. 339 and 345.—*Tib.* 2, el. 1, v. 19.—*Cato de R. R.* c. 141.

AMBIGĀTUS, a king of the Celtæ in the time of Tarquinius Priscus. Seeing the great population of his country, he sent his two nephews, Sigovesus and Bellovesus, with two colonies, in quest of new settlements; the former towards Italy. *Liv.* 5, c. 34, &c.

AMBIŌRIX, a king of a portion of the Eburones, in Gaul. He was a great enemy to Rome, and was killed in a battle with J. Cæsar, in which 60,000 of his countrymen were slain. *Cæs. Bell. G.* 5, c. 11, 26, l. 6, c. 30.

AMBRŌSIA, I. festivals observed in honour of Bacchus in some cities of Greece. They were the same as the Brumalia of the Romans.—II. The food of the gods was called *ambrosia*, and their drink *nectar*. The word signifies immortal. It had the power of giving immortality to all those who ate it; and it is said that Berenice, the wife of Ptolemy Soter, was saved from death by eating ambrosia given her by Venus. *Homer. Il.* 1, 14, 16, and 24.—*Lucian. de deâ Syria.*—*Catull.* ep. 100.—*Theocrit. Id.* 15.—*Virg. Æn.* 1, v. 407, l. 12, v. 419.—*Ovid. Met.* 2.—*Pindar.* 1, *Olymp.*

AMBROSIUS, bishop of Milan, obliged the emperor Theodosius to make penance for the murder of the people of Thessalonica, and distinguished himself by his writings, especially against the Arrians. His three books *de officiis* are still extant, besides eight hymns on the creation. His style is not inelegant, but his diction is sententious, his opinions eccentric, though his subject is diversified by copiousness of thought. He died A. D. 397. The best edition of his works is that of the Benedictines, 2 vols. fol. Paris, 1686.

AMBUBÆ, Syrian women of immoral lives, who, in the dissolute period of Rome, attended festivals and assemblies as minstrels. The name is derived by some from Syrian words, which signify a flute. *Horat.* 1, *Sat.* 2.—*Suet. in Ner.* 27.

AMENĪDES, a secretary of Darius, the last king of Persia. Alexander set him over the Arimaspi. *Curt.* 7, c. 3.

AMENŌCLES, a Corinthian, said to be the first Grecian who built a three-oared galley at Samos and Corinth. *Thucyd.* 1, c. 13.

AMESTRIS, queen of Persia, was wife to Xerxes. She cruelly treated the mother of Artiante, her husband's mistress, and cut off her nose, ears, lips, breast, tongue, and eye-brows. She also buried alive fourteen noble Persian youths, to appease the deities under the earth. *Herodot.* 7, c. 61, l. 9, c. 111.

AMILCAR, I. a Carthaginian general of great eloquence and cunning, surnamed Rhodanus. When the Athenians were afraid of Alexander, Amilcar went to his camp, gained his confidence, and secretly transmitted an account of all his schemes to Athens. *Trogus.* 21, c. 6.—II. A Carthaginian, whom the Syracusans called to their assistance against the tyrant Agathocles, who besieged their city. Amilcar soon after favoured the interest of Agathocles, for which he was accused at Carthage. He died in Syracuse, B. C. 309. *Diod.* 20.—*Justin.* 22, c. 2 and 3.—III. A Carthaginian, surnamed Barcas, father to the celebrated Annibal. He was general in Sicily during the first Punic war; and after a peace had been made with the Romans, he quelled a rebellion of slaves who had besieged Carthage, and taken many towns of Africa, and rendered themselves so formidable to the Carthaginians, that they begged and obtained assistance from Rome. After this, he passed into Spain, with his son Annibal, who was but nine years of age, and laid the foundation of the town of Barcelona. He was killed in a battle against the Vettones, B. C. 237. He had formed the plan of an invasion of Italy, by crossing the Alps, which his son afterwards carried into execution. His great enmity to the

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Romans was the cause of the second Punic war. He used to say of his three sons, that he kept three lions to devour the Roman power. *Nep. in Vit.—Liv.* 21, c. 1.—*Polyb.* 2.—*Plut. in Annib.*——IV. A Carthaginian general, who assisted the Insubres against Rome, and was taken by Cn. Cornelius. *Liv.* 32, c. 30, l. 33, c. 8.——V. A son of Hanno, defeated in Sicily by Gelon, the same day that Xerxes was defeated at Salamis by Themistocles. He burnt himself that his body might not be found among the slain. Sacrifices were offered to him. *Herodot.* 7, c. 165, &c.

Amiclas, a comic poet, whom Aristophanes ridiculed for his insipid verses.

Ammianus. *Vid. Marcellinus.*

Ammonius, I. a Christian philosopher, who opened a school of Platonic philosophy at Alexandria, 232, A. D. and had among his pupils Origen and Plotinus. His treatise Περι Ομοιων was published in 4to. by Valckenaer, L. Bat. 1739.——II. A writer who gave an account of sacrifices, as also a treatise on the harlots of Athens. *Athen.* 13.——III. An Athenian general, surnamed Barcas. *Polyb.* 3.

Amphiaraïdes, a patronymic of Alcmæon, as being son of Amphiaraus. *Ovid. Fast.* 2, v. 43.

Amphictyon, the son of Hellen, who first established the celebrated council of the *Amphictyons*, composed of the wisest and most virtuous men of some of the cities of Greece. This assembly was at first but inconsiderable; nor did it arrive to its full strength and lustre but by gradual advances, and in a long series of years. Its first origin we are to ascribe to Amphictyon, the son of Deucalion, an ancient king of Thessaly, as the authority of the Arundelian Marbles warrants us to determine. Their testimony is full and explicit, and, on account of the high antiquity of this monument, deserves particular attention. 'Amphictyon, the son of Deucalion, reigned at Thermopylæ, and collected the people bordering on his territory, and called them Amphictyons, and *the assembly* Pylæa, in the place where the Amphictyons sacrifice to this day.' Androtion asserts, that the convention was at first held at Delphi, and composed only of those who lived in the neighbourhood of this city, and who were called not from Amphictyon, but Αμφικτιονες, *the neighbouring inhabitants;* but to this again we must oppose the high authority of the Marbles. The assembly, thus formed, was at first but small, being wholly composed of those people whom Deucalion had commanded, and who, from his son Hellen, where called 'ΕΛΛΗΕΣ. As Greece improved, and the Hellenes increased in number, new regulations became necessary; and accordingly we find, that, in some time after the original institution, Acrisius, king of Argos, when, through fear of Perseus, (who, as the oracle declared, was to kill him,) he retired into Thessaly, observed the defects of the Amphictyonic council, and undertook to new-model and regulate it; extended its privileges; augmented the number of its members; enacted new laws, by which the collective body was to be governed; and assigned to each state one single deputy, and one single voice, to be enjoyed by some, in their own sole right: by others, in conjunction with one or more inferior states; and thus came to be considered as the founder of this famous representative of the Hellenic body. From the time of Acrisius, the Amphictyons still continued to hold one of their annual councils at Thermopylæ, that of autumn. But it was now made a part of their function to guard and protect the national region. The vernal assembly therefore was held at Delphi, the great seat of the Grecian religion; the object of universal veneration; whither all people, Greeks and Barbarians, resorted, to seek the advice and direction of the famous Pythian oracle. The time of assembling we have said were two in each year. The following history however affords an instance of the Amphictyons assuming a power of assembling oftener, on some extraordinary emergencies. But this seems to have been a corruption introduced by time, or the power of particular parties; and, as such, was condemned and discountenanced. The alterations, made in the council of Amphictyons at different times, seem to have occasioned the difference in historians as to the number and names of the people who had a right to send representatives to that assembly. Agreeably to the dispositions made by Acrisius, twelve cities only were invested with this right, according to Strabo. Æschines and Theopompus also confine it to twelve people, whom the orator calls, not πολεις, *cities*, but εθνη, a word denoting a collection of several particular communities. Pausanius also calls them γενη, a term of like signification. The Amphictyonic people were, according to Æschines, *Thessalians, Bœotians, Dorians, Ionians, Perrhæbeans, Magnetes, Locrians, Œteans, Phthiotes, Maleans, Phocians;*—to Theopompus: *Ionians, Dorians, Perrhæbeans, Bœotians, Magnetes, Achæans, Phthiotes, Maleans, Dolopes, Ænians, Delphians, Phocians;*—to Pausanias: *Ionians, Dolopes, Thessalians, Ænians, Magnetes, Maleans, Phthiotes, Dorians, Phocians, Locri Epicnemides.* Æschines, we see, enumerates but eleven; yet he asserts the number to be twelve. We see, then, how this famous council was formed. The whole nation of Greece was divided into twelve districts or provinces: each of these contained a certain number of Amphictyonic states, or cities, each of which enjoyed an equal right in voting and determining in all affairs relative to the general interest. Other inferior cities were dependant on some of these, and, as members of their community, were also represented by the same deputies; and thus the assembly of the Amphictyons became really and properly the representative of the whole Hellenic body: το κοινον των 'Ελληνων Συνεδριον. Each of those cities, which had a right to assist in the Amphictyonic council, was obliged to send its deputies to every meeting; and the number of these deputies was usually and regularly two: the one entitled *hieromnemon*, to whom was particularly intrusted the care of religion and its rites. His office was annual, as appears from several decrees, in which his name is joined with that of the Athenian archon επωνυμος; and he was appointed by lot. The other deputy was called by the general name *pylagoras*, and was chosen by election for each particular meeting. Each of these deputies, however differing in their functions, enjoyed an equal power of determining all affairs relative to the general interest.

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And thus the cities which they represented, without any distinction or subordination, each gave two voices in the council of the Amphictyons, a privilege known by the name of the *double suffrage*. When the deputies, thus appointed, appeared to execute their commission, they in the first place offered up their solemn sacrifices to the gods; to Ceres, when they assembled at Thermopylæ; when at Delphi, to Apollo, Diana, Latona, and Minerva: and before they entered on their function, each deputy was obliged to take an oath, which Æschines hath preserved, or at least some part of it; and which was conceived in these terms: 'I *swear* that I will never subvert any Amphictyonic city: I will never stop the courses of their waters, neither in war or peace. If any such outrages shall be attempted, I will oppose them by force of arms, and destroy those cities who may be guilty of such attempts. If any devastations shall be committed in the territory of the god; if any shall be privy to such offence or entertain any design against the temple; I will make use of my feet, my hands, my whole force, to bring the offending party to condign punishment. If any one shall violate any part of this solemn engagement, whether city, private person, or country, may such violators be obnoxious to the vengeance of Apollo, Diana, Latona, and Minerva the provident. May their lands never produce their fruits: may their women never bring forth children of the same nature with their parents, but offsprings of an unnatural and monstrous kind: may they be for ever defeated in war, in judicial controversies, and in all civil transactions; and may they, their families, and their whole race, be utterly destroyed: may they never offer up an acceptable sacrifice to Apollo, Diana, Latona, and Minerva the provident; but may all their sacred rights be for ever rejected.' It was the peculiar privilege of one of the hieromnemons to preside in the council. He collected the votes; he reported the resolutions: he had the power of convening the Εκκλησια, or general convention. His name was prefixed to every decree, together with his title, which was that of sovereign pontiff or priest of Apollo. While the generous principles, on which this illustrious body was first formed, continued to preserve their due vigour, the Amphictyons of consequence were respectable, august and powerful. When the nation itself began to degenerate, its representative of course shared in the general corruption. The decline of this council we may therefore date from the time when Philip king of Macedon, began to practise with its members, and prevailed to have his kingdom annexed to the Hellenic body. It continued, however, for ages after the destruction of Grecian liberty, to assemble and to exercise some remains of its authority. In the time of Pausanias, who lived in the reign of Antoninus Pius, the Amphictyonic cities were thirty; but of these the cities of Athens, Delphi, and Nicopolis, only sent their deputies constantly, the rest at particular times in rotation. But as their care was now entirely confined to the rites of their idolatrous worship, and as these came to be forbidden in the time of Constantine, this famous council of Amphictyons seems to have fallen, together with their temple and their religion. *Paus. in Phocic. and Achaic.—Strab.* 9. —*Suidas.—Hesych.—Æschin.*

Amphidromia, a festival observed by private families at Athens, the fifth day after the birth of every child. It was customary to *run round* the fire with a child in their arms; whence the name of the festivals.

Amphilytus, a soothsayer of Acarnania, who encouraged Pisistratus to seize the sovereign power of Athens. *Herodot.* 1, c. 62.

Amphion, a painter and statuary, son of Acesior of Gnossus. *Plin.* 36, c. 10. *Vid.* Part III.

Amphipoles, magistrates appointed at Syracuse, by Timoleon, after the expulsion of Dionysius the younger. The office existed for above 300 years. *Diod.* 16

Amphis, a comic poet of Athens, son of Amphicrates, contemporary with Plato. *Suidas.*

Amphitryoniades, a surname of Hercules.

Ampia Labiena Lex, was enacted by T. Ampius and A. Labienus, tribunes of the people, A. U. C. 693. It gave Pompey the great privilege of appearing in triumphal robes and with a golden crown at the Circensian games, and with a prætexta and golden crown at theatrical plays.

Amulius, I. king of Alba, was son of Procas, and youngest brother to Numitor. The crown belonged to Numitor by right of birth, but Amulius dispossessed him of it. Romulus and Remus, when they had attained the years of manhood, put to death the usurper Amulius, and restored the crown to their grandfather. *Ovid. Fast.* 3, v. 67.—*Liv.* 1, c. 3 and 4.—*Plut. in Romul.—Flor.* 1, c. 1.—*Dionys. Hal.*——II. A celebrated painter. *Plin.* 35, c. 10.

Amyclas, the master of a ship in which Cæsar embarked in disguise. When Amyclas wished to put back to avoid a violent storm, Cæsar, unveiling his head, discovered himself, and bidding the pilot pursue his voyage, exclaimed, *Cæsarem vehis, Cæsarisque fortunam. Lucan.* 5, v. 520.

Amyntas, I. was king of Macedonia after his father Alectas. His son Alexander murdered the ambassadors of Megabyzus for their wanton and insolent behaviour to the ladies of his father's court. Bubares, a Persian general, was sent with an army to revenge the death of the ambassadors; but, instead of making war, he married the king's daughter, and defended his possessions. *Justin.* 7, c. 3.—*Herodot.* 5, 7 and 8.——The second of that name was son of Menelaus, and king of Macedonia after his murder of Pausanias. He was expelled by the Illyrians, and restored by the Thessalians and Spartans, He made war against the Illyrians and Olynthians, and lived to a great age. His wife Eurydice conspired against his life; but her snares were seasonably discovered by one of his daughters by a former wife. He had Alexander, Perdiccas, and Philip, Alexander the Great's father, by his first wife; and by the other he had Archelaus, Aridæus, and Menelaus. He reigned 24 years; and soon after his death, his son Philip murdered all his brothers and ascended the throne. *Justin.* 7, c. 4 and 9.—*Diod.* 14, &c.—*C. Nep. and Plut. in Pelopid.*——III. Another king of Macedonia, of the same name. ——IV. A man who succeeded Dejotarus in the kingdom of Gallogræcia. After his death it became a Roman province under Augustus. *Strab.* 12.——V. Another officer who deserted

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to Darius, and was killed as he attempted to seize Egypt. *Curt.* 3, c. 9.——VI. A son of Antiochus, who withdrew himself from Macedonia, because he hated Alexander.——VII. An officer in Alexander's cavalry. He was accused of conspiracy against the king, on account of his great intimacy with Philotas, and acquitted. *Curt.* 4, c. 15, l. 6, c. 9, l. 8, c. 12.——VIII. A Greek writer, who composed several works quoted by Athenæus 10 and 12.

Amyntianus, an historian in the age of Antoninus, who wrote a treatise in commendation of Philip, Olympias, and Alexander.

Amyrius, a king by whom Cyrus was killed in a battle. *Ctesias.*

Amytis, I. a daughter of Astyages, whom Cyrus married. *Ctesias.*——II. A daughter of Xerxes, who married Megabyzus and disgraced herself by her debaucheries.

Anacharsis, a Scythian philosopher, 592 B. C. who, on account of his wisdom, temperance, and extensive knowledge, has been called one of the seven wise men. Like his countrymen, he made use of a cart instead of a house. He was wont to compare laws to cobwebs, which can stop only small flies, and are unable to resist the superior force of large insects. When he returned to Scythia from Athens, where he had spent some time in study, and in the friendship of Solon, he attempted to introduce there the laws of the Athenians, which so irritated his brother, who was then on the throne, that he killed him with an arrow. Anacharsis has rendered himself famous among the ancients by his writings, and his poems on war, the laws of Scythia, &c. Two of his letters to Crœsus and Hanno are still extant. Later authors have attributed to him the invention of tinder, of anchors, and of the potter's wheel. The name of Anacharsis is become very familiar to modern ears, by that elegant, valuable, and truly classical work of Barthelemi, called the Travels of Anacharsis. *Herodot.* 4, c. 46, 47 and 48.—*Plut. in Conviv.*—*Cic. Tusc.* 5, c. 32.—*Strab.* 7.

Anacreon, a famous lyric poet of Teos, in Ionia, highly favoured by Polycrates and Hipparchus, son of Pisistratus. He was of a lascivious and intemperate disposition, much given to drinking, and deeply enamoured of a youth called Bathylus. His odes are still extant, and the uncommon sweetness and elegance of his poetry have been the admiration of every age and country. He lived to his 85th year, and, after every excess of pleasure and debauchery, choked himself with a grape-stone, and expired. Plato says that he was descended from an illustrious family, and that Codrus, the last king of Athens, was one of his progenitors. His statue was placed in the citadel of Athens, representing him as an old drunken man, singing, with every mark of dissipation and intemperance. Anacreon flourished 532 B. C. All that he wrote is not extant; his odes were first published by H. Stephens, with an elegant translation. The best editions of Anacreon are, that of Maittaire, 4to. London, 1725, of which only one hundred copies were printed, and the very correct one of Barnes, 12mo. Cantab. 1721, to which may be added that of Brunck, 12mo. Argentor. 1778. *Paus.* 1, c. 2, 25.—*Strab.* 14.—*Ælian. V. H.* 9, c. 4.—*Cic. in Tusc.* 4, c. 33.—*Horat. epod.* 14, v. 20.—*Plin.* 7.—*Herodot.* 3, c. 121.

Anadyomene, a valuable painting of Venus represented as rising from the sea, by Apelles. Augustus bought it, and placed it in the temple of J. Cæsar. The lower part of it was a little defaced, and there were found no painters in Rome, able to repair it. *Plin.* 35, c. 10.

Anagogia, a festival celebrated by the people of Eryx in Sicily, in honour of Venus. *Ælian. V. H.* 1, c. 15. *H. A.* 4, c. 2.

Anaxagoras, I. succeeded his father, Megapenthes, on the throne of Argos. He shared the sovereign power with Bias and Melampus, who had cured the women of Argos of madness. *Paus.* 2, c. 18.——II. A Clazomenian philosopher, son of Hegesibulus, disciple to Anaximenes, and preceptor to Socrates and Euripides. He disregarded wealth and honours, to indulge his fondness for meditation and philosophy. He applied himself to astronomy, was acquainted with eclipses, and predicted that one day a stone would fall from the sun, which it is said really fell into the river Ægos. Anaxagoras travelled into Egypt for improvement, and used to say that he preferred a grain of wisdom to heaps of gold. Pericles was in the number of his pupils, and often consulted him in matters of state; and once dissuaded him from starving himself to death. The ideas of Anaxagoras concerning the heavens were wild and extravagant. He supposed that the sun was inflammable matter, about the bigness of Peloponnesus: and that the moon was inhabited. The heavens he believed to be of stone, and the earth of similar materials. He was accused of impiety, and condemned to die; but he ridiculed the sentence, and said it had long been pronounced upon him by nature. Being asked whether his body should be carried into his own country, he answered, no, as the road that led to the other side of the grave was as long from one place as the other. His scholar, Pericles, pleaded eloquently and successfully for him, and the sentence of death was exchanged for banishment. In prison, the philosopher is said to have attempted to square the circle, or determine exactly the proportion of its diameter to the circumference. When the people of Lampsacus asked him before his death, whether he wished any thing to be done in commemoration of him, Yes, says he, let the boys be allowed to play on the anniversary of my death. This was carefully observed, and that time, dedicated to relaxation, was called *Anaxagoreia.* He died at Lampsacus in his seventy-second year, 428 B. C. His writings were not much esteemed by his pupil Socrates. *Diog. in Vita.*—*Plut. in Nicia and Pericl.*—*Cic. Acad. Q.* 4, c. 23.—*Tusc.* 1, c. 43.——III. A statuary of Ægina. *Paus.* 5, c. 23.——IV. A grammarian, disciple to Zenodotus. *Diog.*——V. An orator, disciple to Socrates. *Diog.*——VI. A son of Echeanax, who, with his brothers Codrus and Diodorus, destroyed Hegesias, tyrant of Ephesus.

Anaxander, of the family of the Heraclidæ, was son of Eurycrates, and king of Sparta. The second Messenian war began in his reign. *Herodot.* 7. c. 204.—*Plut. in Apoph.*—*Paus.* 3, c. 3, l. 4, c. 15 and 16.

Anaxandrides, I. son of Leon, and father to Cleomenes I. and Leonidas, was king of Sparta. By the order of the Ephori he divorced his wife, of whom he was extremely fond, on

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account of her barrenness; and he was the first Lacedæmonian who had two wives. *Herodot.* 1, 5 and 7.—*Plut. in Apoph.* 1.—*Paus.* 3, c. 3, &c.——II. A comic poet of Rhodes, in the age of Philip and Alexander. He was the first poet who introduced intrigues and rapes upon the stage. He was of such a passionate disposition that he tore to pieces all his compositions which met with no success. He composed about a hundred plays, of which ten obtained the prize. Some fragments of his poetry remain in Athenæus. He was starved to death, by order of the Athenians, for satirizing their government. *Aristot.* 3, *Rhet.*

ANAXARCHUS, a philosopher of Abdera, one of the followers of Democritus, and the friend of Alexander. When the monarch had been wounded in a battle, the philosopher pointed to the place, adding, that is human blood and not the blood of a god. The freedom of Anaxarchus offended Nicocreon, and after Alexander's death, the tyrant, in revenge, seized the philosopher, and pounded him in a stone mortar with iron hammers. He bore this with much resignation, and exclaimed, "Pound the body of Anaxarchus, for thou dost not pound his soul." Upon this Nicocreon threatened to cut his tongue, and Anaxarchus bit it off with his teeth, and spit it out into the tyrant's face. *Ovid. in Ib.* v. 571.—*Plut. in Symp.* 7.—*Diog. in Vitâ.* —*Cic. in Tusc.* 2, c. 22.

ANAXĔNOR, a musician, whom Antony greatly honoured, and presented with the tribute of four cities. *Strab.* 14.

ANAXĪLĀS, and ANAXĪLAUS, I. a Messenian, tyrant of Rhegium. He took Zancle, and was so mild and popular during his reign, that when he died, 476 B. C. he left his infant sons to the care of one of his servants, and the citizens chose rather to obey a slave than revolt from their benevolent sovereign's children. *Justin.* 3, c. 2.—*Paus.* 4, c. 23, l. 5, c. 27.—*Thucyd.* 6, c. 5.—*Herodot.* 6, c. 23, l. 7, c. 167.——II. A magician of Larissa, banished from Italy by Augustus.——III. A Lacedæmonian. *Plut. Alcib.*——IV. A comic writer, about the 100th olympiad.

ANAXILĪDES, wrote some treatises concerning philosophers, and mentioned that Plato's mother became pregnant by a phantom of the god Apollo, from which circumstance her son was called the prince of wisdom. *Diog. in Plut.*

ANAXIMANDER, a Milesian philosopher, the companion and disciple of Thales. He was the first who constructed spheres, asserted that the earth was of a cylindrical form, and thought that men were born of earth and water mixed together, and heated by the beams of the sun; that the earth moved, and that the moon received light from the sun, which he considered as a circle of fire, like a wheel, about twenty-eight times bigger than the earth. He made the first geographical maps and sun-dials. He died in the 64th year of his age, B. C. 547. *Cic. Acad. Quæst.* 4, c. 37.—*Diog. in Vit.*—*Plin.* 2, c. 79.—*Plut. Ph.* He had a son who bore his name. *Strab.* 1.

ANAXIMĔNES, I. a philosopher, son of Erasistratus, and disciple of Anaximander, whom he succeeded in his school. He said that the air was the cause of every created being, and a self-existent divinity, and that the sun, the moon, and the stars, had been made from the earth. He considered the earth as a plain, and the heavens as a solid concave figure, on which the stars were fixed like nails, an opinion prevalent at that time, and from which originated the proverb, τι ει ουρανος εμπεσοι, *if the heavens should fall?* to which Horace has alluded, 3 *Od.* 3, v. 7. He died 504 years B. C. *Cic. Acad. Quæst.* 4, c. 37, *de Nat. D.* 1, c. 10.—*Plut. Ph.*—*Plin.* 2, c. 76.——II. A native of Lampsacus, son of Aristocles. He was pupil to Diogenes the Cynic, and preceptor to Alexander the Great, of whose life, and that of Philip, he wrote the history. When Alexander, in a fit of anger, threatened to put to death all the inhabitants of Lampsacus, because they had maintained a long siege against him, Anaximenes was sent by his countrymen to appease the king, who, as soon as he saw him, swore he would not grant the favour he was going to ask. Upon this Anaximenes begged the king to destroy the city and enslave the inhabitants, and by this artful request the city of Lampsacus was saved from destruction. Besides the life of Philip and his son, he wrote a history of Greece in 12 books, all now lost. His nephew bore the same name, and wrote an account of ancient paintings. *Paus.* 6, c. 18. —*Val. Max.* 7, c. 3.—*Diog. in Vit.*

ANAXIPŌLIS, I. a comic poet of Thasos. *Plin.* 14, c. 14.——II. A writer on agriculture, likewise of Thasos.

ANAXIPPUS, a comic writer in the age of Demetrius. He used to say that philosophers were wise only in their speeches, but fools in their actions. *Athens.*

ANAXIS, a Bœotian historian, who wrote a history down to the age of Philip, son of Amyntas. *Diod.* 25.

ANCHARIA, a family of Rome.——The name of Octavia's mother. *Plut. in Anton.*

ANCHESĪTES, a wind which blows from Anchisa, a harbour of Epirus. *Cic. ad Attic.* 7, ep. 1.—*Dionys. Hal.*

ANCHIMOLIUS, I. a Spartan general sent against the Pisistratidæ, and killed in the expedition. *Herodot.* 5, c. 63.——II. A son of Rhœtus. *Vid. Anchemolus.*

ANCHĪSES, a son of Capys by Themis, daughter of Ilus. He was of such a beautiful complexion, that Venus came down from heaven on mount Ida, in the form of a nymph, to enjoy his company. The child which Venus brought forth was called Æneas, and intrusted to the care of Chiron the Centaur. When Troy was taken, Anchises was become so infirm, that Æneas carried him through the flames upon his shoulders, and thus saved his life. He accompanied his son in his voyage towards Italy, and died in Sicily in the 80th year of his age. He was buried on mount Eryx, by Æneas and Acestes, king of the country; and the anniversary of his death was afterwards celebrated by his son and the Trojans on his tomb. Some authors have maintained that Anchises had forgot the injunctions of Venus, and boasted at a feast that he enjoyed her favours on mount Ida, upon which he was killed with thunder. Others say that the wounds he received from the thunder were not mortal, and that they only weakened and disfigured his body. Virgil, in the sixth book of the Æneid, introduces him in the Elysian fields, relating to his son the fates that were

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to attend him, and the fortune of his descendants the Romans. *Vid. Æneas. Virg. Æn.* 1, 2, &c.—*Hygin.* fab. 94, 254, 260, 270.—*Hesiod. Theog.* v. 1010.—*Apollod.* 3.—*Ovid. Fast.* 4, v. 34.—*Homer. Il.* 20, *& Hymn. in Vener.*—*Xenoph. Cynag.* c. 1.—*Dionys. Hal.* 1, *de Antiq. Rom.*—*Pausanias*, 8, c. 12, says, that Anchises was buried on a mountain in Arcadia, which from him has been called Anchisia.

ANCĪLE. *Vid.* Part III.

ANCUS MARTIUS, the 4th king of Rome, was grandson to Numa, by his daughter. He waged a successful war against the Latins, Veientes, Fidenates, Volsci, and Sabines, and joined mount Janiculum to the city by a bridge, and enclosed mount Martius and the Aventine within the walls of the city. He extended the confines of the Roman territories to the sea, where he built the town of Ostia, at the mouth of the Tiber. He inherited the valour of Romulus with the moderation of Numa. He died B. C. 616, after a reign of 24 years, and was succeeded by Tarquin the elder. *Dionys. Hal.* 3, c. 9.—*Liv.* 1, c. 32, &c.—*Flor.* 1, c. 4.—*Virg. Æn.* 6, v. 815.

ANDABĀTÆ, certain gladiators who fought blindfolded; whence the proverb, *Andabatarum more*, to denote rash and inconsiderate measures. *Cic.* 6, *ad Famil.* ep. 10.

ANDOCĪDES, an Athenian orator, son of Leogoras. He lived in the age of Socrates, the philosopher, and was intimate with the most illustrious men of his age. He was often banished, but his dexterity always restored him to favour. *Plut.* has written his life *in* 10 *orat.* Four of his orations are extant.

ANDRĒAS, I. a statuary of Argos. *Paus.* 6, c. 16.——II. A man of Panormus, who wrote an account of all the remarkable events that had happened in Sicily. *Athen.*

ANDRISCUS, I. a man who wrote a history of Naxos. *Athen.* 1.——II. A worthless person, called *Pseudophilippus* on account of the likeness of his features to king Philip. He incited the Macedonians to revolt against Rome, and was conquered and led in triumph by Metellus, 152 B. C. *Flor.* 2, c. 14.

ANDROCLĪDES, I. a noble Theban who defended the democratical against the encroachments of the oligarchical power. He was killed by one of his enemies.——II. A sophist in the age of Aurelian, who gave an account of philosophers.

ANDRŌCLUS, a son of Codrus, who reigned in Ionia, and took Ephesus and Samos. *Paus.* 7, c. 2.

ANDROCȳDES, a physician, who wrote the following letter to Alexander:—*Vinum potaturus, Rex, memento, te bibere sanguinem terræ Siculi venenum est homini cicuta, sic et vinum. Plin.* 14, c. 5.

ANDRODĀMUS. *Vid. Andromadas.*

ANDRŌDUS, a slave known and protected in the Roman circus by a lion whose foot he had cured. *Gell.* 5, c. 15.

ANDRŌMĀCHE, a daughter of Eetion, king of Thebes in Cilicia, married Hector son of Priam, king of Troy, by whom she had Astyanax. She was so fond of her husband, that she even fed his horses with her own hand. During the Trojan war she remained at home employed in her domestic concerns. Her parting with Hector, who was going to a battle, in which he perished, has always been deemed the best, most tender, and pathetic of all the passages in Homer's Iliad. She received the news of her husband's death with extreme sorrow; and after the taking of Troy, she had the misfortune to see her only son Astyanax, after she had saved him from the flames, thrown headlong from the walls of the city, by the hands of the man whose father had killed her husband. (*Senec. in Troad.*) Andromache, in the division of the prisoners by the Greeks, fell to the share of Neoptolemus, who treated her as his wife and carried her to Epirus. He had by her three sons, Molossus, Piclus, and Pergamus, and afterwards repudiated her. After this divorce she married Helenus son of Priam, who, as herself, was a captive of Pyrrhus. She reigned with him over part of the country, and became mother by him of Cestrinus. Some say that Astyanax was killed by Ulysses, and Euripides says that Menelaus put him to death. *Homer. Il.* 6, 22 and 24.—*Q. Calab.* 1.—*Virg. Æn.* 3, v. 486.—*Hygin.* fab. 123.—*Dares Phryg.*—*Ovid. Am.* 1, el. 9, v. 35. *Trist.* 5, el. 6, v. 43.—*Apollod.* 3, c. 12.—*Paus.* 1, c. 11.

ANDRŌMĀCHUS, I. an opulent person of Sicily, father to the historian Timæus. *Diod.* 16. He assisted Timoleon in recovering the liberty of the Syracusans.——II. A general of Alexander, to whom Parmenio gave the government of Syria. He was burnt alive by the Samaritans. *Curt.* 4, c. 5 and 8.——III. An officer of Seleucus the younger. *Polyæn.* 4.

ANDROMĀDAS, or ANDRODAMUS, a native of Rhegium, who made laws for the Thracians concerning the punishment of homicide, &c. *Aristot.*

ANDRON, I. a man set over the citadel of Syracuse by Dionysius. Hermocrates advised him to seize it and revolt from the tyrant, which he refused to do. The tyrant put him to death for not discovering that Hermocrates had incited him to rebellion. *Polyæn.* 5, c. 2.——II. A man of Halicarnassus who composed some historical works. *Plut. in Thes.*——III. A native of Ephesus, who wrote an account of the seven wise men of Greece. *Diog.*——IV. Another of Alexandria, &c. *Apollon. Hist. Mirab.* c. 25.—*Athen.*

ANDRONĪCUS LIVIUS. *Vid. Livius.*

ANDRONĪCUS, I. a peripatetic philosopher of Rhodes, who flourished 59 years B. C. He was the first who published and revised the works of Aristotle and Theophrastus. His periphrasis is extant, the best edition of which is that of Heinsius, 8vo. *L. Bat.* 1617. *Plut. in Syll.*——II. A Latin poet in the age of Cæsar.——III. A Latin grammarian, whose life Suetonius has written.——IV. A king of Lydia, surnamed Alpyus.——V. An astronomer of Athens, who built a marble octagonal tower in honour of the eight principal winds, on the top of which was placed a Triton with a stick in his hand, pointing always to the side whence the wind blew.

ANDROSTHĒNES, I. one of Alexander's generals, sent with a ship on the coast of Arabia. *Arrian.* 7, c. 10.—*Strab.* 16.——II. A governor of Thessaly, who favoured the interest of Pompey. He was conquered by J. Cæsar. *Cæs.* 3, *Bell. Civ.* c. 80.——III. A statuary of

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Thebes. *Paus.* 10, c. 19.——IV. A geographer in the age of Alexander.

Androtrion, a Greek, who wrote a history of Attica and a treatise on agriculture. *Plin.* —*Paus.* 10, c. 8.

Angelion, a statuary, who made Apollo's statue at Delphi. *Paus.* 2, c. 32.

Ania, a Roman widow, celebrated for her beauty. One of her friends advised her to marry again. No, (said she,) if I marry a man as affectionate as my first husband, I shall be apprehensive for his death; and if he is bad, why have him, after such a kind and indulgent one?

Anicētus, a freedman who directed the education of Nero, and became the instrument of his crimes. *Suet. in Ner.*

Anicia, I. a family at Rome, which, in the flourishing times of the republic, produced many brave and illustrious citizens.——II. A relation of Atticus. *C. Nepos.*

Anicius Gallus, I. triumphed over the Illyrians and their king Gentius, and was proprætor of Rome, A. U. C. 585.——II. A consul with Corn Cethegus, A. U. C. 594.——III. Probus, a Roman consul in the fourth century, famous for his humanity.

Anna Comména, a princess of Constantinople, known to the world for the Greek history which she wrote of her father Alexius, emperor of the east. The character of this history is not very high for authenticity or beauty of composition: the historian is lost in the daughter; and, instead of simplicity of style and narrative, as Gibbon says, an elaborate affectation of rhetoric and science betrays in every page the vanity of a female author. The best edition of Anna Commena is that of Paris, folio, 1651.

Annæus, a Roman family, which was subdivided into the Lucani, Senecæ, Flori, &c.

Annāles, a chronological history, which gives an account of all the important events of every year in a state, without entering into the causes which produced them. The annals of Tacitus may be considered in this light. In the first ages of Rome, the writing of the annals was one of the duties and privileges of the high-priest; whence they have been called Annales Maximi, from the priest *Pontifex Maximus*, who consecrated them, and gave them as truly genuine and authentic.

Annālis Lex settled the age at which, among the Romans, a citizen could be admitted to exercise the offices of the state. This law originated in Athens, and was introduced in Rome. No man could be a knight before 18 years of age, nor be invested with the consular power before he had arrived to his 25th year.

Anniānus, a poet in the age of Trajan.

Annībal, a celebrated Carthaginian general, son of Amilcar. He was educated in his father's camp, and inured from his early years to the labours of the field. He passed into Spain when nine years old, and at the request of his father, took a solemn oath that he never would be at peace with the Romans. After his father's death he was appointed over the cavalry in Spain; and, some time after, upon the death of Asdrubal, he was invested with the command of all the armies of Carthage, though not yet in the 25th year of his age. In three years of continual success he subdued all the nations of Spain which opposed the Carthaginian power, and took Saguntum after a siege of eight months. The city was in alliance with the Romans; and its fall was the cause of the second Punic war, which Annibal prepared to support with all the courage and prudence of a consummate general. He levied three large armies, one of which he sent to Africa; he left another in Spain; and marched at the head of the third towards Italy. This army some have calculated at 20,000 foot and 6000 horse; others say that it consisted of 100,000 foot, and 20,000 horse. *Liv.* 21, c. 38. He came to the Alps, and after much trouble gained the top in nine days. The passage of the Alps by this bold leader, which struck the utmost terror into the Romans, appeared to them so prodigious that the embellishments of fiction seemed to add nothing of wonder to the recital, and it soon began to be believed that this extraordinary passage had been effected by the use of vinegar, in which the Alpine rocks were dissolved. Modern writers, however, by the application of a just criticism, and being, moreover, less excited and less interested on this point, have generally assigned to the marvellous story its proper place among the inventions of fancy. An author, nevertheless, of great learning and genius at the present day, seems, by the weight of his opinion to give the story of the older writers fresh currency and new authority; since he manifestly inclines to receive the tradition. He thinks, however, that there might have been one difficulty in the way, and ingenuously allows that he cannot imagine how Annibal obtained a "sufficient supply for his purpose." (See *Lemp. Dict.* 6th Am. Ed.) He was opposed by the Romans as soon as he entered Italy; and after he had defeated P. Corn. Scipio and Sempronius, near the Rhone, the Po, and the Trebia, he crossed the Apennines and invaded Etruria. He defeated the army of the consul Flaminius near the lake Trasimenus, and soon after met the two consuls, C. Terentius and L. Æmilius at Cannæ. His army consisted of 40,000 foot and 10,000 horse, when he engaged the Romans at the celebrated battle of Cannæ. The slaughter was so great, that no less than 40,000 Romans were killed, and the conqueror made a bridge with the dead carcasses; and, as a sign of his victory, he sent to Carthage three bushels of gold rings, which had been taken from 5630 Roman knights slain in the battle. Had Annibal, immediately after the battle, marched his army to the gates of Rome, it must have yielded amidst the general consternation, if we believe the opinions of some writers; but his delay gave the enemy spirit and boldness, and when at last he approached the walls, he was informed that the piece of ground on which his army then stood, was selling at a high price in the Roman forum. After hovering for some time round the city, he retired to Capua, where the Carthaginian soldiers soon forgot to conquer in the pleasures and riot of this luxurious city. From that circumstance it has been said that Capua was a Cannæ to Annibal. After many important debates in the senate, it was decreed that war should be carried into Africa, to remove Annibal from the gates of Rome; and Scipio, who was the first proposer of the plan, was empowered to put it into execution. When Carthage saw the enemy on her coasts, she recalled Annibal from Italy; and that great gene-

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rul is said to have left, with tears in his eyes, a country which, during sixteen years, he had kept under continual alarms, and which he could almost call his own. He and Scipio met near Carthage, and after a parley, in which neither would give the preference to his enemy, they determined to come to a general engagement. The battle was fought near Zama; Scipio made a great slaughter of the enemy, 20,000 were killed, and the same number made prisoners. Annibal, after he had lost the day, fled to Adrumetum. Soon afterwards Annibal, who was jealous and apprehensive of the Roman power, fled to Syria, to king Antiochus, whom he advised to make war against Rome, and lead an army into the heart of Italy. Antiochus distrusted the fidelity of Annibal, and was conquered by the Romans, who granted him peace on the condition of his delivering their mortal enemy into their hands. Annibal, who was apprized of this, left the court of Antiochus, and fled to Prusias, king of Bithynia. He encouraged him to declare war against Rome, and even assisted him in weakening the power of Eumenes, king of Pergamus, who was in alliance with the Romans. The senate received intelligence that Annibal was in Bithynia, and immediately sent ambassadors, amongst whom was L. Q. Flaminius, to demand him of Prusias. The king was unwilling to betray Annibal, and violate the laws of hospitality, but at the same time he dreaded the power of Rome. Annibal extricated him from his embarrassment; and when he heard that his house was besieged on every side, and all means of escape fruitless, he took a dose of poison, which he always carried with him, in a ring on his finger; and as he breathed his last, he exclaimed, *Solvamus diuturnâ curâ populum Romanum, quando mortem senis expectare longum censet.* He died in his 70th year, according to some, about 182 years, B. C. That year was famous for the death of the three greatest generals of the age, Annibal, Scipio, and Philopœmen. The death of so formidable a rival was the cause of great rejoicings in Rome; he had always been a professed enemy to the Roman name, and ever endeavoured to destroy its power. If he shone in the field, he also distinguished himself by his studies. He was taught Greek by Sosilus, a Lacedæmonian, and he even wrote some books in that language on different subjects. It is remarkable that the life of Annibal, whom the Romans wished so many times to destroy by perfidy, was never attempted by any of his soldiers or countrymen. He made himself as conspicuous in the government of the state as at the head of armies; and though his enemies reproached him with the rudeness of laughing in the Carthaginian senate, while every senator was bathed in tears for the misfortunes of the country, Annibal defended himself by saying, that he who had been bred all his life in a camp, ought to dispense with all the more polished feelings of a capital. He was so apprehensive for his safety, that when he was in Bithynia his house was fortified like a castle; and on every side there were secret doors, which could give immediate escape, if his life was ever attempted. When he quitted Italy, and embarked on board a vessel for Africa, he strongly suspected the fidelity of his pilot, who told him that the lofty mountain which appeared at a distance was a promontory of Sicily, that he killed him on the spot; and when he was convinced of his fatal error, he gave a magnificent burial to the man whom he had so falsely murdered, and called the promontory by his name. The labours which he sustained, and the inclemency of the weather to which he exposed himself in crossing the Alps, so weakened one of his eyes that he ever after lost the use of it. The Romans have celebrated the humanity of Annibal, who, after the battle of Cannæ, sought the body of the fallen consul amidst the heaps of slain, and honoured it with a funeral becoming the dignity of Rome. He performed the same friendly offices to the remains of Marcellus and Tib. Gracchus, who had fallen in battle. Annibal, when in Spain, married a woman of Castulo. The Romans entertained such a high opinion of him, as a commander, that Scipio, who conquered him, calls him the greatest general that ever lived, and gives the second rank to Pyrrhus the Epirot, and places himself the next to these in merit and abilities. The failure of Annibal's expedition in Italy did not arise from his neglect, but from that of his countrymen, who gave him no assistance. Livy has painted the character of Annibal like an enemy; and it is much to be lamented that this celebrated historian has withheld the tribute due to the merits and virtues of the greatest of generals. *C. Nep. in vitâ.—Liv.* 21, 22, &c.—*Plut. in Flamin. &c.—Justin.* 32, c. 4.—*Sil. Ital.* 1, &c.—*Appian.—Florus*, 2 and 3.—*Polyb.—Diod.—Juv.* 10, v. 159, &c.—*Val. Max.—Horat.* 4, *Od.* 4, *Epod.* 16.——II. The son of the great Annibal, was sent by Himilco to Lilybæum, which was besieged by the Romans, to keep the Sicilians in their duty. *Polyb.* 1.——III. A Carthaginian general, son of Asdrubal, commonly called of Rhodes, above 160 years before the birth of the great Annibal. *Justin.* 19, c. 2.—*Xenophon. Hist. Græc.*——IV. A son of Giscon, and grandson of Amilcar, sent by the Carthaginians to the assistance of Ægista, a town of Sicily. He was overpowered by Hermocrates, an exiled Syracusan. *Justin.* 22 and 23.——V. A Carthaginian, surnamed Senior. He was conquered by the consul C. Sulpit. Paterculus, in Sardinia, and hung on a cross by his countrymen for his ill success.

Annicĕris, an excellent charioteer of Cyrene, who exhibited his skill in driving a chariot before Plato and the academy. When the philosopher was wantonly sold by Dionysius, Anniceris ransomed his friend; and he showed further his respect for learning, by establishing a sect at Cyrene, called after his name, which supported that all good consisted in pleasure. *Cic. de Off.* 3.—*Diog. in Plat. & Arist.—Ælian. V. H.* 2, c. 27.

Annon, and Hannon, I. a Carthaginian general, conquered in Spain by Scipio, and sent to Rome. He was son of Bomilcar, whom Annibal sent privately over to the Rhone to conquer the Gauls. *Liv.* 21, c. 27.——II. A Carthaginian who taught birds to sing "Annon is a god," after which he restored them to their native liberty; but the birds lost with their slavery what they had been taught. *Ælian. V. H. ult. lib.* c. 30.——III. A Carthaginian who wrote, in the Punic language, the account of a voyage he had made round Africa. This book was

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translated into Greek, and is still extant. *Vossius de Hist. Gr.* 4.——IV. Another, banished from Carthage for taming a lion for his own amusement, which was interpreted as if he wished to aspire to sovereign power. *Plin.* 8, c. 16.—This name has been common to many Carthaginians who have signalized themselves among their countrymen during the Punic wars against Rome, and in their wars against the Sicilians. *Liv.* 26, 27, &c.

Anser, a Roman poet, whom Ovid, *Trist.* 3, el. 1, v. 425, calls bold and impertinent. Virgil and Propertius are said to have played upon his name with some degree of severity.

Antæas, a king of Scythia, who said that the neighing of a horse was far preferable to the music of Ismenias, a famous musician who had been taken captive. *Plut.*

Antagŏras, a Rhodian poet much admired by Antigonus, *Id.* 1, c. 2. One day, as he was cooking some fish, the king asked him whether Homer ever dressed any meals when he was recording the actions of Agamemnon? And do you think, replied the poet, that he ever inquired whether any individual dressed fish in his army? *Plut. Symp. & Apoph.*

Antalcĭdas, of Sparta, son of Leon, was sent into Persia, where he made a peace with Artaxerxes, very disadvantageous to his country, by which B. C. 387, the Greek cities of Asia became tributary to the Persian monarch. *Paus.* 9, c. 1, &c.—*Diod.* 14.—*Plut. in Artax.*

Antĭus Publius, was appointed over Syria by Nero. He was accused of sedition and conspiracy, and drank poison, which, operating slowly, obliged him to open his veins. *Tacit. An.* 13, &c.

Antĕnor, I. a Trojan prince related to Priam. It is said that during the Trojan war he always kept a secret correspondence with the Greeks, and chiefly with Menelaus and Ulysses. In the council of Priam, Homer introduces him as advising the Trojans to restore Helen and conclude the war. He advised Ulysses to carry away the Trojan palladium, and encouraged the Greeks to make the wooden horse, which, at his persuasion, was brought into the city of Troy by a breach made in the walls. Æneas has been accused of being a partner of his guilt; and the night that Troy was taken, they had a number of Greeks stationed at the doors of their houses, to protect them from harm. After the destruction of his country, Antenor migrated to Italy near the Adriatic, where he built the town of Padua. His children were also concerned in the Trojan war, and displayed much valour against the Greeks. Their names were Polybius, Acamas, Agenor, and, according to others, Polydamas and Helicaon. *Liv.* 1, c. 1.—*Plin.* 3, c. 13.—*Virg. Æn.* 1, v. 242.—*Tacit.* 16, c. 21.—*Homer. Il.* 3, 7, 8, 11.—*Ovid. Met.* 13.—*Dictys Cret.* 5.—*Dares Phryg.* 6.—*Strab.* 13.—*Dionys. Hal.* 1.—*Paus.* 10, c. 27.——II. A statuary. *Paus.*——III. A Cretan who wrote a history of his country. *Ælian.*

Anthermus, a Chian sculptor, son of Micciades and grandson to Malas. He and his brother Bupalas made a statue of the poet Hipponax, which caused universal laughter, on account of the deformity of its countenance. The poet was so incensed upon this, and inveighed with so much bitterness against the statuaries, that they hung themselves, according to the opinion of some authors. *Plin.* 36, c. 5.

Anthes, a native of Anthedon, who first invented hymns. *Plut. de Mus.*

Anthesphoria, a festival celebrated in Sicily, in honour of Proserpine, who was carried away by Pluto as she was gathering flowers. *Claudian. de Rapt. Pros.*——Festivals of the same name were also observed at Argos in honour of Juno, who was called Antheia. *Paus. Corinth.—Pollux. Onom.* 1, c. 1.

Anthesteria, festivals in honour of Bacchus among the Greeks. They were celebrated in the month of February, called Anthesterion, whence the name is derived, and continued three days. The first was called Πιθοιγια απο του πιθους οιγειν, because they *tapped* their *barrels* of liquor. The second day was called χοες, from the measure χοα, because every individual drank of his own vessel, in commemoration of the arrival of Orestes, who, after the murder of his mother, came, without being purified, to Demophoon, or Pandion, king of Athens, and was obliged, with all the Athenians, to drink by himself for fear of polluting the people by drinking with them before he was purified of the parricide. It was usual on that day to ride out in chariots, and ridicule those that passed by. The best drinker was rewarded with a crown of leaves, or rather of gold, and with a cask of wine. The third day was called Χυτροι, from χυτρα, a vessel brought out full of all sorts of seed and herbs, deemed sacred to Mercury, and therefore not touched. The slaves had the permission of being merry and free during these festivals; and at the end of the solemnity a herald proclaimed, Θυραζε, Καρες, ουκ ετ Ανθεστηρια i. e. Depart, ye Carian slaves, the festivals are at an end. *Ælian. V. H.* 2, c. 41.

Antia Lex was made for the suppression of luxury at Rome. The enactor was Antius Restio, who afterwards never supped abroad. *Macrob.* 3, c. 17.

Anticlēa, a daughter of Autolycus and Amphithea. She was pregnant of Ulysses when she married Laertes, king of Ithaca. Laertes was, nevertheless, the reputed father of Ulysses. It is said that Anticlea killed herself when she heard a false report of her son's death. *Homer. Od.* 11, 19.—*Hygin.* fab. 201, 243.—*Paus.* 10, c. 29. *Vid.* Part III.

Anticlĭdes, a Greek historian, whose works are now lost. They are often quoted by *Athenæus* and *Plut. in Alex.*

Anticrātes, a Spartan, who stabbed Epaminondas, the Theban general, at the battle of Mantinea. *Plut. in Ages.*

Antidōtus, an excellent painter, pupil of Euphranor. *Plin.* 35, c. 11.

Antigĕnes, one of Alexander's generals, publicly rewarded for his valour. *Curt.* 5, c. 14.

Antigenĭdas, a famous musician of Thebes, disciple to Philoxenus.

Antigŏna, daughter of Berenice, was wife to king Pyrrhus. *Plut. in Pyrrh.*

Antigŏnus, I. one of Alexander's generals, universally supposed to be the illegitimate son of Philip, Alexander's father. In the division of the provinces, after the king's death, he received Pamphylia, Lycia, and Phrygia. He united with Antipater and Ptolemy, to destroy Perdiccas and Eumenes; and after the death of

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Perdiccas, he made continual war against Eumenes, whom, after three years of various fortune, he took prisoner and ordered to be starved. He afterwards declared war against Cassander, whom he conquered, and had several engagements by his generals with Lysimachus. He obliged Seleucus to retire from Syria, and fly for refuge and safety to Egypt. Ptolemy, who had established himself in Egypt, promised to defend Seleucus; and from that time all friendship ceased between Ptolemy and Antigonus, and a new war was begun, in which Demetrius, the son of Antigonus, conquered the fleet of Ptolemy near the island of Cyprus, and took 16,000 men prisoners, and sunk 200 ships. After this famous naval battle, which happened 26 years after Alexander's death, Antigonus and his son assumed the title of kings, and their example was followed by all the rest of Alexander's generals. The power of Antigonus was now become so formidable, that Ptolemy, Seleucus, Cassander, and Lysimachus, combined together to destroy him; yet Antigonus despised them, saying that he would disperse them as birds. He attempted to enter Egypt in vain, though he gained several victories over his opponents; and he at last received so many wounds in a battle that he could not survive them, and died in the 80th year of his age, 301 B. C. During his life he was master of all Asia Minor as far as Syria. Antigonus was concerned in the different intrigues of the Greeks. He made a treaty of alliance with the Ætolians, and was highly respected by the Athenians, to whom he showed himself very liberal and indulgent. Antigonus discharged some of his officers because they spent their time in taverns, and he gave their commissions to common soldiers, who performed their duty with punctuality. A certain poet called him divine; but the king despised his flattery, and bade him go and inquire of his servants whether he was really what he supposed him. *Strab.* 13.—*Diod.* 17, &c.—*Paus.* 2, c. 6, &c.—*Justin.* 13, 14, and 15.—*C. Nep. in Eumen.*—*Plut. in Demetr. Eumen. & Arat.*——II. Gonatas, son of Demetrius, and grandson to Antigonus, was king of Macedonia. He restored the Armenians to liberty, conquered the Gauls, and at last was expelled by Pyrrhus, who seized his kingdom. After the death of Pyrrhus, he recovered Macedonia, and died after a reign of 34 years, leaving his son Demetrius to succeed, B. C. 243. *Justin.* 21 and 25.—*Polyb.*—*Plut. in Demetr.*——III. The guardian of his nephew Philip, the son of Demetrius, who married the widow of Demetrius, and usurped the kingdom. He was called *Doson*, from his promising much and giving nothing. He conquered Cleomenes, king of Sparta, and obliged him to retire into Egypt, because he favoured the Ætolians against the Greeks. He died B. C. 221, after a reign of 11 years, leaving his crown to the lawful possessor, Philip, who distinguished himself by his cruelties and the war he made against the Romans. *Justin.* 28 and 29.—*Polyb.* 2.—*Plut. in Cleom.*——IV. A son of Aristobulus, king of Judæa, who obtained an army from the king of Parthia, by promising him 1000 talents and 500 women. With these foreign troops he attacked his country, and cut the ears of Hyrcanus to make him unfit for the priesthood. Herod, with the aid of the Romans, took him prisoner, and he was put to death by Antony. *Joseph.* 14.—*Dion.* and *Plut. in Anton.*——V. Carystius, an historian in the age of Philadelphus, who wrote the lives of some of the ancient philosophers. *Diog.—Athen.*——VI. A statuary who wrote on his profession.

Antilŏchus, I. a king of Messenia.——II. The eldest son of Nestor, by Eurydice. He went to the Trojan war with his father, and was killed. *Homer. Od.* 4.—*Ovid. Heroid.* says he was killed by Hector.——III. A poet who wrote a panegyric upon Lysander, and received a hat filled with silver. *Plut. in Lys.*

Antimăchus, I. an historian.——II. A Greek poet and musician of Ionia in the age of Socrates. He wrote a treatise on the age and genealogy of Homer, and proved him to be a native of Colophon. He repeated one of his compositions before a large audience; but his diction was so obscure and unintelligible, that all retired except Plato; upon which he said, *Legam, nihil ominus, Plato enim mihi est unus instar omnium.* He was reckoned the next to Homer in excellence, and the emperor Adrian was so fond of his poetry, that he preferred him to Homer. He wrote a poem upon the Theban war; and before he had brought his heroes to the city of Thebes, he had filled twenty-four volumes. He was surnamed *Clarius*, from Claros, a mountain near Colophon, where he was born. *Paus.* 9, c. 35.—*Plut. in Lysand. & Timol.*—*Propert.* 2, el. 34, v. 45.—*Quintil.* 10, c. 1.——III. Another poet of the same name, surnamed *Psecas*, because he praised himself. *Suidas.*——IV. A Trojan, whom Paris bribed to oppose the restoring of Helen to Menelaus and Ulysses, who had come as ambassadors to recover her. His sons, Hippolochus and Pisander, were killed by Agamemnon. *Homer. Il.* 11, v. 123, l. 23, v. 188.——V. A native of Heliopolis, who wrote a poem on the creation of the world in 3780 verses.

Antinoeia, annual sacrifices and quinquennial games, in honour of Antinous, instituted by the emporor Adrian, at Mantinea, where Antinous was worshipped as a divinity.

Antinous, a youth of Bithynia, of whom the emperor Adrian was so extremely fond, that at his death he erected a temple to him, and wished it to be believed that he had been changed into a constellation. Some writers suppose that Antinous was drowned in the Nile, while others maintain that he offered himself at a sacrifice as a victim in honour of the emperor. *Vid.* Part III.

Antiŏchus, I. surnamed *Soter*, was son of Seleucus, and king of Syria and Asia. He made a treaty of alliance with Ptolemy Philadelphus, king of Egypt. He fell into a lingering disease, which none of his father's physicians could cure for some time, till it was discovered that his pulse was more irregular than usual when Stratonice, his step-mother, entered his room, and that love for her was the cause of his illness. This was told to the father, who willingly gave Stratonice to his son, that his immoderate love might not cause his death. He died 291 B. C. after a reign of 19 years. *Justin.* 17, c. 2, &c.—*Val. Max.* 5.—*Polyb.* 4.—*Appian.*——The second of that name, surnamed *Theos* (*God*), by the Milesians, because

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he put to death their tyrant Timarchus, was son and successor of Antiochus Soter. He put an end to the war which had been begun with Ptolemy; and, to strengthen the peace, he married Berenice, the daughter of the Egyptian king. This so offended his former wife, Laodice, by whom he had two sons, that she poisoned him, and suborned Artemon, whose features were similar to his, to represent him as king. Artemon, subservient to her will, pretended to be indisposed, and, as king, called all the ministers, and recommended to them Seleucus, surnamed Callinicus, son of Laodice, as his successor. After this ridiculous imposture, it was made public that the king had died a natural death, and Laodice placed her son on the throne, and despatched Berenice and her son, 246 years before the Christian era. *Appian.*——The third of that name, surnamed the *Great*, brother to Seleucus Ceraunus, was king of Syria and Asia, and reigned 36 years. He was defeated by Ptolemy Philopater, at Raphia, after which he made war against Persia, and took Sardes. After the death of Philopater, he endeavoured to crush his infant son Epiphanes; but his guardians solicited the aid of the Romans, and Antiochus was compelled to resign his pretensions. He conquered the greatest part of Greece, of which some cities implored the aid of Rome; and Annibal, who had taken refuge at his court, encouraged him to make war against Italy. He was glad to find himself supported by the abilities of such a general; but his measures were dilatory, and not agreeable to the advice of Annibal and he was conquered, and obliged to retire beyond mount Taurus, and pay a yearly fine of 2000 talents to the Romans. His revenues being unable to pay the fine, he attempted to plunder the temple of Belus, in Susiana, which so incensed the inhabitants that they killed him with his followers, 187 years before the Christian era. In his character of king, Antiochus was humane and liberal, the patron of learning and the friend of merit; and he published an edict, ordering his subjects never to obey except his commands were consistent with the laws of the country. He had three sons, Seleucus Philopater, Antiochus Epiphanes, and Demetrius. The first succeeded him, and the two others were kept as hostages by the Romans. *Justin.* 31 and 32.—*Strab.* 16.—*Liv.* 34, c. 59.—*Flor.* 2, c. 1.—*Appian. Bell. Syr.*——The fourth Antiochus, surnamed *Epiphanes*, or *Illustrious*, was king of Syria after the death of his brother Seleucus, and reigned eleven years. He destroyed Jerusalem, and was so cruel to the Jews, that they called him *Epimanes*, or *Furious*, and not *Epiphanes*. He attempted to plunder Persepolis without effect. He was of a voracious appetite, and fond of childish diversions; he used, for his pleasure, to empty bags of money in the streets, to see the people's eagerness to gather it; he bathed in the public baths with the populace, and was fond of perfuming himself to excess. He invited all the Greeks he could at Antioch, and waited upon them as a servant, and danced with such indecency among the stage-players, that even the most dissipated and shameless blushed at the sight. *Polybius.—Justin.* 34, c. 3.——The fifth, surnamed *Eupator*, succeeded his father Epiphanes on the throne of Syria, 164 B. C. He made a peace with the Jews, and in the second year of his reign was assassinated by his uncle Demetrius, who said that the crown was lawfully his own, and that it had been seized from his father. *Justin.* 34. —*Joseph.* 12.——The sixth, king of Syria, was surnamed *Euthens* or *Noble*. His father, Alexander Bala, intrusted him to the care of Malcus, an Arabian; and he received the crown from Tryphon, in opposition to his brother Demetrius, whom the people hated. Before he had been a year on the throne, Tryphon murdered him, 143 B. C. and reigned in his place for three years. *Joseph.* 13.——The seventh, called *Sidetes*, reigned nine years. In the beginning of his reign he was afraid of Tryphon, and concealed himself, but he soon obtained the means of destroying his enemy. He made war against Phraates, king of Parthia, and he fell in the battle which was soon after fought, about 130 years before the Christian era. *Justin.* 36, c. 1.—*Appian. Bell. Syr.*——The eighth, surnamed *Grypus*, from his *aquiline* nose, was son of Demetrius Nicanor, by Cleopatra. His brother Seleucus was destroyed by Cleopatra; and he himself would have shared the same fate, had he not discovered his mother's artifice, and compelled her to drink the poison which was prepared for himself. He killed Alexander Zebina, whom Ptolemy had sent to oppose him on the throne of Syria, and was at last assassinated B. C. 112, after a reign of eleven years. *Justin.* 39, &c.—*Joseph.*—*Appian.*——The ninth, surnamed *Cyzenicus*, from the city Cyzicus, where he received his education, was son of Antiochus Sidetes, by Cleopatra. He disputed the kingdom with his brother Grypus, who ceded to him Cœlosyria, part of his patrimony. He was at last conquered by his nephew Seleucus, near Antioch, and rather than to continue longer in his hands, he killed himself, B. C. 92. While a private man he seemed worthy to reign; but when on the throne he was dissolute and tyrannical. He was fond of mechanics, and invented some useful military engines. *Appian.—Joseph.*——The tenth, was ironically surnamed *Pius*, because he married Selena, the wife of his father and of his uncle. He was the son of Antiochus ninth, and he expelled Seleucus, the son of Grypus, from Syria, and was killed in a battle he fought against the Parthians, in the cause of the Galatians. *Joseph.—Appian.*—— After his death, the kingdom of Syria was torn to pieces by the factions of the royal family, or usurpers, who, under a good or false title, under the name of Antiochus or his relations, established themselves for a little time as sovereigns either of Syria or Damascus, or other dependent provinces. At last, Antiochus, surnamed *Asiaticus*, the son of Antiochus the ninth, was restored to his paternal throne by the influence of Lucullus, the Roman general, on the expulsion of Tigranes, king of Armenia, from the Syrian dominions; but, four years after, Pompey deposed him, and observed that he who had hid himself while an usurper sat upon his throne, ought not to be a king. From that time, B. C. 65, Syria became a Roman province, and the race of Antiochus was extinguished. *Justin.* 40.——A philosopher of Ascalon, famous for his writings, and the respect with which he was treated by his pupils, Lucullus, Cicero, and Brutus. *Plut. in Lucull.*——An historian of

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Syracuse, son of Xenophanes, who wrote, besides other works, a history of Sicily, in nine books, in which he began at the age of king Cocalus. *Strab.*—*Diod.* 12.——A rich king, tributary to the Romans in the age of Vespasian. *Tacit. Hist.* 2, c. 81.——A sophist, who refused to take upon himself the government of a state, on account of the vehemence of his passions. ——A king, conquered by Antony, &c. *Cæs.* 3, *Bell. Civ.* 4.——A king of Messenia. *Paus.* 4.——A commander of the Athenian fleet, under Alcibiades, conquered by Lysander. *Xenoph. Hist. Græc.*——A writer of Alexandria, who published a treatise on comic poets. *Athen.* ——A sculptor, said to have made the famous statue of Pallas, preserved in the Ludovisi gardens at Rome.

ANTIPĀTER, I. son of Iolaus, was soldier under king Philip, and raised to the rank of a general under Alexander the Great. When Alexander went to invade Asia, he left Antipater supreme governor of Macedonia and of all Greece. Antipater exerted himself in the cause of his king; he made war against Sparta, and was soon after called into Persia, with a reinforcement, by Alexander. He had been suspected of giving poison to Alexander, to raise himself to power. After Alexander's death, his generals divided the empire among themselves, and Macedonia was allotted to Antipater. The wars which Greece, and chiefly Athens, meditated during Alexander's life, now burst forth with uncommon fury as soon as the news of his death was received. The Athenians levied an army of 30,000 men, and equipped 200 ships against Antipater, who was master of Macedonia. Their expedition was attended with much success, Antipater was routed in Thessaly, and even besieged in the town of Lamia. But when Leosthenes, the Athenian general, was mortally wounded under the walls of Lamia, the fortune of the war was changed. Antipater obliged the enemy to raise the siege, and soon after received a reinforcement from Craterus from Asia, with which he conquered the Athenians at Cranon in Thessaly. After this defeat, Antipater and Craterus marched into Bœotia, and conquered the Ætolians, and granted peace to the Athenians, on the conditions which Leosthenes had proposed to Antipater when besieged in Lamia, i. e. that he should be absolute master over them. Besides this, he demanded from their ambassadors, Demades, Phocion, and Xenocrates, that they should deliver into his hands the orators Demosthenes and Hyperides, whose eloquence had inflamed the minds of their countrymen, and had been the primary causes of the war. The conditions were accepted, a Macedonian garrison was stationed in Athens, but the inhabitants still were permitted the free use of their laws and privileges. Antipater and Craterus were the first who made hostile preparations against Perdiccas; and, during that time, Polyperchon was appointed over Macedonia. Polyperchon defeated the Ætolians, who made an invasion upon Macedonia. Antipater gave assistance to Eumenes, in Asia, against Antigonus, according to *Justin.* 14, c. 2. At his death, B. C. 319, Antipater appointed Polyperchon master of all his possessions. *Curt.* 3, 4, 5, 6, 7, and 10.—*Justin.* 11, 12, 13, &c.—*Diod.* 17, 18, &c.—*C. Nep. in Phoc. & Eumen.* —*Plut. in Eumen. Alexand.* &c.——II. A son of Cassander, king of Macedonia, and son-in-law of Lysimachus. He killed his mother, because she wished his brother Alexander to succeed to the throne. Alexander, to revenge the death of his mother, solicited the assistance of Demetrius; but peace was re-established between the two brothers, by the advice of Lysimachus, and, soon after, Demetrius killed Antipater, and made himself king of Macedonia, 294 B. C. *Justin.* 26, c. 1.——III. A king of Macedonia, who reigned only 45 days, 277 B. C. ——IV. A powerful prince, father to Herod. He was appointed governor of Judæa by Cæsar, whom he had assisted in the Alexandrine war. *Joseph.*——V. One of Alexander's soldiers, who conspired against his life with Hermolaus. *Curt.* 8, c. 6.——VI. A celebrated sophist of Hieropolis, preceptor to the children of the emperor Severus.——VII. A stoic philosopher of Tarsus, 144 years B. C.——VIII. A poet of Sidon, who could compose a number of verses extempore upon any subject. He ranked Sappho among the muses in one of his epigrams. He had a fever every year on the day of his birth, of which at last he died. He flourished about 80 years B. C. Some of his epigrams are preserved in the Anthologia. *Plin.* 7, c. 51.—*Val. Max.* 1, 10.—*Cic. de Orat.* 3, *de Offic.* 3, *de Quæst. Acad.* 4.——IX. A philosopher of Phœnicia, preceptor to Cato of Utica. *Plut. in Cat.* ——A stoic philosopher, disciple to Diogenes of Babylon. He wrote two books on divination, and died at Athens. *Cic. de Div.* 1, c 3. —*Ac. Quæst.* 4, c. 6.—*De Offic.* 3, c. 12.—— XI. A disciple of Aristotle, who wrote two books of letters.——XII. A poet of Thessalonica, in the age of Augustus.

ANTIPHĀNES, I. an ingenious statuary, of Argos. *Paus.* 5, c. 17.——II. A comic poet of Rhodes, Smyrna, or Carystus. He was born B. C. 408, of parents in the low condition of slaves. This most prolific poet, (he is said to have composed upwards of three hundred dramas,) notwithstanding the meanness of his origin, was so popular in Athens, that on his decease a decree was passed to remove his remains from Chios to that city, where they were interred with public honours.——III. A physician of Delos, who used to say that diseases originated from the variety of food that was eaten. *Clem. Alex.*—*Athen.*

ANTIPHĪLUS, I. an Athenian who succeeded Leosthenes at the siege of Lamia against Antipater. *Diod.* 18.——II. A noble painter, who represented a youth leaning over a fire and blowing it, from which the whole house seemed to be illuminated. He was an Egyptian by birth: he imitated Apelles, and was disciple to Ctesidemus. *Plin.* 35, c. 10.

ANTĪPHUS, a brother of Ctimenus, was son of Ganyctor the Naupactian. These two brothers murdered the poet Hesiod, on the false suspicion that he had offered violence to their sister, and threw his body into the sea. The poet's dog discovered them, and they were seized and convicted of the murder. *Plut. de Solert. Anim.*

ANTISTHENES, I. a philosopher, born of an Athenian father and of a Phrygian mother. He taught rhetoric, and had among his pupils the famous Diogenes; but when he had heard Socrates, he shut up his school, and told his pu-

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pils, "Go seek for yourselves a master, I have now found one." He was the head of the sect of the cynic philosophers. One of his pupils asked him what philosophy had taught him? "To live with myself," said he. He sold his all, and preserved only a very ragged coat, which drew the attention of Socrates, and tempted him to say to the cynic, who carried his contempt of dress too far, "Antisthenes, I see thy vanity through the holes of thy coat." Antisthenes taught the unity of God, but he recommended suicide. Some of his letters are extant. His doctrines of austerity were followed as long as he was himself an example of the cynical character; but after his death they were all forgotten. Antisthenes flourished 396 years B. C. *Cic. de Orat.* 3, c. 35.—*Diog.* 6.—*Plut. in Lyc.* ——II. A disciple of Heraclitus.——III. An historian of Rhodes. *Diog.*

Antistius Labeo, I. an excellent lawyer at Rome, who defended the liberties of his country against Augustus, for which he is taxed with madness, by *Horat.* 1, *Stat.* 3, v. 82.—*Sueton. in Aug.* 54.——II. Petro of Gabii, was the author of a celebrated treaty between Rome and his country, in the age of Tarquin the Proud. *Dionys. Val.* 4.

Antomĕnes, the last king of Corinth. After his death magistrates with regal authority were chosen annually.

Antōnia Lex, was enacted by M. Antony, the consul, A. U. C. 710. It abrogated the *lex Atia*, and renewed the *lex Cornelia*, by taking away from the people the privilege of choosing priests, and restoring it to the college of priests, to which it originally belonged. *Dio.* 44.—— Another, by the same. It allowed an appeal to the people, to those who were condemned *de majestate*, or of perfidious measures against the state.——Another, by the same, during his triumvirate. It made it a capital offence to propose, ever after, the election of a dictator, and for any person to accept of the office. *Appian. de Bell. Civ.* 3.

Antōnia, I. a daughter of M. Antony, by Octavia. She married Domitius Ænobarbus, and was mother of Nero and two daughters. ——II. A sister of Germanicus.——III. A daughter of Claudius and Ælia Petina. She was of the family of the Tuberos, and was repudiated for her levity. *Sueton. in Claud.* 1. —*Tacit. Ann.* 11.——IV. The wife of Drusus, the son of Livia, and brother to Tiberius. She became mother of three children, Germanicus, Caligula's father; Claudius the emperor; and the debauched Livia. Her husband died very early, and she never would marry again, but spent her time in the education of her children. Some people suppose her grandson, Caligula, ordered her to be poisoned, A. D. 38. *Val. Max.* 4, c. 3.

Antonīnus, I. (Titus,) surnamed *Pius*, was adopted by the emperor Adrian, to whom he succeeded. This prince is remarkable for all the virtues that can form a perfect statesman, philosopher, and king. He rebuilt whatever cities had been destroyed by wars in former reigns. He suffered the governors of the provinces to remain long in the administration, that no opportunity of extortion might be given to new comers. When told of conquering heroes, he said with Scipio, I prefer the life and preservation of a citizen to the death of one hundred enemies. He did not persecute the Christians like his predecessors, but his life was a scene of universal benevolence. His last moments were easy, though preceded by a lingering illness. He extended the boundaries of the Roman province in Britain, by raising a rampart between the Friths of Clyde and Forth; but he waged no war during his reign, and only repulsed the enemies of the empire who appeared in the field. He died in the 75th year of his age, after a reign of 23 years, A. D. 161. He was succeeded by his adopted son, M. Aurelius Antoninus, surnamed the philosopher, a prince as virtuous as his father. He raised to the imperial dignity his brother L. Verus, whose voluptuousness and dissipation were as conspicuous as the moderation of the philosopher. During their reign, the Quadi, Parthians, and Marcomanni were defeated. Antoninus wrote a book in Greek, entitled, *τα εαυτον, concerning himself*; the best editions of which are the 4to. Cantab. 1652, and the 8vo. Oxon. 1704. After the war with the Quadi had been finished, Verus died of an apoplexy, and Antoninus survived him eight years, and died in his 61st year, after a reign of 29 years and ten days. *Dio Cassius.*——II. Bassianus Caracalla, son of the emperor Septimus Severus, was celebrated for his cruelties. He killed his brother Geta in his mother's arms, and attempted to destroy the writings of Aristotle, observing that Aristotle was one of those who sent poison to Alexander. He married his mother, and publicly lived with her; which gave occasion to the people of Alexandria to say that he was an Œdipus, and his wife a Jocasta. He was assassinated at Edessa by Macrinus, April 8, in the 43d year of his age, A. D. 217. His body was sent to his wife Julia, who stabbed herself at the sight. There is extant a Greek itinerary, and another book, called *Iter Britannicum*, which some have attributed to the emperor Antoninus, though it was more probably written by a person of that name whose age is unknown.

M. Antōnius Gnipho, I. a poet of Gaul, who taught rhetoric at Rome; Cicero and other illustrious men frequented his school.——II. An orator, grandfather to the triumvir of the same name. He was killed in the civil wars of Marius, and his head was hung in the forum. *Val. Max.* 9, c. 2.—*Lucan.* 2, v. 121.——III. Marcus, the eldest son of the orator of the same name, by means of Cotta and Cethegus obtained from the senate the office of managing the corn on the maritime coasts of the Mediterranean with unlimited power. This gave him many opportunities of plundering the provinces and enriching himself. He died of a broken heart. *Sallust. Frag.*——IV. Caius, a son of the orator of that name, who obtained a troop of horse from Sylla, and plundered Achaia. He was carried before the prætor M. Lucullus, and banished from the senate by the censors, for pillaging the allies, and refusing to appear when summoned before justice.——V. Caius, son of Antonius Caius, was consul with Cicero, and assisted him to destroy the conspiracy of Catiline in Gaul. He went to Macedonia as his province, and fought with ill success against the Dardani. He was accused at his return and banished.——VI. Marcus, the triumvir, was

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grandson to the orator M. Antonius, and son of Antonius, surnamed *Cretensis*, from his wars in Crete. He was augur and tribune of the people, in which he distinguished himself by his ambitious views. When the senate was torn by the factions of Pompey's and Cæsar's adherents, Antony proposed that both should lay aside the command of their armies in the provinces; but as this proposition met not with success, he privately retired from Rome to the camp of Cæsar, and advised him to march his army to Rome. In support of his attachment, he commanded the left wing of his army at Pharsalia; and, according to a premeditated scheme, offered him a diadem in the presence of the Roman people. He besieged Mutina, which had been allotted to D. Brutus, for which the senate judged him an enemy to the republic, at the remonstration of Cicero. He was conquered by the consuls Hirtius and Pansa, and by young Cæsar, who soon after joined his interest with that of Antony, and formed the celebrated triumvirate, which was established with such cruel proscriptions, that Antony did not even spare his own uncle that he might strike off the head of his enemy Cicero. The triumvirate divided the Roman empire among themselves; and Antony returned into the east, where he enlarged his dominions by different conquests. Antony had married Fulvia, whom he repudiated to marry Octavia the sister of Augustus, and by this conjunction to strengthen the triumvirate. He assisted Augustus at the baule of Philippi against the murderers of J. Cæsar, and he buried the body of M. Brutus, his enemy, in a most magnificent manner. During his residence in the east he became enamoured of Cleopatra, queen of Egypt, and repudiated Octavia to marry her. This devorce incensed Augustus, who now prepared to deprive Antony of all his power. The two enemies met at Actium, where a naval engagement soon began, and Cleopatra, by flying with 60 sail, drew Antony from the battle and ruined his cause. After the battle of Actium, Antony followed Cleopatra into Egypt, where he was soon informed of the defection of all his allies and adherents, and saw the conqueror on his shores. He stabbed himself, and died in the 56th year of his age, B. C. 30; and the conqueror shed tears when he was informed that his enemy was no more. Antony left seven children by his three wives. In his public character Antony was brave and courageous; but with the intrepidity of Cæsar, he possessed all his voluptuous inclinations. It is said that the night of Cæsar's murder Cassius supped with Antony; and being asked whether he had a dagger with him, answered, Yes, if you, Antony, aspire to sovereign power. Plutarch has written an account of his life. *Virg. Æn.* 8, v. 685.—*Horat.* ep. 9.—*Juv.* 10, v. 122.—*C. Nep. in Attic.*—*Cic. in Philip.*—*Justin.* 41 and 42.——VII. Julius, son of Antony, the triumvir, by Fulvia, was consul with Paulus Fabius Maximus. He was surnamed Africanus, and put to death by order of Augustus. Some say that he killed himself. It is supposed that he wrote an heroic poem on Diomede, in 12 books. Horace dedicated his 4 *Od.* 2. to him. *Tacit.* 4, *Ann.* c. 44.——VIII. Lucius, the triumvir's brother, was besieged in Pelusium by Augustus, and obliged to surrender himself, with 300 men, by famine. The conqueror spared his life. Some say that he was killed at the shrine of Cæsar.——IX. Julius, was put to death by Augustus, for his criminal conversation with Julia.

Antorides, a painter, disciple to Aristippus. *Plin.*

Apama, I. a daughter of Artaxerxes, who married Pharnabazus, satrap of Ionia.——II. A daughter of Antiochus. *Paus.* 1, c. 8.

Apame, I. the mother of Nicomedes, by Prusias, king of Bithynia.——II. The mother of Antiochus Soter, by Seleucus Nicanor.

Apella, a word, *Horat.* 1, *Sat.* 5, v. 10, which has given much trouble to critics and commentators. Some suppose it to mean circumcised, (*sine pelle,*) an epithet highly applicable to a Jew. Others maintain that it is a proper name, upon the authority of Cicero, *ad Attic.* 12, ep. 19, who mentions a person of the same name.

Apelles, a celebrated painter of Cos, or as others say, of Ephesus, or Colophon, son of Pithius. He lived in the age of Alexander the Great, who honoured him so much that he forbade any man but Appelles to draw his picture. He was so attentive to his profession, that he never spent a day without employing his pencil; whence the proverb of *Nulla dies sine lineâ.* His most perfect picture was Venus Anadyomene, which was not totally finished when the painter died. He made a painting of Alexander holding thunder in his hand, so much like life, that Pliny, who saw it, says that the hand of the king with the thunder seemed to come out of the picture. This picture was placed in Diana's temple at Ephesus. He made another of Alexander, but the king expressed not much satisfaction at the sight of it; and at that moment a horse passing by, neighed at the horse which was represented in the piece, supposing it to be alive; upon which the painter said, "One would imagine that the horse is a better judge of painting than your majesty." When Alexander ordered him to draw the picture of Campaspe, one of his mistresses, Apelles became enamoured of her, and the king permitted him to marry her. He wrote three volumes upon painting, which were still extant in the age of Pliny. It is said that he was accused in Egypt of conspiring against the life of Ptolemy; and that he would have been put to death had not the real conspirator discovered himself and saved the painter. Apelles never put his name to any pictures but three; a sleeping Venus, Venus Anadyomene, and an Alexander. The proverb of *Ne sutor ultra crepidam,* is applied to him by some. *Plin.* 35, c. 10.—*Horat.* 2, ep. 1, v. 238.—*Cic. in Famil.* 1, ep. 9.—*Ovid. de Art. Am.* 3, v. 401.—*Val. Max.* 8, c. 11.

Apellicon, a Teian peripatetic philosopher, whose fondness for books was so great that he is accused of stealing them when he could not obtain them with money. He bought the works of Aristotle and Theophrastus, but greatly disfigured them by his frequent interpolations. The extensive library which he had collected at Athens, was carried to Rome when Sylla had conquered the capital of Attica; and among the valuable books was found an original manuscript of Aristotle. He died about 86 years before Christ. *Strab.* 13.

Aper, Marcus, I. a Latin orator of Gaul,

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who distinguished himself as a politician as well as by his genius. The dialogue of the orators, inserted with the works of Tacitus and Quintilian, is attributed to him. He died A. D. 85. ——II. Another. *Vid. Numerianus.*

Aphareus, I. a king of Messenia, who married Arene daughter of Œbalus, by whom he had three sons.——II. The step-son of Isocrates. He began to exhibit Olymp. cm. B. C. 368, and continued to compose till B. C. 341. He produced thirty-five or thirty-seven tragedies, and was four times victor.

Aphellas, a king of Cyrene, who, with the aid of Agathocles, endeavoured to reduce all Africa under his power. *Justin.* 22, c. 7.

Aphrices, an Indian prince, who defended the rock Aornus with 20,000 foot and 15 elephants. He was killed by his troops, and his head sent to Alexander.

Aphrodisia, festivals in honour of Venus, celebrated in different parts of Greece, but chiefly in Cyprus. They were first instituted by Cinyras, from whose family the priests of the goddess were always chosen. All those that were initiated offered a piece of money to Venus, and received, as a mark of the favours of the goddess, a measure of salt and a φαλλος; the salt, because Venus arose from the sea; the φαλλος, because she is the goddess of wantonness. They were celebrated at Corinth by harlots, and in every part of Greece they were very much frequented. *Strab.* 14.—*Athen.*

Apianus, or Apion, was born at Oasis in Egypt, whence he went to Alexandria, of which he was deemed a citizen. He succeeded Theus in the profession of rhetoric in the reign of Tiberius, and wrote a book against the Jews, which Josephus refuted. He was at the head of an embassy which the people of Alexandria sent to Caligula to complain of the Jews. *Seneca*, ep. 88.—*Plin. præf. Hist.*

Apicius, a famous glutton in Rome. There were three of the same name, all famous for their voracious appetite. The first lived in the time of the republic, the second in the reign of Augustus and Tiberius, and the third under Trajan. The second was the most famous, as he wrote a book on the pleasures and incitements of eating. He hanged himself after he had consumed the greatest part of his estate. The best edition of Apicius Cœlius *de Arte Coquinariâ*, is that of Amst. 12mo. 1709. *Juv.* 11. v. 3.—*Martial.* 2, ep. 69.

Apion, a surname of Ptolemy, one of the descendants of Ptolemy Lagus. *Vid. Apianus.*

Apollinares Ludi, games celebrated at Rome in honour of Apollo. The people generally sat crowned with laurel at the representation of these games, which were usually celebrated at the option of the prætor, till the year U. C. 545, when a law was passed to settle the celebration yearly on the same day, about the nones of July. When this alteration happened, Rome was infested with a dreadful pestilence, which, however, seemed to be appeased by this act of religion. *Liv.* 25, c. 12.

Apollinaris, C. Sulpitius, I. a grammarian of Carthage in the second century, who is supposed to be the author of the verses prefixed to Terence's plays as arguments.——II. A writer better known by the name of Sidonius. *Vid. Sidonius.*

Apollocaitas, a friend of Dion, supposed by some to be the son of Dionysius.

Apollodorus, I. a famous grammarian and mythologist of Athens, son of Asclepias, and disciple to Panætius, the Rhodian philosopher. He flourished about 115 years before the Christian era, and wrote a history of Athens besides other works. But of all his compositions, nothing is extant but his *Bibliotheca*, a valuable work, divided into three books. It is an abridged history of the gods and of the ancient heroes, of whose actions and genealogy it gives a true and faithful account. The best edition is that of *Heyne, Goett.* in 8vo. 4 vols. 1782. *Athen.—Plin.* 7, c. 37.—*Died.* 4 and 13.——II. A tragic poet of Cilicia, who wrote tragedies entitled Ulysses, Thyestes, &c.——III. A comic poet of Gela in Sicily, in the age of Menander, who wrote 47 plays. He was one of the six writers whom the ancient critics selected as the models of the New Comedy. The other five were Philippides, Philemon, Menander, Diphilus, and Posidippus. Terence copied his *Hecyra*, and *Phormio* from two of his dramas; all of which, though very numerous, are now lost, save the titles of eight, with a few fragments.——IV. An architect of Damascus, who directed the building of Trajan's bridge across the Danube. He was put to death by Adrian, to whom, when in a private station, he had spoken in too bold a manner.——V. A disciple of Epicurus, the most learned of his school, and deservedly surnamed the illustrious. He wrote about 40 volumes on different subjects. *Diog.*——VI. A painter of Athens, of whom Zeuxis was a pupil. Two of his paintings were admired at Pergamus in the age of Pliny: a priest in a suppliant posture, and Ajax struck with Minerva's thunders. *Plin.* 35, c. 9.——VII. A statuary in the age of Alexander. He was of such an irascible disposition, that he destroyed his own pieces upon the least provocation. *Plin.* 34, c. 8.——VIII. A rhetorician of Pergamus, preceptor and friend to Augustus, who wrote a book on rhetoric. *Strab.* 13.

Apollonia, a festival at Ægialea, in honour of Apollo and Diana. It arose from this circumstance: these two deities came to Ægialea after the conquest of the serpent Python; but they were frightened away, and fled to Crete. Ægialea was soon visited with an epidemical distemper, and the inhabitants, by the advice of their prophets, sent seven chosen boys, with the same number of girls, to entreat them to return to Ægialea. Apollo and Diana granted their petition, in honour of which a temple was raised to πειθω, the goddess of *persuasion*; and, ever after, a number of youths, of both sexes, were chosen to march in solemn procession, as if anxious to bring back Apollo and Diana. *Pausan. in Corinth.*

Apollonides, a tyrant of Sicily, compelled to lay down his power by Timoleon.

Apollonides, a physician of Cos, at the court of Artaxerxes, who became enamoured of Amytis, the monarch's sister, and was some time after put to death for slighting her after the reception of her favours.

Apollonius, I. a stoic philosopher of Chalcis, sent for by Antoninus Pius, to instruct his adopted son Marcus Antoninus. When he came to Rome, he refused to go to the palace, observing,

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that the master ought not to wait upon his pupil, but the pupil upon him. The emperor, hearing this, said, laughing, "It was, then, easier for Apollonius to come from Chalcis to Rome than from Rome to the palace."——II. A geometrician of Perga in Pamphylia, whose works are now lost. He lived about 242 years before the Christian era, and composed a commentary on Euclid, whose pupils he attended at Alexandria. He wrote a treatise on conic sections, edited by Dr. Halley, Oxon. fol. 1710.——III. A poet of Naucratis, according to some authorities, or, according to others, of Alexandria, generally called Apollonius of *Rhodes*, because he lived for some time there. He was pupil, when young, to Callimachus and Panætius, and succeeded to Eratosthenes, as third librarian of the famous library of Alexandria, under Ptolemy Evergetes. He was ungrateful to his master, Callimachus, who wrote a poem against him, in which he denominated him *Ibis*. Of all his works nothing remains but his poem on the expedition of the Argonauts, in four books. The best editions of Apollonius are those printed at Oxford, in 4to. by Shaw, 1777, in 2 vols. and in 1, 8vo. 1779, and that of Brunck, Argentor, 12mo. 1780. *Quintil.* 10, c. 1.——IV. A Greek orator, surnamed Molo, was a native of Alabanda in Caria. He opened a school of rhetoric at Rhodes and Rome, and had J. Cæsar and Cicero among his pupils. He discouraged the attendance of those whom he supposed incapable of distinguishing themselves as orators, and he recommended to them pursuits more congenial to their abilities. He wrote a history, in which he did not candidly treat the people of Judæa, according to the complaint of *Josephus contra Apion*. *Cic. de Orat.* 1, c. 28, 75, 126, and 130. *Ad. Famil.* 3, ep. 16. *De Invent.* 1, c. 81. —*Quintil.* 3, c. 1, l. 2, c. 6.—*Suet. in Cæs.* 4.—*Plut. in Cæs.*——V. A Greek historian, about the age of Augustus, who wrote upon the philosophy of Zeno and of his followers. *Strab.* 14.——VI. Thyaneus, a Pythagorean philosopher, well skilled in the art of imposture. One day, while haranguing the populace at Ephesus, he suddenly exclaimed, "Strike the tyrant!—strike him! The blow is given; he is wounded, and fallen!" At that very moment the emperor Domitian had been stabbed at Rome. He was courted by kings and princes, and commanded unusual attention by his numberless artifices. His friend and companion, called Damis, wrote his life, which 200 years after engaged the attention of Philostratus. In his history, the biographer relates so many curious and extraordinary anecdotes of his hero, that many have justly deemed it a romance; yet for all this, Hierocles had the presumption to compare the impostures of Apollonius with the miracles of Jesus Christ.——VII. A sophist of Alexandria, distinguished for his *Lexicon Græcum Iliadis et Odysseæ*, a book that was beautifully edited by Villoison, in 4to. 2 vols. Paris, 1773. Apollonius was one of the pupils of Didymus, and flourished in the beginning of the first century.

Apollŏphănes, a stoic, who greatly flattered king Antigonus, and maintained that there existed but one virtue, prudence. *Diog.*

Aponius, M. a governor of Mœsia, rewarded with a triumphal statue by Otho, for defeating 9000 barbarians. *Tacit. Hist.* 1, c. 79.

Apotheōsis, a ceremony observed by the ancient nations of the world, by which they raised their kings, heroes, and great men, to the rank of deities. The nations of the East were the first who paid divine honours to their great men, and the Romans followed their example, and not only deified the most prudent and humane of their emperors, but also the most cruel and profligate. *Herodian.* 4, c. 2, has left us an account of the apotheosis of a Roman emperor. After the body of the deceased was burnt, an ivory image was laid on a couch for seven days, representing the emperor under the agonies of disease. The city was in sorrow, the senate visited it in mourning, and the physicians pronounced it every day in a more decaying state. When the death was announced, a young band of senators carried the couch and image to the Campus Martius, where it was deposited on an edifice in the form of a pyramid, where spices and combustible materials were thrown. After this the knights walked round the pile in solemn procession, and the images of the most illustrious Romans were drawn in state, and immediately the new emperor, with a torch set fire to the pile, and was assisted by the surrounding multitude. Meanwhile an eagle was let fly from the middle of the pile, which was supposed to carry the soul of the deceased to heaven, where he was ranked among the gods. If the deified was a female, a peacock, and not an eagle, was sent from the flames. The Greeks observed ceremonies much of the same nature.

Appiānus, a Greek historian of Alexandria, who flourished A. D. 123. His universal history, which consisted of 24 books, was a series of history of all the nations that had been conquered by the Romans in the order of time; and in the composition the writer displayed, with a style simple and unadorned, a great knowledge of military affairs, and described his battles in a masterly manner. This excellent work is greatly mutilated, and there is extant now only the account of the Punic, Syrian, Parthian, Mithridatic, and Spanish wars, with those of Illyricum and the civil dissentions, with a fragment of the Celtic wars. The best editions are those of Tollius and Variorum, 2 vols. 8vo. Amst. 1670, and that of Schweigheuserus, 3 vols. 8vo. Lips. 1785. He was so eloquent that the emperor highly promoted him in the state. He wrote a universal history in 24 books, which began from the time of the Trojan war, down to his own age. Few books of this valuable work are extant.

Appius, the prænomen of an illustrious family at Rome.——A censor of that name, A. U. C. 442. *Horat.* 1, *Sat.* 6.

Appius Claudius, I. a decemvir, who obtained his power by force and oppression. He attempted the virtue of Virginia, whom her father killed to preserve her chastity. This act of violence was the cause of a revolution in the state, and the ravisher destroyed himself when cited to appear before the tribunal of his country. *Liv.* 3, c. 33.——II. Claudius Cæcus, a Roman orator, who built the Appian way, and many aqueducts in Rome. When Pyrrhus, who was come to assist the Tarentines against Rome, demanded peace of the senators, Appius, grown old in the service of the republic, caused himself to be carried to the senate-house, and, by his

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authority, dissuaded them from granting a peace which would prove dishonourable to the Roman name. *Ovid. Fast.* 6, v. 203. *Cic. in Brut. & Tusc.* 4.——III. A Roman, who, when he heard that he had been proscribed by the triumvirs, divided his riches among his servants, and embarked with them for Sicily. In their passage the vessel was shipwrecked, and Appius alone saved his life. *Appian.* 4.——IV. Claudius Crassus, a consul, who, with Sp. Naut. Rutulius, conquered the Celtiberians, and was defeated by Perseus, king of Macedonia. *Liv.* ——V. Claudius Pulcher, a grandson of Ap. Cl. Cæcus, consul in the age of Sylla, retired from grandeur to enjoy the pleasures of a private life.——VI. Clausus, a general of the Sabines, who, upon being ill-treated by his countrymen, retired to Rome with 5000 of his friends, and was admitted into the senate in the early ages of the republic. *Plut. in Poplic.*——VII. Herdonius, seized the capital with 4000 exiles, A. U. C. 292, and was soon after overthrown. *Liv.* 3, c. 15.—*Flor.* 3, c. 19.——VIII. Claudius Lentulus, a consul with M. Perpenna.——IX. A dictator who conquered the Hernici.——The name of Appius was common in Rome, and particularly to many consuls whose history is not marked by any uncommon event.

Apries, and Aprius, one of the kings of Egypt in the age of Cyrus, supposed to be the Pharaoh Hophra of Scripture. He took Sidon, and lived in great prosperity till his subjects revolted to Amasis, by whom he was conquered and strangled. *Herodot.* 2, c. 159, &c.—*Diod.* 1.

Apsinus, an Athenian sophist in the third century, author of a work called *Præceptor de Arte Rhetoricâ.*

Apuleia Lex, was enacted by L. Apuleius, the tribune, A. U. C. 652, for inflicting a punishment upon such as were guilty of raising seditions, or showing violence in the city.——Varilia, a grand-daughter of Augustus, convicted of adultery with a certain Manlius in the reign of Tiberius. *Tacit. An.* c. 50.

Apuleius, a learned man, born at Madaura in Africa. He studied at Carthage, Athens, and Rome, where he married a rich widow called Pudentilla, for which he was accused by some of her relations of using magical arts to win her heart. His apology was a masterly composition. In his youth Apuleius had been very profuse; but he was, in a maturer age, more devoted to study, and learnt Latin without a master. The most famous of his works extant is the *golden ass*, in eleven books, an allegorical piece, replete with morality. The best editions of Apuleius are the Delphin, 2 vols. 4to. Paris, 1688, and Pricæi, 8vo. Goudæ, 1650.

Aquilius Niger, Sabinus, I. a lawyer of Rome, surnamed the Cato of his age. He was father to Aquilia Severa, whom Heliogabalus married.——II. Severus, a poet and historian in the age of Valentinian.

Aquillia and Aquilia, a patrician family at Rome, from which few illustrious men rose.

Aquĭlo, a wind blowing from the north. Its name is derived, according to some, from *Aquila*, on account of its keenness and velocity.

Ara, a constellation, consisting of seven stars, near the tail of the Scorpion. *Ovid. Met.* 2, v. 138.

Arabarches, a vulgar person among the Egyptians, or perhaps a usual expression for the leaders of the Arabians, who resided in Rome. *Juv.* 1, v. 130. Some believe that Cicero, 2, ep. 17, *ad Attic.* alluded to Pompey under the name of Arabarches.

Araros, son of Aristophanes, was the contemporary of Eubulus. Under his name the two last pieces of his father were represented, whose talents he by no means possessed. Nicostratus and Philippus, two other sons of Aristophanes, are also recorded among the poets of the Middle Comedy. The titles of several comedies written by these three brothers are preserved in Athenæus.

Aratus, I. a Greek poet of Cilicia, about 277 B. C. He was greatly esteemed by Antigonus Gonatas, king of Macedonia, at whose court he passed much of his time, and by whose desire he wrote a poem on astronomy, in which he gives an account of the situations, rising and setting, number and motion of the stars. Cicero represents him as unacquainted with astrology, yet capable of writing upon it in elegant and highly finished verses, which, however, from the subject, admit of little variety. Aratus wrote, besides, hymns and epigrams, &c. and had among his interpreters and commentators many of the learned men of Greece whose works are lost, besides Cicero, Claudius, and Germanicus Cæsar, who, in their youth or moments of relaxation, translated the *phænomena* into Latin verse. The best editions of Aratus are Grotius, 4to. apud Raphaleng. 1600; and Oxon. 8vo. 1672. *Cic. de Nat. D.* 2, c. 41.—*Paus.* 1, c. 2. —*Ovid. Am.* 1, el. 15, v. 26.——II. The son of Clinias and Aristodama, was born at Sicyon in Achaia, near the river Asopus. When he was but seven years of age, his father, who held the government of Sicyon, was assassinated by Abantidas, who made himself absolute. After some revolutions the sovereignty came into the hands of Nicocles, whom Aratus murdered to restore his country to liberty. He was so jealous of tyrannical power, that he even destroyed a picture which was the representation of a tyrant. He joined the republic of Sicyon in the Achæan league, which he strengthened by making a treaty of alliance with the Corinthians, and with Ptolemy, king of Egypt. He was chosen chief commander of the forces of the Achæans, and drove away the Macedonians from Athens and Corinth. He made war against the Spartans, but was conquered in a battle by their king Cleomenes. To repair the losses he had sustained, he solicited the assistance of king Antigonus, and drove away Cleomenes from Sparta, who fled to Egypt, where he killed himself. The Ætolians soon after attacked the Achæans: and Aratus, to support his character, was obliged to call to his aid Philip, king of Macedonia. His friendship with this new ally did not long continue. Philip showed himself cruel and oppressive; and put to death some of the nobles of the Achæans, and even seduced the wife of the son of Aratus. Aratus, who was now advanced in years, showed his displeasure by withdrawing himself from the society and friendship of Philip. But this rupture was fatal. Philip dreaded the power and influence of Aratus, and therefore he caused him and his son to be poisoned. Some days before his death Aratus was

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observed to spit blood; and when apprized of it by his friends, he replied, "Such are the rewards which a connexion with kings will produce." He was buried with great pomp by his countrymen; and two solemn sacrifices were annually made to him, the first on the day that he delivered Sicyon from tyranny, and the second on the day of his birth. During those sacrifices, which were called *Aratèia*, the priests wore a riband bespangled with white and purple spots, and the public schoolmaster walked in procession at the head of his scholars, and was always accompanied by the richest and most eminent senators adorned with garlands. Aratus died in the 62d year of his age, B. C. 213. He wrote a history of the Achæan league, much commended by Polybius. *Plut. in vitâ.—Paus.* 2, c. 8.—*Cic. de Offic.* 2, c. 23.—*Strab.* 14.—*Liv.* 27, c. 31.—*Polyb.* 2.

Arbăces, a Mede, who revolted with Belesis against Sardanapalus, and founded the empire of Media upon the ruins of the Assyrian power, 820 years before the Christian era. He reigned above fifty years, and was famous for the greatness of his undertakings as well as for his valour. *Justin.* 1, c. 3.—*Paterc.* 1, c. 6.

Arbuscŭla, an actress on the Roman stage, who laughed at the hisses of the populace while she received the applauses of the knights. *Hor.* 1, *Sat.* 10, v. 77.

Arcadius, eldest son of Theodosius the Great, succeeded his father A. D. 395. Under him the Roman power was divided into the eastern and western empire. He made the eastern empire his choice, and fixed his residence at Constantinople; while his brother Honorius was made emperor of the west, and lived in Rome. After this separation of the Roman empire the two powers looked upon one another with indifference; and, soon after, their indifference was changed into jealousy, and contributed to hasten their mutual ruin. In the reign of Arcadius, Alaricus attacked the western empire and plundered Rome. Arcadius married Eudoxia, a bold ambitious woman, and died in the 31st year of his age, after a reign of 13 years, in which he bore the character of an effeminate prince, who suffered himself to be governed by favourites, and who abandoned his subjects to the tyranny of ministers, while he lost himself in the pleasures of a voluptuous court.

Arcesilăus, I. son of Battus, king of Cyrene, was driven from his kingdom in a sedition, and died B. C. 575.——II. One of Alexander's generals, who obtained Mesopotamia at the general division of the provinces after the king's death.——III. A chief of Catana, which he betrayed to Dionysius the elder. *Diod.* 14.——IV. A philosopher of Pitano in Æolia, disciple of Polemon. He visited Sardes and Athens, and was the founder of the middle academy, as Socrates founded the ancient and Carneades the new one. He pretended to know nothing, and accused others of the same ignorance. He acquired many pupils in the character of teacher; but some of them left him for Epicurus, though no Epicurean came to him; which gave him occasion to say, that it is easy to make a eunuch of a man, but impossible to make a man of a eunuch. He was very fond of Homer, and generally divided his time among the pleasures of philosophy, love, reading, and the table. He died in his 75th year, B. C. 241, or 300, according to some. *Diog. in vitâ.—Persius*, 3, v. 78.—*Cic. de Finib.*

Archæănax, of Mitylene, was intimate with Pisistratus, tyrant of Athens. He fortified Sigæum with a wall from the ruins of ancient Troy. *Strab.* 13.

Archelăus, I. a name common to some kings of Cappadocia. One of them was conquered by Sylla for assisting Mithridates.——II. A person of that name married Berenice, and made himself king of Egypt; a dignity he enjoyed only six months, as he was killed by the soldiers of Gabinius, B. C. 56. He had been made priest of Comana by Pompey. His grandson was made king of Cappadocia by Antony, whom he assisted at Actium, and he maintained his independence under Augustus till Tiberius perfidiously destroyed him.——III. A king of Macedonia, who succeeded his father, Perdiccas the second: as he was but a natural child, he killed the legitimate heirs to gain the kingdom. He proved himself to be a great monarch; but he was at last killed by one of his favourites, because he had promised him his daughter in marriage, and given her to another, after a reign of 23 years. He patronised the poet Euripides. *Diod.* 14.—*Justin.* 7, c. 4.—*Ælian. V. H.* 2, 8, 12, 14.——IV. A king of the Jews, son of Herod. He married Glaphyre, daughter of Archelaus, king of Macedonia, and widow of his brother Alexander. Cæsar banished him for his cruelties. *Dio.*——V. A king of Lacedæmon, son of Agesilaus. He reigned 42 years with Charilaus, of the other branch of the family. *Herodot.* 7, c. 204.—*Paus.* 3, c. 2.——VI. A general of Antigonus the younger, appointed governor of the Acrocorinth, with the philosopher Persæus. *Polyæn.* 6, c. 5.——VII. A celebrated general of Mithridates against Sylla. *Id.* 8, c. 8.——VIII. A philosopher of Athens or Messenia, son of Apollodorus, and successor to Anaxagoras. He was preceptor to Socrates, and was called *Physicus*. He supposed that heat and cold were the principles of all things. He first discovered the voice to be propagated by the vibration of the air. *Cic. Tusc.* 5.—*Diog. in vitâ.—Augustin. de civ. Dei*, 8.——IX. A man set over Susa by Alexander, with a garrison of 3000 men. *Curt.* 5, c. 2.——X. A Greek philosopher, who wrote a history of animals, and maintained that goats breathed not through the nostrils, but through the ears. *Plin.* 8, c. 50.——XI. A sculptor of Priene, in the age of Claudius. He made an apotheosis of Homer, a piece of sculpture highly admired, and said to have been discovered under ground, A. D. 1658.——XII. A writer of Thrace.

Archemăchus, a Greek writer, who published a history of Eubœa. *Athen.* 6.

Archeptolĕmus, son of Iphitus, king of Elis, went to the Trojan war, and fought against the Greeks. As he was fighting near Hector, he was killed by Ajax, son of Telamon. It is said that he re-established the Olympic games. *Homer. Il.* 8, v. 128.

Archestrătus, I. a tragic poet, whose pieces were acted during the Peloponnesian war. *Plut. in Arist.*——II. A follower of Epicurus, who wrote a poem in commendation of gluttony.

Archias, I. a Corinthian, descended from Hercules. He founded Syracuse, B. C. 732.

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being told by an oracle to make choice of health or riches, he chose the latter. *Dionys. Hal.* 2. ——II. A poet of Antioch, intimate with the Luculli. He obtained the rank and name of a Roman citizen by the means of Cicero, who defended him in an elegant oration when his enemies had disputed his privileges of citizen of Rome. He wrote a poem on the Cimbrian war, and began another concerning Cicero's consulship, which are now lost. Some of his epigrams are preserved in the Anthologia. *Cic. pro Arch.* ——III. A polemarch of Thebes, assassinated in the conspiracy of Pelopidas, which he could have prevented, if he had not deferred to the morrow the reading of a letter which he had received from Archias, the Athenian highpriest, and which gave him information of his danger. *Plut. in Pelop.*——IV. A highpriest of Athens, contemporary and intimate with the polemarch of the same name. *Id. ibid.*——V. A Theban who abolished the oligarchy. *Aristot.*

Archiadēs, I. a philosopher of Athens, who affected the manners of the Spartans, and was very inimical to the views and measures of Phocion. *Plut. in Phoc.*——II. An ambassador of Byzantium, &c. *Polyæn.* 4, c. 44.

Archibius, the son of the geographer Ptolemy.

Archidamia, I. a priestess of Ceres, who, on account of her affection for Aristomenes, restored him to liberty when he had been taken prisoner by her female attendants at the celebration of their festivals. *Paus.* 4, c. 17.——II. A daughter of Cleadas, who, upon hearing that her countrymen, the Spartans, were debating whether they should send away their women to Crete, against the hostile approach of Pyrrhus, seized a sword, and ran to the senate-house, exclaiming that the women were as able to fight as the men. Upon this, the decree was repealed. *Plut. in Pyrrh.—Polyæn.* 8, c. 8.

Archidamus. *Vid. Leotichydes.*

Archidēmus, a stoic philosopher, who exiled himself among the Parthians. *Plut. de exil.*

Archigĕnes, a physician, born at Apamea, in Syria. He lived in the reign of Domitian, Nerva, and Trajan, and died in the 73d year of his age.

Archilŏchus, I. a poet of Paros, who wrote elegies, satires, odes, and epigrams, and was the first who introduced iambics in his verses. He had courted Neobule, the daughter of Lycambes, and had received promises of marriage; but the father gave her to another, superior to the poet in rank and fortune; upon which Archilochus wrote such a bitter satire, that Lycambes hanged himself in a fit of despair. The Spartans condemned his verses, on account of their indelicacy, and banished him from their city as a petulant and dangerous citizen. He flourished 685 B. C., and it is said that he was assassinated. Some fragments of his poetry remain, which display vigour and animation, boldness and vehemence, in the highest degree; from which reason, perhaps, Cicero calls virulent edicts *Archilochia edicta. Cic. Tusc.* 1.—*Quintil.* 10, c. 1.—*Herodot.* 1, c. 12.—*Horat. art. poet.* v. 79.—*Athen.* 1, 2, &c.——II. A Greek historian, who wrote a chronological table, and other works about the 20th or 30th olympiad.

Archimēdes, a famous geometrician of Syracuse, who invented a machine of glass that faithfully represented the motion of all the heavenly bodies. When Marcellus, the Roman consul, besieged Syracuse, Archimedes constructed machines, which suddenly raised up in the air the ships of the enemy from the bay before the city, and then let them fall with such violence into the water that they sunk. He set them also on fire with his burning-glasses. When the town was taken, the Roman general gave strict orders to his soldiers not to hurt Archimedes, and even offered a reward to him who should bring him alive and safe into his presence. All these precautions were useless; the philosopher was so deeply engaged in solving a problem, that he was even ignorant that the enemy were in possession of the town; and a soldier, without knowing who he was, killed him, because he refused to follow him, B. C. 212. Marcellus raised a monument over him, and placed upon it a cylinder and a sphere; but the place remained long unknown, till Cicero, during his quæstorship in Sicily, found it near one of the gates of Syracuse, surrounded with thorns and brambles. Some suppose that Archimedes raised the site of the towns and villages of Egypt, and began those mounds of earth by means of which communication is kept from town to town, during the inundations of the Nile. The story of his burning-glasses had always appeared fabulous to some of the moderns, till the experiments of Buffon demonstrated it beyond contradiction. These celebrated glasses were supposed to be reflectors made of metal, and capable of producing their effect at the distance of a bow-shot. The manner in which he discovered how much brass a goldsmith had mixed with gold in making a golden crown for the king, is well known to every modern hydrostatic, as well as the pumping screw which still bears his name. Among the wild schemes of Archimedes, is his saying, that by means of his machines he could move the earth with ease if placed on a fixed spot near it. Many of his works are extant, especially treatises *de sphæra & cylindro, circuli dimensio, de lineis spiralibus, de quadratura paraboles, de numero arenæ*, &c. the best edition of which is that of David Rivaltius, fol. Paris, 1615. *Cic. Tusc.* 2, c. 25.—*De Nat. D.* 2, c. 34.—*Liv.* 24, c. 34.—*Quintil.* 1, c. 10.—*Vitruv.* 9, c. 3.—*Polyb.* 9.—*Plut. in Marcell.*—*Val. Max.* 8, c. 7.

Archinus, I. a man who when he was appointed to distribute new arms among the populace of Argos, raised a mercenary band, and made himself absolute. *Polyæn.* 3, c. 8.—— II. A rhetorician of Athens.

Archippus, a comic poet of Athens, of whose eight comedies only one obtained the prize.

Archon, one of Alexander's generals, who received the provinces of Babylon at the general division after the king's death. *Diod.* 18.

Archontes, the name of the chief magistrates of Athens. They were nine in number, and none were chosen but such as were descended from ancestors who had been free citizens of the republic for three generations. They were also to be without deformity in all the parts and members of their body; and were obliged to produce testimonials of their dutiful behaviour to their parents, of the services they had rendered their country, and the competency of their fortune to support their dignity. They took a solemn oath that they would observe the laws, administer justice with impartiality, and never

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suffer themselves to be corrupted. If they ever received bribes, they were compelled by the laws to dedicate to the god of Delphi a statue of gold of equal weight with their body. They all had the power of punishing malefactors with death. The chief among them was called *Archon*; the year took its denomination from him; he determined all causes between man and wife, and took care of legacies and wills; he provided for orphans, protected the injured, and punished drunkenness. If he suffered himself to be intoxicated during the time of his office, the misdemeanor was punished with death. The second of the archons was called *Basileus*; it was his office to keep good order, and to remove all causes of quarrel in the families of those who were dedicated to the service of the gods. The profane and the impious were brought before his tribunal; and he offered public sacrifices for the good of the state. He assisted at the celebration of the Eleusinian festivals and other religious ceremonies. His wife was to be related to the whole people of Athens, and of a pure and unsullied life. He had a vote among the Areopagites, but was obliged to sit among them without his crown. The *Polemarch* was another archon of inferior dignity. He had the care of all foreigners, and provided a sufficient maintenance from the public treasury, for the families of those who had lost their lives in defence of their country. These three archons generally chose each of them two persons of respectable character, and of an advanced age, whose councils and advice might assist and support them in their public capacity. The six other archons were indistinctly called *Thesmothetæ*, and received complaints against persons accused of impiety, bribery, and ill behaviour. They settled all disputes between the citizens, redressed the wrongs of strangers, and forbade any laws to be enforced but such as were conducive to the safety of the state. These officers of state were chosen after the death of king Codrus; their power was originally for life, but afterwards it was limited to ten years, and at last to one year. After some time, the qualifications which were required to be an archon were not strictly observed. Adrian, before he was elected emperor of Rome, was made archon at Athens, though a foreigner; and the same honours were conferred upon Plutarch. The perpetual archons after the death of Codrus were Medon, whose office began B. C. 1070; Acastus, 1050; Archippus, 1014; Thersippus, 995; Phorbas, 954; Megacles, 923; Diogenetus, 893; Pherecles, 865; Ariphron, 846; Thespieus, 826; Agamestor, 799; Æschylus, 778; Alcmæon, 756; after whose death the archons were decennial, the first of whom was Charops, who began 753; Æsimedes, 744; Clidicus, 734; Hippomenes, 724; Leocrates, 714; Apsander, 704; Eryxias, 694; after whom, the office became annual, and of these annual archons Creon was the first. *Aristoph. in Nub. and Avib.—Plut. Sympos.* 1.—*Demost.—Polluc.—Lysias.*

Archytas, I. a musician of Mitylene, who wrote a treatise on agriculture. *Diog.*——II. The son of Hestiæus of Tarentum, was a follower of the Pythagorean philosophy, and an able astronomer and geometrician. He redeemed his master, Plato, from the hands of the tyrant Dionysius, and, for his virtues, he was seven times chosen by his fellow-citizens governor of Tarentum. He invented some mathematical instruments, and a wooden pigeon which could fly. He perished in a shipwreck, about 394 years before the Christian era. He is also the reputed inventor of the screw and the pulley. A fragment of his writings has been preserved by Porphyry. *Horat.* 1, od. 28.—*Cic.* 3, *de Orat.—Diog. in Vit.*

Arctinus, a Milesian poet, said to be pupil to Homer. *Dionys. Hal.* 1.

Arctos, two celestial constellations near the north pole, commonly called Ursa Major and Minor. *Virg. G.* 1.

Arcturus, a star near the tail of the Great Bear, whose rising and setting were generally supposed to portend great tempests. *Horat.* 3, od. 1. The name is derived from its situation, *αρκτος ursus, ουρα cauda.* It rises now about the beginning of October; and Pliny tells us it rose in his age on the 12th, or, according to Columella, on the 5th of September.

Ardys, a son of Gyges, king of Lydia, who reigned 49 years, took Priene, and made war against Miletus. *Herodot.* 1, c. 15.

Areas, a general chosen by the Greeks against Ætolia. *Justin.* 24, c. 1.

Areius, the Platonist, was a man of equal worth and knowledge with Athenodorus, but he professed a milder philosophy, and one which was more adapted to the temper of the times. Though a native of Alexandria, he had escaped the moral contagion of that licentious town. When Egypt was subdued by Augustus, the conqueror entered Alexandria, holding Areius by the hand; and, in the harangue which he delivered to the inhabitants from his tribunal, informed them that he spared their town partly for the sake of Areius, his own friend and their fellow-citizen. Yet, mild as were the temper and philosophy of this Platonist, he strongly urged Augustus to destroy Cæsario, the reputed son of Julius Cæsar and Cleopatra, fortifying his opinion by a line in Homer:—

Ουκ αγαθον πολυκοιρανιη· εις κοιρανος εστω—

which Areius thus converted:—

Ουκ αγαθον πολυκαισαρνη· εις Καισαρος εστω.

When Augustus returned from Egypt, Areius followed him to Rome. The empress Livia, in the commencement of her grief for the loss of her son Drusus, admitted him as a visiter, and acknowledged that her sorrows were much assuaged by the topics of consolation which he suggested. He was also patronised by Mæcenas, in whose house he frequently resided. *Dunlop.*

Arellius, a celebrated painter of Rome, in the age of Augustus. He painted the goddesses in the form of his mistresses. *Plin.* 35, c. 10.

Areopagitæ, the judges of the Areopagus, a seat of justice on a small eminence near Athens, whose name is derived from *αρεος παγος, the hill of Mars.* The time in which this celebrated seat of justice was instituted is unknown. Some suppose that Cecrops, the founder of Athens, first established it; while others give the credit of it to Cranaus, and others to Solon. The number of judges that composed this august assembly is not known. They have been limited by some to 9, to 31, to 51, and some-

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times to a greater number. The most worthy and religious of the Athenians were admitted as members, and such archons as had discharged their duty with care and faithfulness. If any of them were convicted of immorality, if they had used any indecent language, they were immediately expelled from the assembly, and held in the greatest disgrace, though the dignity of a judge of the Areopagus always was for life. The Areopagites took cognizance of murders, impiety, and immoral behaviour; and particularly of idleness, which they deemed the cause of all vice. They watched over the laws, and they had the management of the public treasury; they had the liberty of rewarding the virtuous, and of inflicting severe punishment upon such as blasphemed against the gods, or slighted the celebration of the holy mysteries. They always sat in the open air, because they took cognizance of murder; and by their laws it was not permitted for the murderer and his accuser to be both under the same roof. This custom also might originate because the persons of the judges were sacred, and they were afraid of contracting pollution by conversing in the same house with men who had been guilty of shedding innocent blood. They always heard causes and passed sentence in the night, that they might not be prepossessed in favour of the plaintiff or of the defendant by seeing them. Whatever causes were pleaded before them, were to be divested of all oratory and fine speaking, lest eloquence should charm their ears and corrupt their judgment. Hence arose the most just and most impartial decisions, and their sentence was deemed sacred and inviolable, and the plaintiff and defendant were equally convinced of its justice. The Areopagites generally sat on the 27th, 28th, and 29th day of every month. Their authority continued in its original state till Pericles, who was refused admittance among them, resolved to lessen their consequence and destroy their power. From that time, the morals of the Athenians were corrupted, and the Areopagites were no longer conspicuous for their virtue and justice; and when they censured the debaucheries of Demetrius, one of the family of Phalereus, he plainly told them, that if they wished to make a reform in Athens, they must begin at home.

Arĕta, a daughter of Dionysius, who married Dion. She was thrown into the sea. *Plut. in Dion.*

Aretæus, a physician of Cappadocia, very inquisitive after the operations of nature. His treatise on agues has been much admired. The best edition of his works which are extant, is that of Boerhaave, L. Bat. fol. 1735.

Aretaphila, the wife of Melanippus, a priest of Cyrene. Nicocrates murdered her husband to marry her. She, however, was so attached to Melanippus, that she endeavoured to poison Nicocrates, and at last caused him to be assassinated by his brother Lysander, whom she married. Lysander proved as cruel as his brother, upon which Aretaphila ordered him to be thrown in the sea. After this she retired to a private station. *Plut. de Virtut. Mulier.—Polyæan.* 8, c. 38.

Aretĭdes, a Cnidian, who wrote a history of Macedonia, besides a treatise on islands. *Plut.*

Areus, I. a king of Sparta, preferred in the succession to Cleonymus, brother of Acrotatus, who had made an alliance with Pyrrhus. He assisted Athens when Antigonus besieged it, and died at Corinth. *Paus.* 3, c. 6.—*Plut.*—— II. A king of Sparta, who succeeded his father Acrotatus 2d, and was succeeded by his son Leonidas, son of Cleonymus.

Argæus, and Argĕus, a son of Perdiccas, who succeeded his father in the kingdom of Macedonia. *Justin.* 7, c. 1. *Vid.* Part I.

Argathŏnius, a king of Tartessus, who, according to *Plin.* 7, c. 48, lived 120 years, and 300 according to *Ital.* 3, v. 396.

Argĭa, daughter of Adrastus, married Polynices, whom she loved with uncommon tenderness. When he was killed in the war, she buried his body in the night against the positive orders of Creon, for which pious action she was punished with death. Theseus revenged her death by killing Creon. *Hygin.* fab. 69 and 72.—*Stat. Theb.* 12.

Argilius, a favourite youth of Pausanias, who revealed his master's correspondence with the Persian king to the Ephori. *C. Nep. in Paus.*

Argius, a steward of Galba, who privately interred the body of his master in his gardens. *Tacit. Hist.* 1, c. 49.

Aria, the wife of Pætus Cecinna, of Padua, a Roman senator who was accused of conspiracy against Claudius, and carried to Rome by sea. She accompanied him, and in the boat she stabbed herself, and presented the sword to her husband, who followed her example. *Plin.* 7. *Vid.* Part I.

Arieus, an officer who succeeded to the command of the surviving army after the death of Cyrus the younger, after the battle of Cunaxa. He made peace with Artaxerxes. *Xenoph.*

Ariamnes, a king of Cappadocia, son of Ariarathes 3d.

Ariarathes, a king of Cappadocia, who joined Darius Ochus in his expedition against Egypt, where he acquired much glory.——His nephew, the 2d of that name, defended his kingdom against Perdiccas, the general of Alexander; but he was defeated and hung on a cross, in the 81st year of his age, 321 B. C.——His son, Ariarathes the 3d, escaped the massacre, and after the death of Perdiccas recovered Cappadocia, by conquering Amyntas, the Macedonian general. He was succeeded by his son Ariamnes.——Ariarathes the 4th, succeeded his father Ariamnes, and married Stratonice, daughter of Antiochus Theos. He died after a reign of twenty-eight years, B. C. 220, and was succeeded by his son Ariarathes the 5th, a prince who married Antiochia, the daughter of king Antiochus, whom he assisted against the Romans. Antiochus being defeated, Ariarathes saved his kingdom from invasion by paying the Romans a large sum of money remitted at the instance of the king of Pergamus.——His son, the 6th of that name, called *Philopater*, from his piety, succeeded him 166 B. C. An alliance with the Romans shielded him against the false claims that were laid to his crown by one of the favourites of Demetrius, king of Syria. He was maintained on his throne by Attalus, and assisted his friends of Rome against Ari-

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tonicus, the usurper of Pergamus; but he was killed in the war B. C. 130, leaving six children, five of whom were murdered by his surviving wife Laodice.——The only one who escaped, Ariarathes 7th, was proclaimed king, and soon after married Laodice, the sister of Mithridates Eupator, by whom he had two sons. He was murdered by an illegitimate brother, upon which his widow Laodice gave herself and kingdom to Nicomedes, king of Bithynia. Mithridates made war against the new king, and raised his nephew to the throne. The young king, who was the 8th of the name of Ariarathes, made war against the tyrannical Mithridates, by whom he was assassinated in the presence of both armies, and the murderer's son, a child eight years old, was placed on the vacant throne. The Cappadocians revolted, and made the late monarch's brother, Ariarathes 9th, king; but Mithridates expelled him, and restored his own son. The exiled prince died of a broken heart; and Nicomedes of Bithynia, dreading the power of the tyrant, interested the Romans in the affairs of Cappadocia. The arbiters wished to make the country free; but the Cappadocians demanded a king, and received Ariobarzanes, B. C. 91. On the death of Ariobarzanes, his brother ascended the throne, under the name of Ariarathes 10th; but his title was disputed by Sisenna, the eldest son of Glaphyra, by Archelaus, priest of Comana. M. Antony, who was umpire between the contending parties, decided in favour of Sisenna; but Ariarathes recovered it for a while, though he was soon after obliged to yield in favour of Archelaus, the second son of Glaphyra, B. C. 36. *Diod.* 18.—*Justin.* 13 and 29.—*Strab.* 12.

Aridæus, I. a companion of Cyrus the younger. After the death of his friend, he reconciled himself to Artaxerxes, by betraying to him the surviving Greeks in their return. *Diod.*——II. An illegitimate son of Philip, who, after the death of Alexander, was made king of Macedonia, till Roxane, who was pregnant by Alexander, brought into the world a legitimate male successor. Aridæus had not the free enjoyment of his senses; and therefore Perdiccas, one of Alexander's generals, declared himself his protector, and even married his sister, to strengthen their connexion. He was seven years in possession of the sovereign power, and was put to death, with his wife Eurydice, by Olympias. *Justin.* 9, c. 8.—*Diod.*

Arimazes, a powerful prince of Sogdiana, who treated Alexander with much insolence, and even asked, whether he could fly, to aspire to so extensive a dominion. He surrendered, and was exposed on a cross with his friends and relations. *Curt.* 7, c. 11.

Ariobarzanes, I. a man made king of Cappadocia by the Romans, after the troubles, which the false Ariarathes had raised, had subsided. Mithridates drove him from his kingdom, but the Romans restored him. He followed the interest of Pompey, and fought at Pharsalia against J. Cæsar. He and his kingdom were preserved by means of Cicero. *Cic.* 5, *ad Attic.* ep. 29.—*Horat.* ep. 6, v. 38.—*Flor.* 3, c. 5.——II. A satrap of Phrygia, who, after the death of Mithridates, invaded the kingdom of Pontus, and kept it for twenty-six years. He was succeeded by the son of Mithridates. *Diod.* 17.——III. A general of Darius, who defended the passes of Susa with 15,000 foot against Alexander. After a bloody encounter with the Macedonians, he was killed as he attempted to seize the city of Persepolis. *Diod.* 17.—*Curt.* 4 and 5.——IV. A Mede of elegant stature and great prudence, whom Tiberius appointed to settle the troubles of Armenia. *Tacit. Ann.* 2, c. 4.

Ariomandes, son of Gobryas, was general of Athens against the Persians. *Plut. in Cim.*

Ariomardus, a son of Darius, in the army of Xerxes when he went against Greece. *Herodot.* 7, c. 78.

Arion, a famous lyric poet and musician, son of Cylos, of Methymna, in the island of Lesbos. He went into Italy with Periander, tyrant of Corinth, where he obtained immense riches by his profession. Some time after he wished to revisit his country; and the sailors of the ship in which he embarked resolved to murder him, to obtain the riches which he was carrying to Lesbos. Arion begged that he might be permitted to play some melodious tune; and as soon as he had finished it, he threw himself into the sea. A number of dolphins had been attracted round the ship by the sweetness of his music; and it is said that one of them carried him safe on his back to Tænarus, whence he hastened to the court of Periander, who ordered all the sailors to be crucified at their return. *Hygin.* fab. 194.—*Herodot.* 1, c. 23 and 24.—*Ælian. de Nat. An.* 13, c. 45.—*Ital.* 11.—*Propert.* 2, el. 26, v. 17.—*Plut. in Symp. Vid.* Part III.

Ariovistus, a king of Germany, who professed himself a friend of Rome. When Cæsar was in Gaul, Ariovistus marched against him, and was conquered with the loss of 80,000 men. *Cæs. in Bell. Gall.*—*Tacit. 4. Hist.*

Aristænetus, a writer whose epistles have been beautifully edited by Abresch. Zwollæ, 1749.

Aristagoras, I. a writer who composed a history of Egypt. *Plin.* 36, c. 12.——II. A son-in-law of Histiæus, tyrant of Miletus, who revolted from Darius, and incited the Athenians against Persia, and burnt Sardis. This so exasperated the king, that every evening before supper, he ordered his servants to remind him of punishing Aristagoras. He was killed in a battle against the Persians, B. C. 499. *Herodot.* 5, c. 30, &c. l. 7, c. 8.—*Polyæn.* 1, c. 14.

Aristarchus, I. a celebrated grammarian of Samos, disciple of Aristophanes. He lived the greatest part of his life at Alexandria, and Ptolemy Philometor intrusted him with the education of his sons. He was famous for his critical powers, and he revised the poems of Homer with such severity, that ever after all severe critics were called *Aristarchi*. He wrote above 800 commentaries on different authors, much esteemed in his age. In his old age he became dropsical, upon which he starved himself, and died in his 72d year, B. C. 157. He left two sons, called Aristarchus and Aristagoras, both famous for their stupidity. *Horat. de Art. poet.* v. 499.—*Ovid.* 3, *ex Pont.* ep. 9, v. 24.—*Cic. ad Fam.* 3, ep. 11. *ad Attic.* 1, ep. 14.—*Quintil.* 10, c. 1.——II. A tragic poet of Tegea in Arcadia, about 454 years B. C. He composed 70 tragedies, of which two only were rewarded with the prize. One of them, called Achilles,

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was translated into Latin verse by Ennius. *Suidas.*——III. An astronomer of Samos, who first supposed that the earth turned round its axis, and revolved round the sun. This doctrine nearly proved fatal to him, as he was accused of disturbing the peace of the gods Lares. He maintained that the sun was nineteen times further distant from the earth than the moon, and that the moon was 56 semi-diameters of our globe, and little more than one third, and the diameter of the sun six or seven times more than that of the earth. The age in which he flourished is not precisely known. His treatise on the largeness and the distance of the sun and moon is extant, of which the best edition is that of Oxford, 8vo. 1688.

ARISTEAS, a poet of Proconnesus, who, as fables report, appeared seven years after his death to his countrymen, and 540 years after to the people of Metapontum in Italy, and commanded them to raise him a statue near the temple of Apollo. He wrote an epic poem on the Arimaspi in three books, and some of his verses are quoted by Longinus. *Herodot.* 4, c. 13.—*Strab.* 14.—*Max. Tyr.* 22.

ARISTIDES, I. a celebrated Athenian, son of Lysimachus, whose great temperance and virtue procured him the surname of *Just*. He was rival to Themistocles, by whose influence he was banished for ten years, B. C. 484; but before six years of his exile had elapsed, he was recalled by the Athenians. He was at the battle of Salamis, and was appointed chief commander with Pausanias against Mardonius, who was defeated at Platæa. He died so poor, that the expenses of his funeral were defrayed at the public charge; and his two daughters, on account of their father's virtues, received a dowry from the public treasury when they were come to marriageable years. Poverty, however, seemed hereditary in the family of Aristides, for the grandson was seen in the public streets, getting his livelihood by explaining dreams. When he sat as judge, it is said that the plaintiff, in his accusation, mentioned the injuries his opponent had done to Aristides. "Mention the wrongs you have received," replied the equitable Athenian; "I sit here as judge, and the lawsuit is yours, and not mine." *C. Nep. & Plut. in vitâ.*——II. An historian of Miletus, fonder of stories and of anecdotes than of truth. He wrote a history of Italy, of which the fortieth volume has been quoted by *Plut. in Parall.*——III. A painter of Thebes in Bœotia, in the age of Alexander the Great, for one of whose pieces Attalus offered 6000 sesterces. *Plin.* 7 and 35.——IV. A Greek orator, who wrote 50 orations. When Smyrna was destroyed by an earthquake, he wrote so pathetic a letter to M. Aurelius, that the emperor ordered the city immediately to be rebuilt, and a statue was in consequence raised to the orator. His works consist of hymns in prose in honour of the gods, funeral orations, apologues, panegyrics, and harangues; the best edition of which is that of Jebb, 2 vols. 4to. Oxon. 1722, and that in a smaller size, in 12mo. 3 vols. of Canterus apud P. Steph. 1604.——V. A man of Locris, who died by the bite of a weazel. *Ælian. V. H.* 14.

ARISTILLUS, a philosopher of the Alexandrian school, who, about 300 years B. C., attempted, with Timocharis, to determine the place of the different stars in the heavens, and to trace the course of the planets.

ARISTIO, a sophist of Athens, who, by the support of Archelaus, the general of Mithridates, seized the government of his country, and made himself absolute. He poisoned himself when defeated by Sylla. *Liv.* 81, 82.

ARISTIPPUS, I. the elder, a philosopher of Cyrene, disciple to Socrates, and founder of the Cyrenaic sect. He was one of the flatterers of Dionysius of Sicily, and distinguished himself for his epicurean voluptuousness, in support of which he wrote a book, as likewise a history of Libya. When travelling in the deserts of Africa, he ordered his servants to throw away the money they carried, as too burdensome. On another occasion, discovering that the ship in which he sailed belonged to pirates, he designedly threw his property into the sea, adding, that he chose rather to lose it than his life. Many of his sayings and maxims are recorded by Diogenes, in his life. *Horat.* 2, *Sat.* 3, v. 100.——II. His grandson of the same name, called *the younger*, was a warm defender of his opinions, and supported that the principles of all things were pain and pleasure. He flourished about 363 years B. C.——III. A tyrant of Argos, whose life was one continued series of apprehension. He was killed by a Cretan, in a battle against Aratus, B. C. 242. *Diog.*

ARISTOCLEA, a beautiful woman, seen naked by Strabo, as she was offering a sacrifice. She was passionately loved by Callisthenes, and was equally admired by Strabo. The two rivals so furiously contended for her hand, that she died during their quarrel; upon which Strabo killed himself, and Callisthenes was never seen after. *Plut. in Amat.*

ARISTOCLES, a peripatetic philosopher of Messenia, who reviewed, in a treatise on philosophy, the opinions of his predecessors. The 14th book of this treatise is quoted, &c. He also wrote on rhetoric, and likewise nine books on morals.

ARISTOCLIDES, a tyrant of Orchomenus, who, because he could not win the affection of Stymphalis, killed her and her father; upon which all Arcadia took up arms, and destroyed the murderer.

ARISTOCRATES, I. a king of Arcadia, put to death by his subjects for offering violence to the priestess of Diana. *Paus.* 8, c. 5.——II. His grandson of the same name was stoned to death for taking bribes, during the second Messenian war, and being the cause of the defeat of his Messenian allies, B. C. 668. *Id. ibid.*——III. A Greek historian, son of Hipparchus. *Plut. in Lyc.*

ARISTODEMUS, I. son of Aristomachus, was one of the Heraclidæ. He, with his brothers Temenus and Cresphontes, invaded Peloponnesus, conquered it, and divided the country among themselves, 1104 years before the Christian era. He married Argia, by whom he had the twins Procles and Eurysthenes. He was killed by a thunderbolt at Naupactum, though some say he died at Delphi in Phocis. *Paus.* 2, c. 18, l. 3, c. 1 and 16.—*Herodot.* 7, c. 204, l. 8, c. 131.——II. A king of Messenia, who maintained a famous war against Sparta. After some losses, he recovered his strength, and effectually defeated the enemy's forces. Aristo-

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demus put his daughter to death for the good of his country. Being afterwards persecuted in a dream by her manes, he killed himself, after a reign of six years and some months, in which he had obtained much military glory, B. C. 724. His death was lamented by his countrymen, who did not appoint him a successor, but only invested Damis, one of his friends, with absolute power to continue the war, which was at last terminated, after much bloodshed and many losses on both sides. *Paus. in Messen.*——III. A Spartan, who taught the children of Pausanias.——IV. A man who was preceptor to the children of Pompey.

ARISTOGĒNES, I. a physician of Cnidos, who obtained great reputation by the cure of Demetrius Gonatas, king of Macedonia.——II. A Thrasian who wrote 24 books on medicine.

ARISTOGĪTON and HARMODIUS, two celebrated friends of Athens, who, by their joint efforts, delivered their country from the tyranny of the Pisistratidæ, B. C. 510. They received immortal honours from the Athenians, and had statues raised to their memory. These statues were carried away by Xerxes, when he took Athens. The conspiracy of Aristogiton was so secretly planned, and so wisely carried into execution, that it is said a courtesan bit her tongue off not to betray the trust reposed in her. *Paus.* 1, c. 29.—*Herodot.* 5, c. 55.—*Plut. de* 10, *Orat.*——An Athenian orator, surnamed *Canis*, for his impudence. He wrote orations against Timarchus, Timotheus, Hyperides, and Thrasyllus. *Paus.*

ARISTOMĀCHUS, I. the son of Cleodæus, and grandson of Hyllus, whose three sons, Cresphontes, Temenus, and Aristodemus, called Heraclidæ, conquered Peloponnesus. *Paus.* 2, c. 7, l. 3, c. 15.—*Herodot.* 6, 7 and 8.——II. A man who laid aside his sovereign power at Argos, at the persuasion of Aratus. *Paus.* 2, c. 8.

ARISTOMĒNES, I. a commander of the fleet of Darius on the Hellespont, conquered by the Macedonians. *Curt.* 4. c. 1.——II. A famous general of Messenia, who encouraged his countrymen to shake off the Lacedæmonian yoke, under which they had laboured for above 30 years. He once defended the virtue of some Spartan women, whom his soldiers had attempted; and when he was taken prisoner and carried to Sparta, the women whom he had protected interested themselves so warmly in his cause that they procured his liberty. He refused to assume the title of king, but was satisfied with that of commander. He acquired the surname of *Just*, from his equity, to which he joined the true valour, sagacity and perseverance of a general. He often entered Sparta without being known, and was so dexterous in eluding the vigilance of the Lacedæmonians, who had taken him captive, that he twice escaped from them. As he attempted to do it a third time, he was unfortunately killed, and his body being opened, his heart was found all covered with hair. He died 671 years B. C. and it is said that he left dramatical pieces behind him. *Diod.* 15.—*Paus. in Messen.*

ARISTON, I. the son of Agasicles, king of Sparta.——II. A tyrant of Methymna, who, being ignorant that Chios had surrendered to the Macedonians, entered into the harbour, and was taken and put to death. *Curt.* 4 c. 9.——III. A philosopher of Chios, pupil to Zeno the stoic, and founder of a sect which continued but a little while. He supported that the nature of the divinity is unintelligible. It is said that he died by the heat of the sun, which fell too powerfully upon his bald head. In his old age he was much given to sensuality. *Diog.*

ARISTONĪCUS, I. son of Eumenes, by a concubine of Ephesus, 126 B. C. invaded Asia and the kingdom of Pergamus, which Attalus had left by his will to the Roman people. He was conquered by the consul Perpenna, and strangled in prison. *Justin.* 36, c. 4.—*Flor.* 2, c. 20.——II. A grammarian of Alexandria, who wrote a commentary on Hesiod and Homer, besides a treatise on the Museum established at Alexandria by the Ptolemies.

ARISTOPHĀNES, I. Of Aristophanes antiquity supplies us with few notices, and those of doubtful credit. The most likely account makes him the son of Philippus, a native of Ægina; and therefore the comedian was an adopted, not a natural, citizen of Athens. The exact dates of his birth and death are equally unknown. At a very early period of his dramatic career Aristophanes directed his attention to the political situation and occurrences of Athens. His second recorded comedy, the *Babylonians*, was aimed against Cleon, and his third, the *Acharnians*, turns upon the evils of the Peloponnesian war—then in its sixth year—and the advantage of a speedy peace. His talents and address soon gave him amazing influence with his countrymen; as Cleon felt to his cost, the succeeding year on the representation of the *Equites*. The fame of Aristophanes was not confined to his own city. Dionysius of Syracuse would gladly have admitted the popular dramatist to his court and patronage; but his invitations were steadily refused by the independent Athenian. In B. C. 423, the sophists felt the weight of his lash, for in that year he produced, though unsuccessfully, his *Nubes*. The vulgar notion that the exhibition of Socrates in this play was an intentional prelude to his capital accusation in the criminal court, and that Aristophanes was the leagued accomplice of Melitus, has of late been frequently and satisfactorily refuted. The simple consideration that twenty-four years intervened between the representation of the *Nubes* and the trial of Socrates, affords a sufficient answer to any such charge. In fact, after the performance of this very comedy, we find Socrates and Aristophanes become acquainted, and occasionally meeting together on the best terms. An imperfect knowledge of Socrates at the time, his reputed doctrines, and his constantly consorting with notorious sophists, along with the marked singularity of his face, figure, and manners, so well adapted to comic mimicry, were doubtless the main reasons for the selection of him as the sophistic Coryphæus. In the *Peace* and the *Lysistrata* Aristophanes again reverts to politics and the Peloponnesian war: in the *Wasps*, the *Birds*, and the *Ecclesiazusæ*, he takes cognizance of the internal concerns of the state; in the *Thesmophoriazusæ*, and the *Ranæ*, he attacks Euripides and discusses the drama; whilst in the *Plutus* he presents us with a specimen of the Middle Comedy. Eleven of his comedies are still extant out of upwards of sixty. Aristophanes, during the whole of his

career, had a numerous body of rival comedians to oppose. *Ecphantides*, *Pisander*, *Callias*, *Hermippus*, *Myrtilus*, *Lysimachus*, *Lycis*, *Leucon*, and *Pantacles*, besides the more celebrated writers whom we have noticed above, were a little his seniors; *Aristomenes*, *Amcipsias*, *Teleclides*, *Pherecrates*, *Plato*, *Diocles*, *Sannyrio*, *Philyllius*, *Philonides*, *Strattis*, and *Theopompus*, with several others, to the number of thirty in all, were somewhat his juniors; with most of whom Aristophanes had to contend in the course of his dramatic exhibitions. Of these poets little is left us beyond their names and a few isolated fragments. Yet Plato, Pherecrates, and Philonides were men of superior talent. With Theopompus, who flourished B. C. 386, closes the list of the Old Comedians. Although among the extant works of Aristophanes we have some of his earliest, yet all bear the marks of equal maturity. But he had long been preparing himself in silence for the exercise of his art, which he represents to be the most difficult of all art; nay out of modesty, (or according to his own expression, like a young girl who having given birth to a child in secret, intrusts it to the care of another,) he at first had his labours brought out under another person's name. He first appeared in his own character, in his Knights; and here he maintained the boldness of a comedian in full measure, by hazarding a capital attack on the popular opinion. Its object was nothing less than the ruin of Cleon, who, after Pericles, stood at the head of all state affairs, who was a promoter of the war, a worthless vulgar person, but the idol of the infatuated people. His only adversaries were those more wealthy men of property, who formed the class of Knights: these Aristophanes blends with his party in the strongest manner, by making them his chorus. He had the prudence no where to name Cleon, but merely to describe him, so that he could not be mistaken. Yet, from fear of Cleon's faction, no mask-maker dared to make a copy of his face; the poet therefore resolved to play the part himself, merely painting his face. It may be conceived what tumults the performance excited among the collected populace; yet the bold and skilful efforts of the poet were crowned with success, and his piece gained the prize. Scarcely any of his comedies is more political and historical; it is also almost irresistibly powerful as a piece of rhetoric to excite indignation: it is truly a philippic drama. It is only after the storm of jeering sarcasms has wasted its fury, that droller scenes follow; and droll scenes they are indeed, where the two demagogues, the leather-cutter (that is to say, Cleon,) and his antagonist the sausage-maker, by adulation, by prophecies, and by dainties, vie with each other in wooing the favour of the old dotard Demos, the personification of the people; and the play ends with a triumph almost touchingly joyous, where the scene changes from the Pnyx, the place of the popular assemblies, to the majestic Propylæa; and Demos, wondrously restored to youth, comes forward in the garb of the old Athenians, and, together with his youthful vigour, has recovered the old feelings of the times of Marathon. With the exception of this attack on Cleon, and of those on Euripides, whom he frequently singles out, the other plays of Aristophanes are not so exclusively directed against individuals. They have, for the most part, a general, and often a very important aim, of which, notwithstanding all his roundabout ways—his extravagant digressions, and heterogeneous interpolations, the poet never loses sight. The Peace, the Acharnians and Lysistrata, under various turns of expression, recommend peace; the Ecclesiazusæ, the Thesmophoriazusæ, and again the Lysistrata, besides their other purposes, are satires on the conditions and manners of the female sex. The Clouds ridicule the metaphysics of the sophists; the Wasps, the mania of the Athenians for lawsuits and trials; the Frogs treat of the decline of tragic art; Plutus is an allegory on the unequal distribution of wealth; the Birds are seemingly the most purposeless of all, and for that very reason one of the most delightful. The Peace begins in an extremely sprightly and lively manner: the peace-loving Trygæus riding to heaven on the back of a dung-beetle, in the manner of Bellerophon: War, a wild giant, who, with his comrade Riot, is the sole inhabitant of Olympus, in place of all the other gods, and is pounding the cities in a huge mortar, in which operation he uses the most famous generals as his pestles; the goddess of peace buried in a deep well, whence she is hauled up with ropes by the united exertions of all the Greek nations: all these inventions, which are alike ingenious and fantastic, are calculated to produce the most pleasant effect. But afterwards the poetry does not maintain an equal elevation: nothing more remains but to sacrifice and make feasts to the restored goddess of peace, while the pressing visits of such persons as found their advantage in the war, form indeed a pleasant entertainment, though not a satisfactory conclusion after a beginning of so much promise. We have here one example, among several others, which shows that the old comedians not only altered the scenes in the intervals, while the stage was empty, but even when an actor was still in sight. The scene here changes from a spot in Attica to Olympus, while Trygæus on his beetle hangs aloft in air, and calls out to the machine-manager to take care that he does not break his neck. His subsequent descent into the orchestra denotes his return to earth. The liberties taken by the tragedians, according as their subject might require it, in respect of the unities of place and time, on which the moderns lay so foolish a stress, might be overlooked: the boldness with which the old comedian subjects these mere externalities to his humorous caprice is so striking, as to force itself on the most short-sighted: and yet, in none of the treatises on the constitution of the Greek stage has it been properly noticed. The Acharnians, a play of an earlier date, seems to us much more excellent than the Peace, for the continual progress and the ever-heightening wit, which at last ends in a really bacchanalian revelry. Dicæopolis, the honest citizen, enraged at the false pretexts with which the people are put off, and all terms of peace thwarted, sends an embassy to Lacedæmon, and concludes a separate peace for himself and his family. Now he returns into the country, and, in spite of all disturbances, makes an enclosure before his house, within which there is peace and free market for the neighbouring people, while the rest of the country is harassed

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by the war. The blessings of peace are exhibited in the most palpable manner for hungry maws; the fat Bœotian brings his eels and poultry for barter, and nothing is thought of but feasting and revelling. Lamachus, the famous general, who lives on the other side, is summoned, by a sudden attack of the enemy, to the defence of the frontier; while Dicæopolis is invited by his neighbours to partake of a feast, to which each brings his contribution. The preparations of arms, and the preparations in the kitchen, now go on with equal diligence and despatch on both sides: here they fetch the lance, there the spit; here the armour, there the wine-can; here they fasten the crest on the helmet, there they pluck thrushes. Shortly afterwards, Lamachus returns with broken head and crippled foot, supported by two comrades; on the other side, Dicæopolis, drunk, and led by two good-natured damsels. The lamentations of the one are continually mimicked and derided by the exultations of the other, and with this contrast, which is carried to the very highest point, the play ends. The Lysistrata bears so evil a character, that we must make but fugitive mention of it, like persons passing over hot embers. The women, according to the poet's invention, have taken it into their heads, by a severe resolution, to compel their husbands to make peace. Under the guidance of their clever chieftain, they organize a conspiracy for this end through all Greece, and at the same time get possession, in Athens, of the fortified Acropolis. The terrible plight into which the husbands are reduced by this separation, occasions the most ridiculous scenes; ambassadors come from both the belligerent parties, and the peace is concluded with the greatest despatch under the direction of the clever Lysistrata. In spite of all the bold indecencies which the play contains, its purpose, divested of these, is, on the whole, very innocent; the longing for the pleasures of domestic life, which were so often interrupted by the absence of the men, is to put an end to this unhappy war which was ruining all Greece. The honest coarseness of the Lacedæmonians, in particular, is inimitably well portrayed. The Ecclesiazusæ; also a government of women, but much more corrupt than the former. The women, disguised as men, steal into the assembly, and by means of this surreptitious majority, ordain a new constitution, in which there is to be a community of goods and wives. This is a satire upon the ideal republics of the philosophers with laws like these; such as Protagoras had projected before Plato's time. This play, in our opinion, labours under the same faults as the Peace: the introduction, the private assembly of the women, the description of the assembly, are all treated in a masterly style; but towards the middle it comes to a stand-still. Nothing remains but to show the confusion arising from the different communities, especially from the community of women, and the appointment of the same rights in love for the old and ugly, as for the young and beautiful. This confusion is pleasant enough, but it turns too much upon one continually repeated joke. The old allegoric comedy, in general, is exposed to the danger of sinking in its progress. When a person begins with turning the world upside down, of course the strangest individual incidents will result, but they are apt to appear petty compared with the decisive strokes of wit in the commencement. The play called the Thesmophoriazusæ, has a proper intrigue, a knot which is not untied till quite at the end, and in this it possesses a great advantage. Euripides, on account of the well-known misogyny of his tragedies, is accused and sentenced to condign punishment at the festival of the Thesmophoria, at which women alone might be present. After a vain attempt to excite the effeminate poet Agathon to such an adventure, Euripides disguises his brother-in-law Mnesilochus, a man now advanced in years, in the garb of a woman, that in this shape he may plead his cause. The manner in which he does this, renders him suspected, it is discovered that he is a man; he flees to an altar, and for greater security against their persecution, he snatches a child from the arms of a woman, and threatens to kill it if they do not let him alone. As he is about to throttle it, it turns out to be only a wine-skin dressed up in child's clothes. Then comes Euripides under various forms to rescue his friend; now he is Menelaus, who finds his wife Helen in Egypt; now Echo, helping the chained Andromache to complain; now Perseus, about to release her from her bonds. At last he frees Mnesilochus, who is fastened to a kind of pillory, by disguising himself as a procuress, and enticing away the officer, a simple barbarian, who is guarding him, by the charms of a flute-playing girl. These parodied scenes, composed almost in the very words of the tragedies, are inimitable. Everywhere in this poet, the instant Euripides comes into play, we may lay our account with finding the cleverest and most cutting ridicule: as though the mind of Aristophanes possessed quite a specific talent for decomposing the poetry of this tragedian into comedy. The play of the Clouds is very well known, but for the most part has not been properly understood and appreciated. It is intended to show, that the propensity to philosophical subtilties, the martial exercises of the Athenians were neglected, that speculation only serves to shake the foundations of religion and morality, that by sophistical slight, in particular, all justice was turned into quibbles, and the weaker cause often enabled to come off victorious. The Clouds, themselves, who form the chorus, (for such beings the poet personified, and, no doubt dressed them out strangely enough) are an allegory on these metaphysical thoughts, which do not rest on the ground of experience, but hover about without definite form and substance, in the region of possibilities. It is one of the prineipal forms of Aristophanic wit, in general, to take a metaphor in the literal sense, and so place it before the eyes of the spectators. Thus, it is said of a person who has a propensity to idle, unintelligible dreams, that he walks in air, and here, therefore, Socrates at his first appearance descends from the air in his basket. Whether this description be directly applicable to him is another question: but we have reason to believe, that the philosophy of Socrates was very idealistic, and not so much confined to popular usefulness as Xenophon would have us believe. But why did Aristophanes imbody the metaphysics of the sophists in the person of Socrates, himself, in fact, a decided antagonist of the sophists? Perhaps there was some per-

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sonal dislike at the bottom; we must not attempt to justify him on this score, but the choice of the name does not at all prejudice the excellence of the fiction. Aristophanes declares this to be the most elaborate of all his works, though, in this expression indeed, he must not be exactly taken at his word. He unhesitatingly allows himself on every occasion the most unbounded praises of himself; this also seems to belong to the unrestrained license of comedy. The play of the Clouds, it may be added, was unfavourably received at its performance; it was twice exhibited in competition for the prize, but without success. The play of the Frogs, as already mentioned, turns upon the decline of tragic art. Euripides was dead, so were Sophocles and Agathon; there remained none but second-rate tragedians. Bacchus misses Euripides, and wishes to fetch him back from the infernal world. In this he imitates Hercules, but though equipped with the lion-hide and club of that hero, he is very unlike him in character, and as a dastardly voluptuary, gives rise to much laughter. Here we may see the boldness of the comedian in the right point of view; he does not scruple to attack the guardian god of his own art, in honour of whom the play was exhibited. It was the common belief that the gods understood fun as well, if not better, than men. Bacchus rows himself over the Acherusian lake, where the frogs pleasantly greet him with their unmelodious croaking. The proper chorus, however, consists of the shades of the initiated in the Eleusinian Mysteries, and odes of wonderful beauty are assigned to them. Æschylus had at first assumed the tragic throne in the lower world, but now Euripides is for thrusting him off it. Pluto proposes that Bacchus should decide this great contest; the two poets, the sublimely wrathful Æschylus, the subtle, vain Euripides, stand opposite each other and submit specimens of their art; they sing, they declaim against each other, and all their features are characterized in masterly style. At last a balance is brought, on which each lays a verse; but let Euripides take what pains he will to produce his most ponderous lines, a verse of Æschylus instantly jerks up the scale of his antagonist. At last he grows weary of the contest, and tells Euripides he may mount into the balance himself with all his works, his wife, children, and Cephisophon, and he will lay against them only two verses. Bacchus, in the meantime, has come over to the cause of Æschylus, and though he had sworn to Euripides that he would take him back with him from the lower world, he despatches him with an allusion to his own verse from the Hippolytus:—

ἡ γλῶσσ' ὀμώμοκ', Αἰσχύλον δ'αἱρήσομαι,

Æschylus, therefore, returns to the living world, and resigns the tragic throne to Sophocles during his absence. The observation which was made concerning the changes of scene in the Peace, may be repeated of the Frogs. The scene at first lies in Thebes, of which place both Bacchus and Hercules were natives. Afterwards the stage, though Bacchus had not left it, is transformed at once into the hither shore of the Acherusian lake, which was represented by the sunken space of the orchestra, and it was not till Bacchus landed on the other end of the Logeum, that the scenery represented the infernal regions, with the palace of Pluto in the background. Let not this be taken for mere conjecture; the ancient Scholiast testifies as much expressly. The Wasps appears to be the weakest of Aristophanes' plays. The subject is too confined, the folly exhibited appears as a singular weakness without any satisfactory general significance, and in the treatment it is too long spun out. In this instance, the poet himself speaks modestly of his means of entertainment, and will not promise unbounded laughter. On the contrary, the Birds sparkles with the boldest and richest imagination in the province of the fantastically marvellous: it is a merry, buoyant creation, bright with the gayest plumage. I cannot agree with the ancient critic, who conceives the main purport of the work to consist in the most universal, and most unreserved satire on the corruption of the Athenian state, nay, of all human constitutions in general. Rather say, that it is a piece of the most harmless buffoonry, which has a touch at every thing, gods as well as man, but without any where pressing towards any particular object. All that was remarkable in the stories about birds in natural history, in mythology, in the lore of augury, in Æsop's Fables, or even in proverbial expressions, the poet has ingeniously blended in this poem; he even goes back as far as the Cosmogony, and shows how at first black-winged Night laid a wind-egg, whence lovely Eros, with golden pinions (doubtlessly a bird) soared aloft, and then gave birth to all things. Two fugitives of the human species find their way into the domain of the birds, who are determined to revenge themselves on them for the many hostilities they have suffered from man; the captives save themselves by proving clearly, that the birds are pre-eminent above all creatures, and advise them to collect their scattered powers into one enormous state; thus the wondrous city, Cloud-cuckoo-town (Νεφελοκοκκυγία,) is built above the earth; all sorts of unbidden guests, priests, poets, soothsayers, geometers, lawgivers, sycophants, wish to feather their nests in the new state, but are bid go their ways, new gods are ordained, of course after the image of birds, as mankind conceive theirs as human beings; the frontier of Olympus is walled up against the old gods, so that no savour of sacrifice can reach them, whereby they are brought into great distress, and send an embassy, consisting of the voracious Hercules, Neptune, (who after the usual fashion among men, swears "By Neptune!") and a Thracian god who cannot talk Greek in the most correct fashion, but discourses gibberish; these, however, are compelled to put up with whatever terms the birds please to offer, and they leave to the birds the sovereignty of the world. However like a farcical tale all this may seem, it has a philosophical significance; it casts a bird's-eye glance, as it were, on the sum of all things, which, once in a way, is all very proper, considering that most of our conceptions are true only for a human point of view. The ancient critics judged Cratinus to be strong in keen, straight-forward satire, but to be deficient in pleasantry and humour; neither, say they, had he skill to develop a striking plot to the best advantage, nor to fill up his plays with the proper detail. Eupolis, they say,

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was pleasing in his mirth, skilful in ingenious turns of meaning, so that he had no need of Parabases to say whatever he wished; but he wanted satiric power. Aristophanes, they add, in a happy medium, unites the excellences of both; satire and mirth in his poem are most completely melted down into each other, and in the most attractive proportions. From these accounts, we are justified in assuming that of the plays of Aristophanes, that of "The Knights," is most in the style of Cratinus; "The Birds," in that of Eupolis; and that he had their respective manners immediately in view when he composed these plays. For though he boasts of his independence and originality, and of his never borrowing any thing from others, yet there could not fail to be a reciprocal influence at work among such distinguished contemporaries. If this conjecture be well grounded, we have perhaps to deplore the loss of the works of Cratinus, rather for their bearing on the history of Athenian manners and the insight which they would have afforded us into the Athenian constitution; and the loss of the works of Eupolis rather in respect of their comic form. The Plutus is the refashionment of an earlier work of Aristophanes, but in its extant form, one of his latest. In its essence it belongs to the Old Comedy, but in the sparingness of personal satire, and in the mildness which pervades it, it seems to verge towards the Middle Comedy. The older comedy, indeed, received its death-blow from a formal enactment, but even before that event it was perhaps every day more hazardous to exercise the democratic privilege of the old comedian in its full extent. We are even told, (but probably only on conjecture, for others have denied the story,) that Alcibiades had Eupolis drowned, on account of a play which that poet had directed against him. Against such perils no zeal in the cause of art will stand its ground: it is but fair that a person, whose calling it is to amuse his fellow-citizens, should at least be secure of his life. The best editions of the works of Aristophanes are, Kuster's, fol. Amst. 1710, and the 12mo. L. Bat. 1670, and that of Brunck. 4 vols. 8vo. Argent. 1783, which would still be more perfect did it contain the valuable scholia. *Quintil.* 10, c. 1.—*Paterc.* 1, c. 16.—*Horat.* 1, *Sat.* 4, v. 1.——II. A grammarian of Byzantium, keeper of the library of Alexandria under Ptolemy Evergetes.

ARISTŌPHON, I. a painter in the age of Socrates. He drew the picture of Alcibiades reclining on the bosom of Nemea, and all the people of Athens ran in crowds to be spectators of the masterly piece. He also made a painting of Mars leaning on the arm of Venus. *Plut. in Alc.—Athen.* 13.—*Plin.* 35, c. 11.——II. A. comic poet in the age of Alexander, many of whose fragments are collected in Athenæus.

ARISTOTELEIA, festivals in honour of Aristotle, because he obtained the restitution of his country from Alexander.

ARISTOTĔLES, a famous philosopher, son of the physician Nicomachus by Festiada, born at Stagira. After his father's death he went to Athens, to hear Plato's lectures, where he soon signalized himself by the brightness of his genius. He had been of an inactive and dissolute disposition in his youth, but now he applied himself with uncommon diligence, and, after he had spent 20 years in hearing the instructions of Plato, he opened a school for himself, for which he was accused of ingratitude and illiberality by his ancient master. He was moderate in his meals; he slept little, and always had one arm out of his couch with a bullet in it, which by falling into a brazen basin underneath, early awakened him. He was, according to some, ten years preceptor to Alexander, who received his instructions with much pleasure and deference, and always respected him. Almost all his writings, which are composed on a variety of subjects, are extant: he gave them to Theophrastus at his death, and they were bought by one of the Ptolemies, and placed in the famous library of Alexandria. Diogenes Laertes has given us a very extensive catalogue of them. Aristotle had a deformed countenance, but his genius was a sufficient compensation for all his personal defects. He has been called by Plato the philosopher of truth; and Cicero compliments him with the title of a man of eloquence, universal knowledge, readiness and acuteness of invention, and fecundity of thought. Aristotle studied nature more than art, and had recourse to simplicity of expression more than ornament. He was so authoritative in his opinions, that, as Bacon observes, he wished to establish the same dominion over men's minds as his pupil over nations. Alexander, it is said, wished and encouraged his learned tutor to write the history of animals; and the more effectually to assist him, he supplied him with 800 talents, and in his Asiatic expedition employed above a thousand men to collect animals, either in fishing, hunting, or hawking, which were carefully transmitted to the philosopher. Aristotle's logic has long reigned in the schools, and been regarded as the perfect model of all imitation. As he expired, the philosopher is said to have uttered the following sentiment: *Fœde hunc mundum intravi, anxius vixi, perturbatus egredior, causa causarum miserere mei.* The letter which Philip wrote to Aristotle has been preserved, and is in these words: "I inform you I have a son; I thank the gods, not so much for making me a father, as for giving me a son in an age when he can have Aristotle for his instructer. I hope you will make him a successor worthy of me, and a king worthy of Macedonia." He died in the 63d year of his age, B. C. 322. His treatises have been published separately; but the best edition of the works collectively, is that of Duval, 2 vols. fol. Paris, 1629. Tyrrwhitt's edition of the Poetica, Oxon. 4to. 1794, is a valuable acquisition to literature. He had a son, whom he called Nicomachus, by the courtesan Herpyllis. Some have said that he drowned himself in the Euripus, because he could not find out the cause of its flux and reflux. There are, however, different reports about the manner of his death, and some believe that he died at Athens of a colic, two years after Alexander's death. The people of Stagira instituted festivals in his honour, because he had rendered important services to their city. *Diog. in vitâ.—Plut. in Alex.* and *de Alex. fort.* &c.—*Cic. Acad. Quæst.* 4, *de Orat.* 3, *de Finib.* 5.—*Quintil.* 1, 2, 5, 10.—*Ælian. V. H.* 4.—*Justin.* 12.—*Justin. Martyr.—August. de Civ. Dei*, 8.—*Plin.* 2, 4, 5 &c.—*Athen.*—*Val. Max.* 5, c. 6,

&c.——There were besides seven of the same name.

ARISTOXĔNUS, a celebrated musician, disciple of Aristotle, and born at Tarentum. He wrote 453 different treatises on philosophy, history, &c. and was disappointed in his expectations of succeeding in the school of Aristotle, for which he always spoke with ingratitude of his learned master. Of all his works, nothing remains but three books upon music, the most ancient on that subject extant.

ARIUS, a celebrated writer, the origin of the Arian controversy that denied the eternal divinity and consubstantiality of the Word. Though he was greatly persecuted for his opinions, he gained the favour of the emperor Constantine, and triumphed over his powerful antagonist Athanasius. He died the very night he was going to enter the church of Constantinople in triumph.

ARMENTARIUS, a Cæsar in the reign of Dioclesian.

ARMILUSTRIUM, a festival at Rome on the 19th of October. When the sacrifices were offered, all the people appeared under arms. The festival has often been confounded with that of the Salii. It was instituted A. U. C. 543. *Varro. de L. L.* 5, c. 3.—*Liv.* 27, c. 37.

ARMINIUS, a warlike general of the Germans, who supported a bloody war against Rome for some time, and was at last conquered by Germanicus in two great battles. He was poisoned by one of his friends, A. D. 19, in the 37th year of his age. *Dio.* 56.—*Tacit. Ann.* 1, &c.

ARNOBIUS, a philosopher in Dioclesian's reign, who became a convert to Christianity. He applied for ordination, but was refused by the bishops till he gave them a proof of his sincerity. Upon this he wrote his celebrated treatise, in which he exposed the absurdity of irreligion, and ridiculed the heathen gods. Opinions are various concerning the purity of his style, though all agree in praise of his extensive erudition. The book that he wrote, *de Rhetorica Institutione*, is not extant. The best edition of his treatise *Adversus Gentes* is the 4to. printed L. Bat. 1651.

ARRIĀNUS, I. a philosopher of Nicomedia, priest of Ceres and Proserpine, and disciple of Epictus, called a second Xenophon, from the elegance and sweetness of his diction, and distinguished for his acquaintance with military and political life. He wrote seven books on Alexander's expedition, the periplus of the Euxine and Red Sea, four books on the dissertations of Epictetus, besides an account of the Alani, Bithynians, and Parthians. He flourished about the 140th year of Christ, and was rewarded with the consulship and government of Cappadocia by M. Antoninus. The best edition of Arrian's *Expeditio Alexandri*, is the fol. Gronovii. L. Bat. 1704, and the 8vo. a Raphelio, 2 vols. 1757, and the Tactica, 8vo. Amst. 1683.——II. A poet who wrote an epic poem in twenty-four books on Alexander; also another poem on Attalus, king of Pergamus. He likewise translated Virgil's Georgics into Greek verse.

ARRIUS, and ARIUS, a philosopher of Alexandria, who so ingratiated himself with Augustus after the battle of Actium, that the conqueror declared the people of Alexandria owed the preservation of their city to three causes; because Alexander was their founder, because of the beauty of the situation, and because Arrius was a native of the place. *Plut. in Anton.*

ARRUNTIUS, a famous geographer, who, upon being accused of adultery and treason under Tiberius, opened his veins. *Tacit. Ann.* 6.

ARSĀCES, I. a man of obscure origin, who, upon seeing Seleucus defeated by the Gauls, invaded Parthia, and conquered the governor of the province called Andragoras, and laid the foundations of an empire, 250 B. C. He added the kingdom of the Hyrcani to his newly-acquired possessions, and spent his time in establishing his power and regulating the laws. *Justin.* 41, c. 5 and 6.—*Strab.* 11 and 12.——II. His son and successor bore the same name. He carried war against Antiochus, the son of Seleucus, who entered the field with 100,000 foot and 20,000 horse. He afterwards made peace with Antiochus, and died B. C. 217. *Id.* 41, c. 5.——III. The third king of Parthia, of the family of the Arsacidæ, bore the same name, and was also called Priapatius. He reigned twelve years, and left two sons, Mithridates and Phraates. Phraates succeeded, as being the elder, and at his death he left his kingdom to his brother, though he had many children; observing, that a monarch ought to have in view, not the dignity of his family, but the prosperity of his subjects. *Justin.* 31, c. 5.——IV. A king of Pontus and Armenia, in alliance with the Romans. He fought long with success against the Persians, till he was deceived by the snares of king Sapor, his enemy, who put out his eyes, and soon after deprived him of life. *Marcellin.*——V. The eldest son of Artabanus, appointed over Armenia by his father, after the death of king Artaxias. *Tacit. Hist.* 6.

ARSACĪDÆ, a name given to some of the monarchs of Parthia, in honour of Arsaces, the founder of the empire. Their power subsisted till the 229th year of the Christian era, when they were conquered by Artaxerxes king of Persia. *Justin.* 41.

ARSĀNES, the son of Ochus, and father of Codomanus.

ARSES, the younger son of Ochus, whom the eunuch Bagoas raised to the throne of Persia, and destroyed with his children, after a reign of three years. *Diod.* 17.

ARSINOE, I. a daughter of Leucippus and Philodice, was mother of Æsculapius by Apollo, according to some authors. She received divine honours after death at Sparta. *Apolled.* 8.—*Paus.* 2, c. 26, l. 3, c. 12.——II. The sister and wife of Ptolemy Philadelphus, worshipped after death under the name of Venus Zephyritis. Dinochares began to build her a temple with loadstones, in which there stood a statue of Arsinoe suspended in the air by the power of the magnet; but the death of the architect prevented it being perfected. *Plin.* 34, c. 14.——III. A daughter of Ptolemy Lagus, who married Lysimachus king of Macedonia. After her husband's death, Ceraunus, her own brother, married her, and ascended the throne of Macedonia. He previously murdered Lysimachus and Philip, the sons of Arsinoe by Lysimachus, in their mother's arms. Arsinoe was sometime after banished to Samothrace. *Ju-*

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tis. 17, c. 1, &c.——IV. A younger daughter of Ptolemy Auletes, sister to Cleopatra. Antony despatched her to gain the good graces of her sister. *Hirt. Alex.* 4.—*Appian. Vid.* Part I.

ARTABANUS, I. son of Hystaspes, was brother to Darius the first. He dissuaded his nephew Xerxes from making war against the Greeks, and at his return he assassinated him with the hopes of ascending the throne. Darius, the son of Xerxes, was murdered in a similar manner; and Artaxerxes, his brother, would have shared the same fate, had not he discovered the snares of the assassin and punished him with death. *Diod.* 11.—*Justin.* 3, c. 1, &c.—*Herodot.* 4, c. 38, l. 7, c. 10, &c.——II. A king of Parthia after the death of his nephew Phraates 2d. He undertook a war against a nation of Scythia, in which he perished. His son Mithridates succeeded him, and merited the appellation of Great. *Justin.* 42, c. 2.——III. A king of Media, and afterwards of Parthia. He invaded Armenia, from whence he was driven away by one of the generals of Tiberius. He was expelled from his throne, which Tiridates usurped; and, some time after, he was restored again to his ancient power, and died A. D. 48. *Tacit. Ann.* 5, &c. ——IV. Another king of Parthia, who made war against the emperor Caracalla, who had attempted his life on pretence of courting his daughter. He was murdered, and the power of Parthia abolished, and the crown translated to the Persian monarchs. *Dio.—Herodian.*

ARTABAZANES, or ARTAMENES, the eldest son of Darius when a private person. He attempted to succeed to the Persian throne in preference to Xerxes. *Justin.*

ARTABAZUS, I. a son of Pharnaces, general in the army of Xerxes. He fled from Greece upon the ill success of Mardonius. *Herodot.* 7, 8 and 9.——II. A general who made war against Artaxerxes, and was defeated. He was afterwards reconciled to his prince, and became the familiar friend of Darius 3d. After the murder of this prince, he surrendered himself up with his sons to Alexander, who treated him with much humanity and confidence. *Curt.* 5, c. 9 and 12, l. 6, c. 5, l. 7, c. 3 and 5, l. 8, c. 1.

ARTACÆAS, an officer in the army of Xerxes, the tallest of all the troops, the king excepted.

ARTAPHERNES, a general whom Darius sent into Greece with Datis. He was conquered at the battle of Marathon by Miltiades. *Vid. Datis. C. Nep. in Milt.—Herodot.*

ARTAVASDES, a son of Tigranes, king of Upper Armenia, who wrote tragedies, and shone as an orator and historian. He lived in alliance with the Romans, but Crassus, the Roman general, was defeated partly on account of his delay. He betrayed M. Antony in his expedition against Parthia, for which Antony reduced his kingdom, and carried him to Egypt, where he adorned the triumph of the conqueror led in golden chains. He was some time after murdered. *Strab.* 11.——Two other kings of Armenia bore this name.

ARTAXA, and ARTAXIAS, a general of Antiochus the Great, who erected the province of Armenia into a kingdom, by his reliance on the friendship of the Romans. King Tigranes was one of his successors. *Strab.* 11.

ARTAXERXES, I. succeeded to the kingdom of Persia after his father Xerxes. He destroyed Artabanus, who had murdered Xerxes, and attempted to destroy the royal family to raise himself to the throne. He made war against the Bactrians, and re-conquered Egypt that had revolted, with the assistance of the Athenians, and was remarkable for his equity and moderation. One of his hands was longer than the other, whence he has been called *Macrochir* or *Longimanus.* He reigned 39 years, and died B. C. 425. *C. Nep. in Reg.—Plut. in Artax.* ——The second of that name, king of Persia, was surnamed Mnemon, on account of his extensive memory. He was son of Darius the second, by Parysatis, the daughter of Artaxerxes Longimanus, and had three brothers, Cyrus, Ostanes, and Oxathres. His name was Arsaces, which he changed into Artaxerxes when he ascended the throne. His brother Cyrus, who had been appointed over Lydia and the seacoasts, assembled a large army under various pretences, and at last marched against his brother at the head of 100,000 barbarians and 13,000 Greeks. He was opposed by Artaxerxes with 900,000 men, and a bloody battle was fought at Cunaxa, in which Cyrus was killed and his forces routed. It has been reported that Cyrus was killed by Artaxerxes, who was so desirous of the honour, that he put to death two men for saying that they had killed him. After he was delivered from the attacks of his brother, Artaxerxes stirred up a war among the Greeks against Sparta, and exerted all his influence to weaken the power of the Greeks. It is said that Artaxerxes died of a broken heart, in consequence of his son's unnatural behaviour, in the 94th year of his age, after a reign of 46 years, B. C. 358. Artaxerxes had 150 children by his 350 concubines, and only four legitimate sons. *Plut. in vitâ.—C. Nep. in Reg.—Justin.* 10, c. 1, &c.—*Diod.* 13, &c.——The 3d, surnamed Ochus, succeeded his father Artaxerxes 2d, and established himself on his throne by murdering about 80 of his nearest relations. He punished with death one of his officers who conspired against him, and recovered Egypt, which had revolted, destroyed Sidon, and ravaged all Syria. He made war against the Cadusii, and greatly rewarded a private man called Codomanus for his uncommon valour. But his behaviour in Egypt, and his cruelty towards the inhabitants, offended his subjects, and Bagoas at last obliged his physician to poison him, B. C. 337, and afterwards gave his flesh to be devoured by cats, and made handles for swords with his bones. *Justin.* 10, c. 3.—*Diod.* 17.—*Ælian. V. H.* 6, c. 8.

ARTAXERXES, or ARTAXARES I. a common soldier of Persia, who killed Artabanus, A. D. 228, and erected Persia again into a kingdom, which had been extinct since the death of Darius. Severus, the Roman emperor, conquered him, and obliged him to remain within his kingdom. *Herodian.* 5.——One of his successors, son of Sapor, bore his name, and reigned eleven years, during which he distinguished himself by his cruelties.

ARTAXIAS, I. a son of Aartavasdes, king of Armenia, was proclaimed king by his father's troops. He opposed Antony, by whom he was defeated, and became so odious that the Romans, at the request of the Armenians, raised Tigranes to the throne.——II. Another, son of Polemon, whose original name was Zeno. After

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the expulsion of Vennones from Armenia, he was made king of Germanicus. *Tacit.* 6, *Ann.* c. 31. *Vid. Artaxa.*

ARTAYCTES, a Persian, appointed governor of Sestos by Xerxes. He was hung on a cross by the Athenians for his cruelties. *Herod.* 7 and 9.

ARTEMIDORUS, I. a native of Ephesus, who wrote a history and description of the earth, in eleven books. He flourished about 104 years B. C.——II. A man in the reign of Antoninus, who wrote a learned work on the interpretation of dreams, still extant; the best edition of which is that of Rigaltius, Paris, 4to. 1604, to which is annexed *Achmetis oneirocritica.*——III. A man of Cnidus, son to the historian Theopompus. He had a school at Rome, and he wrote a book on illustrious men, not extant. As he was a friend of J. Cæsar, he wrote down an account of the conspiracy which was formed against him. He gave it to the dictator from among the crowd as he was going to the senate, but J. Cæsar put it with other papers which he held in his hand, thinking it to be of no material consequence. *Plut. in Cæs.*

ARTEMISIA, daughter of Lygdamis of Halicarnassus, reigned over Halicarnassus and the neighbouring country. She assisted Xerxes in his expedition against Greece with a fleet, and her valour was so great that the monarch observed that all his men fought like women, and all his women like men. The Athenians were so ashamed of fighting against a woman, that they offered a reward of 10,000 drachms for her head.——There was also another queen of Caria of that name, often confounded with the daughter of Lygdamis. She was daughter of Hecatomnus king of Caria, or Halicarnassus, and was married to her own brother Mausolus, famous for his personal beauty. She was so fond of her husband, that at his death she drank in her liquor his ashes after his body had been burned, and erected to his memory a monument, which, for its grandeur and magnificence, was called one of the seven wonders of the world. This monument she called *Mausoleum*, a name which has been given from that time to all monuments of unusual splendour. She invited all the literary men of her age, and proposed rewards to him who composed the best elegiac panegyric upon her husband. The prize was adjudged to Theopompus. She was so inconsolable for the death of her husband, that she died through grief two years after. *Vitruv.*—*Strab.* 14.—*Plin.* 25, c. 7, l. 36, c. 5.

ARTĔMON, I. a native of Clazomenæ, who was with Pericles at the siege of Samos, where it is said he invented the battering-ram, the *testudo*, and other equally valuable military engines. ——II. A man who wrote a treatise on collecting books.——III. A Syrian, whose features resembled in the strongest manner, those of Antiochus. *Vid. Antiochus.*

ARTOBARZĂNES, a son of Darius, who endeavoured to ascend the throne in preference to his brother Xerxes, but to no purpose. *Herodot.* 7, c. 2 and 3.

ARVĂLES, a name given to twelve priests who celebrated the festivals called Ambarvalia. They were descended from the twelve sons of Acca Laurentia. *Varro de L. L.* 4. *Vid. Ambravalia.*

ARUNS, I. a brother of Tarquin the Proud. He married Tullia, who murdered him to espouse Tarquin, who had assassinated his wife. ——II. A son of Tarquin the Proud, who, in the battle that was fought between the partisans of his father and the Romans, attacked Brutus, the Roman consul, who wounded him and threw him down from his horse. *Liv.* 2, c. 6.——III. A son of Porsenna, king of Etruria, sent by his father to take Aricia. *Liv.* 2, c. 14.

ARUNTIUS, (Paterculus.) *Vid. Phalaris.*

ARYANDES, a Persian appointed governor of Egypt by Cambyses. He was put to death because he imitated Darius in whatever he did. *Herodot.* 4, c. 166.

ARYPTEUS, a prince of the Molossi, who privately encouraged the Greeks against Macedonia, and afterwards embraced the party of the Macedonians.

ASCANIUS, son of Æneas by Creusa, was saved from the flames of Troy by his father, whom he accompanied in his voyage to Italy. He was afterwards called Iulus. He behaved with great valour in the war which his father carried on against the Latins, and succeeded Æneas in the kingdom of Latinus, and built Alba, to which he transferred the seat of his empire from Lavinium. The descendants of Ascanius reigned in Alba for above 420 years, under 14 kings, till the age of Numitor. Ascanius reigned 38 years, 30 at Lavinium and eight at Alba; and was succeeded by Sylvius Posthumus, son of Æneas by Lavinia. *Liv.* 1, c. 3.—*Virg. Æn.* 1, &c.——According to *Dionys. Hal.* 1, c. 15, &c. the son of Æneas by Lavinia was also called Ascanius.

ASCLĒPIA, festivals in honour of Asclepius, or Æsculapius, celebrated all over Greece, when prizes for poetical and musical compositions were honourably distributed. At Epidaurus they were called by a different name.

ASCULĒPIĂDES, I. a rhetorician in the age of Eumenes, who wrote an historical account of Alexander. *Arrian.*——II. A philosopher, disciple to Stilpo, and very intimate with Menedemus. The two friends lived together, and that they might not be separated when they married, Asclepiades married the daughter, and Menedemus, though much the younger, the mother. When the wife of Asclepiades was dead, Menedemus gave his wife to his friend, and married another. He was blind in his old age, and died in Eretria. *Plut.*——III. A physician of Bithynia, B. C. 90, who acquired great reputation at Rome, and was the founder of a sect in physic. He relied so much on his skill, that he laid a wager he should never be sick; and won it, as he died of a fall, in a very advanced age. Nothing of his medical treatises is now extant. ——IV. An Egyptian, who wrote hymns on the gods of his country, and also a treatise on the coincidence of all religions.——V. A native of Alexandria, who gave a history of the Athenian archons.——VI. A disciple of Isocrates, who wrote six books on those events which had been the subject of tragedies.

ASCLEPIODŌRUS, a painter in the age of Apelles, 12 of whose pictures of the gods were sold for 300 minæ each, to an African prince. *Plin.* 35.

ASCLETARION, a mathematician in the age of Domitian, who said that he should be torn by dogs. The emperor ordered him to be put to

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death, and his body carefully secured; but as soon as he was set on the burning pile, a sudden storm arose which put out the flames, and the dogs came and tore to pieces the mathematician's body. *Sueton. in Domit.* 15.

Ascōlia, a festival in honour of Bacchus, celebrated about December, by the Athenian husbandmen, who generally sacrificed a goat to the god, because that animal is a great enemy to the vine. They made a bottle with the skin of the victim, which they filled with oil and wine, and afterwards leaped upon it. He who could stand upon it first was victorious, and received the bottle as a reward. This was called ασκωλιαζειν παρα το επι του ασκου αλλεσθαι, *leaping upon the bottle*, whence the name of the festival is derived. It was also introduced in Italy, where the people besmeared their faces with the dregs of wine, and sung hymns to the god. They always hanged some small images of the god on the tallest tree in their vineyards, and these images they called Oscilla: *Virg. G.* 2, v. 384.—*Polluc.* 9, c. 7.

Asconius Labeo, I. a preceptor of Nero.—II. Pedia, a man in the age of Vespasian, who became blind in his old age, and lived 12 years after. He wrote, besides some historical treatises, annotations on Cicero's orations.

Asdrŭbal, I. a Carthaginian, son-in-law of Hamilcar. He distinguished himself in the Numidian war, and was appointed chief general on the death of his father-in-law, and for eight years presided with much prudence and valour over Spain, which submitted to his arms with cheerfulness. Here he laid the foundation of new Carthage, and saw it complete. To stop his progress towards the east, the Romans, in a treaty with Carthage, forbade him to pass the Iberus, which was faithfully observed by the general. He was killed in the midst of his soldiers, B. C. 220, by a slave whose master he had murdered. *Ital.* 1, v. 165.—*Appian. Iberic.*—*Polyb.* 2.—*Liv.* 21, c. 2, &c.——II. A son of Hamilcar, who came from Spain with a large reinforcement for his brother Annibal. He crossed the Alps and entered Italy; but some of his letters to Annibal having fallen into the hands of the Romans, the consuls M. Livius Salinator and Claudius Nero attacked him suddenly near the Metaurus, and defeated him, B. C. 207. He was killed in the battle, and 56,000 of his men shared his fate, and 5400 were taken prisoners; about 8000 Romans were killed. The head of Asdrubal was cut off, and some days after thrown into the camp of Annibal, who, in the moment that he was in the greatest expectations of a promised supply, exclaimed at the sight, "In losing Asdrubal, I lose all my happiness, and Carthage all her hopes." Asdrubal had before made an attempt to penetrate into Italy by sea, but had been defeated by the governor of Sardinia. *Liv.* 21, 23, 27, &c.—*Polyb.*—*Horat.* 4, od. 4.——II. A Carthaginian general, surnamed *Calvus*, appointed governor of Sardinia, and taken prisoner by the Romans. *Liv.*——III. Another, son of Gisgon, appointed general of the Carthaginian forces in Spain, in the time of the great Annibal. He made head against the Romans in Africa, with the assistance of Syphax, but he was soon after defeated by Scipio. He died B. C. 206. *Liv.*——IV. Another, who advised his countrymen to make peace with Rome, and upbraided Annibal for laughing in the Carthaginian senate. *Liv.*——V. A grandson of Massinissa, murdered in the senate-house by the Carthaginians.——VI. Another, whose camp was destroyed in Africa by Scipio, though at the head of 20,000 men, in the last Punic war. When all was lost, he fled to the enemy and begged his life. Scipio showed him to the Carthaginians, upon which his wife, with a thousand imprecations, threw herself and her two children into the flames of the temple of Æsculapius, which she, and others, had set on fire. He was not of the same family as Hannibal. *Liv.* 51.——VII. A Carthaginian general, conquered by L. Cæcilius Metellus in Sicily, in a battle in which he lost 130 elephants. These animals were led in triumph all over Italy by the conquerors.

Asellio (Sempronius,) an historian and military tribune, who wrote an account of the actions in which he was present. *Dionys. Hal.*

Asinaria, a festival in Sicily, in commemoration of the victory obtained over Demosthenes and Nicias at the river Asinarius.

Asinius Gallus, I. son of Asinius Pollio, the orator, married Vipsania after she had been divorced by Tiberius. This marriage gave rise to a secret enmity between the emperor and Asinius, who starved himself to death, either voluntarily, or by order of his imperial enemy. He wrote a comparison between his father and Cicero, in which he gave a decided superiority to the former. *Tacit.* 1 and 5. *Ann.*—*Dio.* 58.—*Plin.* 7, ep. 4.——II. Pollio, an excellent orator, poet, and historian, intimate with Augustus. He triumphed over the Dalmatians, and wrote an account of the wars of Cæsar and Pompey, in 17 books, besides poems. He refused to answer some verses against him by Augustus, "Because," said he, "you have the power to proscribe me should my answer prove offensive." He died in the 80th year of his age, A. D. 4. He was consul with Cn. Domitius Calvinus, A. U. C. 714. It is to him that the fourth of Virgil's Bucolics is inscribed. *Quintil.*—*Sueton. in Cæs.* 30 and 55.—*Dio.* 27, 49, 55.—*Senec. de Tranq. Ani. & ep.* 100.—*Plin.* 7, c. 30.—*Tacit.* 6.—*Paterc.* 2.—*Plut. in Cæs.*

Aspăsia, I. a daughter of Hermotimus of Phocæa, famous for her personal charms and elegance. She was priestess of the sun, mistress to Cyrus, and afterwards to his brother Artaxerxes, from whom she passed to Darius. She was called *Milto*, *Vermillion*, on account of the beauty of her complexion. *Ælian. V. H.* 12, c. 1.—*Plut. in Artax.*——II. Another woman, daughter of Axiochus, born at Miletus. She came to Athens, where she taught eloquence, and Socrates was proud to be among her scholars. She so captivated Pericles by her mental and personal accomplishments, that he became her pupil, and at last took her for his mistress and wife.——III. The wife of Xenophon, was also called Aspasia, if we follow the improper interpretation given by some to *Cic. de Inv.* 1, c. 31.

Aspasius, a peripatetic philosopher in the 2d century, whose commentaries on different subjects were highly valued.

Aspathines, one of the seven noblemen of Persia, who conspired against the usurper Smerdis. *Herodot.* 3, c. 70, &c.

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Assaracus, a Trojan prince, son of Tros by Callirrhoe. He was father to Capys, the father of Anchises. The Trojans were frequently called the descendants of Assaracus, *Gens Assaraci. Homer. Il.* 20.—*Virg. Æn.* 1.

Aster, a dexterous archer, who offered his services to Philip, king of Macedonia. Upon being slighted, he retired into the city and aimed an arrow at Philip, who pressed it with a siege. The arrow, on which was written, "Aimed at Philip's right eye," struck the king's eye and put it out; and Philip, to return the pleasantry, threw back the same arrow, with these words,—"If Philip takes the town, Aster shall be hanged." The conqueror kept his word. *Lucian. de Hist. Scrib.*

Astiochus, a general of Lacedæmon, who conquered the Athenians near Cnidus, and took Phocæa and Cumæ, B. C. 411.

Astyages, son of Cyaxares, was the last king of Media. He was deprived of his crown by his grandson, after a reign of 35 years. Astyages was very cruel and oppressive; and Harpagus, one of his officers, whose son he had wantonly murdered, encouraged Mandane's son, who was called Cyrus, to take up arms against his grandfather, and he conquered him and took him prisoner, 559 B. C. Xenophon, in his Cyropædia, relates a different story, and asserts that Cyrus and Astyages lived in the most undisturbed friendship together. *Justin.* 1, c. 4, &c.—*Herodot.* 1, c. 74, 75, &c.

Astyanax, I. a son of Hector and Andromache. He was very young when the Greeks besieged Troy; and when the city was taken, his mother saved him in her arms from the flames. Ulysses, who was afraid lest the young prince should inherit the virtues of his father, and one day avenge the ruin of his country upon the Greeks, seized him, and threw him down from the walls of Troy. According to Euripides, he was killed by Menelaus; and Seneca says, that Pyrrhus, the son of Achilles, put him to death. Hector had given him the name of Scamandrius; but the Trojans, who hoped he might prove as great as his father, called him Astyanax, or the bulwark of the city. *Homer. Il.* 6, v. 400, l. 22, v. 500.—*Virg. Æn.* 2, v. 457, l. 3, v. 489.—*Ovid. Met.* 13, v. 415. ——II. A writer in the age of Gallienus.

Astydamas, I. an Athenian, pupil to Isocrates. He wrote 240 tragedies, of which only 15 obtained the poetical prize.——II. A Milesian, three times victorious at Olympia. He was famous for his strength as well as for his voracious appetite. He was once invited to a feast by king Ariobarzanes, and he eat what had been prepared for nine persons. *Athen.* 10. ——III. Two tragic writers bore the same name, one of whom was disciple to Socrates. ——IV. A comic poet of Athens.

Asychis, a king of Egypt, who succeeded Mycerinus, and made a law, that whoever borrowed money must deposite his father's body in the hands of his creditors as a pledge of his promise of payment. He built a magnificent pyramid. *Herodot.* 2, c. 136.

Atabulus, a wind which was frequent in Apulia. *Horat.* 1, *Sat.* 5, v. 78.

Athanasius, a bishop of Alexandria, celebrated for his sufferings, and the determined opposition he maintained against Arius and his doctrine. His writings, which were numerous, and some of which have perished, contain a defence of the mystery of the Trinity, the divinity of the Word and of the Holy Ghost, and an apology to Constantine. The creed which bears his name is supposed by some not to be his composition. Athanasius died 2d May, 373 A. D. after filling the archiepiscopal chair 47 years, and leading alternately a life of exile and of triumph. The latest edition of his works is that of the Benedictines, 3 vols. fol. Paris, 1698.

Athenæa, festivals celebrated at Athens in honour of Minerva. One of them was called *Panathenæa* and the other *Chalcea*; for an account of which see those words.

Athenæus, I. a Greek cosmographer.——II. A peripatetic philosopher of Cilicia in the time of Augustus. *Strab.*——III. A Spartan sent by his countrymen to Athens to settle the peace during the Peloponnesian war.——IV. A grammarian of Naucratis, who composed an elegant and miscellaneous work, called *Deipnosophista*, replete with very curious and interesting remarks and anecdotes of the manners of the ancients, and likewise valuable for the scattered pieces of ancient poetry it preserves. The work consists of 15 books, of which the two first, part of the third, and almost the whole of the last, are lost. Athenæus wrote, besides this, a history of Syria, and other works now lost. He died A. D. 194. The best edition of his works is that of Casaubon, fol. 2 vols. Lugd. 1612, by far superior to the editions of 1595 and 1657. ——V. A physician of Cilicia in the age of Pliny, who made heat, cold, wet, dry, and air, the elements, instead of the four commonly received.

Athenagoras, I. a Greek in the time of Darius, to whom Pharnabazus gave the government of Chios, &c. *Curt.* 8, c. 5.——II. A Christian philosopher in the age of Aurelius, who wrote a treatise on the resurrection, and an apology for the Christians, still extant. He died A. D. 177. The best edition of his works is that of Dechair, 8vo. Oxon. 1706. The romance of Theagenes and Charis is falsely ascribed to him.

Athenion, I. a peripatetic philosopher, 108 B. C.——II. A general of the Sicilian slaves.

Athenodorus, I. a philosopher of Tarsus, intimate with Augustus. The emperor often profited by his lessons, and was advised by him always to repeat the 24 letters of the Greek alphabet before he gave way to the impulse of anger. Athenodorus died in his 82d year, much lamented by his countrymen. *Suet.*—— II. A stoic philosopher of Cana, near Tarsus, in the age of Augustus. He was intimate with Strabo. *Strab.* 14.——III. A philosopher, disciple to Zeno, and keeper of the royal library at Pergamus.

Atia, I. a law enacted A. U. C. 690, by Atius Labienus, the tribune of the people. It abolished the Cornelian law, and put in full force the Lex Domitia, by transferring the right of electing priests from the college of priests to the people.——II. The mother of Augustus. *Vid. Accia.*

Atilia Lex, gave the prætor, and a majority of the tribunes, power of appointing guardians to those minors who were not previously provided for by their parents. It was enacted

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about A. U. C. 560.——Another, A. U. C. 443, which gave the people power of electing 20 tribunes of the soldiers in four legions. *Liv.* 9, c. 30.

Atilius, a freedman, who exhibited combats of gladiators at Fidenæ. The amphitheatre, which contained the spectators, fell during the exhibition, and about 50,000 persons were killed or mutilated. *Tacit.* 4, *Ann.* c. 62.

Atilla, the mother of the poet Lucan. She was accused of conspiracy by her son, who expected to clear himself of the charge. *Tacit. Ann.* 15, c. 56.

Atinia Lex, was enacted by the tribune Atinius. It gave a tribune of the people the privileges of a senator, and the right of sitting in the senate.

Atossa, a daughter of Cyrus, who was one of the wives of Cambyses, Smerdis, and afterwards of Darius, by whom she had Xerxes. She was cured of a dangerous cancer by Democedes. She is supposed by some to be the Vashti of scripture. *Herodot.* 3, c. 68, &c.

Atreus, son of Pelops by Hippodamia, daughter of Œnomaus, king of Pisa, was king of Mycenæ, and brother to Pittheus, Troezen, Thyestes, and Chrysippus. As Chrysippus was an illegitimate son, and at the same time a favourite of his father, Hippodamia resolved to remove him. She persuaded her sons Thyestes and Atreus to murder him; but their refusal exasperated her more, and she executed it herself. This murder was grievous to Pelops; he suspected his two sons, who fled away from his presence. Atreus retired to the court of Eurysthenes king of Argos, his nephew, and upon his death he succeeded him on the throne. He married, as some report, Ærope, his predecessor's daughter, by whom he had Plisthenes, Menelaus, and Agamemnon. Others affirm that Ærope was the wife of Plisthenes, by whom he had Agamemnon and Menelaus, who are the reputed sons of Atreus, because that prince took care of their education and brought them up as his own. (*Vid. Plisthenes.*) Thyestes had followed his brother to Argos, where he lived with him, and debauched his wife, by whom he had two, or according to some, three children. This incestuous commerce offended Atreus, and Thyestes was banished from his court. He was, however, soon after recalled by his brother, who determined cruelly to revenge the violence offered to his bed. To effect this purpose he invited his brother to a sumptuous feast, where Thyestes was served up with the flesh of the children he had by his sister-in-law the queen. After the repast was finished, the arms and heads of the murdered children were produced, to convince Thyestes of what he had feasted upon. This action appeared so cruel and impious, that the sun is said to have shrunk back in its course at the bloody sight. Thyestes immediately fled to the court of Thesprotus, and thence to Sicyon, where he ravished his own daughter Pelopea, in a grove sacred to Minerva, without knowing who she was. This incest he committed intentionally, as some report, to revenge himself on his brother Atreus, according to the words of the oracle, which promised him satisfaction for the cruelties he had suffered only from the hand of a son who should be born of himself and his own daughter. Pelopea brought forth a son, whom she called Ægisthus, and soon after she married Atreus, who had lost his wife. Atreus adopted Ægisthus, and sent him to murder Thyestes, who had been seized at Delphi and imprisoned. Thyestes knew his son, and made himself known to him; he made him espouse his cause, and instead of becoming his father's murderer, he rather avenged his wrongs, and returned to Atreus whom he assassinated. *Vid. Thyestes, Ægisthus, Pelopea, Agamemnon,* and *Menelaus. Hygin.* fab. 83, 86, 87, 88, and 258.—*Euripid. in Orest. in Iphig. Taur.—Plut. in Parall.—Paus.* 9, c 40. —*Apollod.* 3, c. 10.—*Senec. in Atr.*

Atridæ, a patronymic given by Homer to Agamemnon and Menelaus, as being the sons of Atreus. This is false, upon the authority of Hesiod, Lactantius, Dictys of Crete, &c. who maintain that these princes were not the sons of Atreus, but of Plisthenes, and that they were brought up in the house and under the eye of their grandfather. *Vid. Plisthenes.*

Atta, T. Q. a writer of merit in the Augustan age, who seems to have received this name from some deformity in his legs or feet. His compositions, dramatical as well as satirical, were held in universal admiration, though Horace thinks of them with indifference. *Horat.* 2, ep. 1, v. 79.

Attalus 1st, king of Pergamus, succeeded Eumenes 1st. He defeated the Gauls, who had invaded his dominions, extended his conquests to mount Taurus, and obtained the assistance of the Romans against Antiochus. The Athenians rewarded his merit with great honours. He died at Pergamus, after a reign of 44 years, B. C. 197. *Liv.* 26, 27, 28, &c.—*Polyb.* 5.—*Strab.* 13.——The 2d of that name, was sent on an embassy to Rome by his brother Eumenes the second, and at his return was appointed guardian to his nephew, Attalus the third, who was then an infant. Prusias made successful war against him, and seized his capital; but the conquest was stopped by the interference of the Romans, who restored Attalus to his throne. Attalus, who has received the name of *Philadelphus,* from his fraternal love, was a munificent patron of learning, and the founder of several cities. He was poisoned by his nephew, in the 82d year of his age, B. C. 138. He had governed the nation with great prudence and moderation for 20 years. *Strab.* 13.—*Polyb.* 5.——The 3d, succeeded to the kingdom of Pergamus by the murder of Attalus the 2d, and made himself odious by his cruelty to his relations, and his wanton exercise of power. He was son to Eumenes 2d, and surnamed *Philopator.* He left the cares of government, to cultivate his garden, and to make experiments on the melting of metals. He lived in great amity with the Romans; and, as he died without issue by his wife Berenice, he left in his will the words *P. R. meorum hæres esto,* which the Romans interpreted as themselves, and therefore took possession of his kingdom, B. C. 133, and made it a Roman province, which they governed by a proconsul. From this circumstance, whatever was a valuable acquisition, or an ample fortune, was always called by the epithet *Attalicus.* Attalus, as well as his predecessors, made themselves celebrated for the valuable libraries which they collected at Perga-

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mus, and for the patronage which merit and virtue always found at their court. *Liv.* 24, &c. *Plin.* 7, 8, 33, &c.—*Justin.* 39.—*Horat.* 1, od. 1.——IV. An officer in Alexander's army. *Curt.* 4, c. 13.——V. Another, very inimical to Alexander. He was put to death by Parmenio, and Alexander was accused of the murder. *Curt.* 6, c. 9, l. 8, c. 1.——VI. A philosopher, preceptor to Seneca. *Senec.* ep. 108.

Ateius Capito, a consul in the age of Augustus, who wrote treatises on the sacerdotal laws, public courts of justice, and the duty of a senator. *Vid. Ateius.*

Atticus, I. (T. Pomponius) a celebrated Roman knight, to whom Cicero wrote a great number of letters, which contained the general history of the age. They are now extant, and divided into 17 books. In the time of Marius and Sylla, Atticus retired to Athens, where he so endeared himself to the citizens, that, after his departure, they erected statues to him, in commemoration of his munificence and liberality. He was such a perfect master of the Greek writers, and spoke their language so fluently, that he was surnamed *Atticus*. He behaved in such a disinterested manner, that he offended neither of the inimical parties at Rome, and both were equally anxious of courting his approbation. He lived in the greatest intimacy with the illustrious men of his age, and he was such a lover of truth, that he not only abstained from falsehood, even in a joke, but treated with the greatest contempt and indignation a lying tongue. It is said that he refused to take aliment, when unable to get the better of a fever, and died in his 77th year, B. C. 32, after bearing the amiable character of peacemaker among his friends. Cornelius Nepos, one of his intimate friends, has written a minute account of his life. *Cic. ad Attic.* &c.——II. Herodes, an Athenian in the age of the Antonines, descended from Miltiades, and celebrated for his munificence. His son of the same name was honoured with the consulship, and he generously erected an aqueduct at Troas, of which he had been made governor by the emperor Adrian, and raised in other parts of the empire several public buildings, as useful as they were magnificent. *Philostrat. in. vit.* 2, p. 548.—*A. Gell. noct. Att.*

Attila, a celebrated king of the Huns, a nation in the southern parts of Scythia, who invaded the Roman empire in the reign of Valentinian, with an army of 500,000 men, and laid waste the provinces. He took the town of Aquileia, and marched against Rome; but his retreat and peace were purchased with a large sum of money by the feeble emperor. Attila, who boasted in the appellation of *the scourge of God*, died A. D. 453, of an uncommon effusion of blood the first night of his nuptials. He had expressed his wish to extend his conquests over the whole world; and he often feasted his barbarity by dragging captive kings in his train. *Jornand. de Reb. Get. Vid. Hunni*, Part I.

Attilius, I. *Vid. Regulus.*——II. Calatinus, a Roman consul, who fought the Carthaginian fleet.——III. Marcus, a poet, who translated the Electra of Sophocles into Latin verse, and wrote comedies whose unintelligible language procured him the appellation of *Ferreus.*——IV. Regulus, a Roman censor, who built a temple to the goddess of concord. *Liv.* 23, c. 23, &c.——The name of Attilius was common among the Romans, and many of the public magistrates are called Attilii.

Attius Pelignus, I. Tullius, the general of the Volsci, to whom Coriolanus fled when banished from Rome. *Liv.*——II. Varus, seized Auxinum, in Pompey's name, whence he was expelled. After this, he fled to Africa, which he alienated from J. Cæsar. *Cæs.* 1, *Bell. Civ.*——III. A poet. *Vid. Accius.* The family of the Attii was descended from Atys, one of the companions of Æneas, according to the opinion which Virgil has adopted. *Æn.* 5, v. 568.

Atys, I. an ancient king of Lydia, who sent away his son Tyrrhenus, with a colony of Lydians, who settled in Italy. *Herodot.* 1, c. 7. *Vid.* Part III.——II. A son of Crœsus, king of Lydia. He was forbidden the use of all weapons by his father, who had dreamt that he had been killed. Some time after this, Atys prevailed on his father to permit him to go to hunt a wild boar, which laid waste the country of Mysia, and he was killed in the attempt by Adrastus, whom Crœsus had appointed guardian over his son, and thus the apprehensions of the monarch were realized. *Herodot.* 1, c. 34, &c. *Vid. Adrastus.*

Aufidia Lex, was enacted by the tribune Aufidius Lurco, A. U. C. 692. It ordained that if any candidate, in canvassing for an office, promised money to the tribunes, and failed in the performance, he should be excused; but if he actually paid it, he should be compelled to pay every tribune 6000 sesterces.

Aufidius, I. (Bassus,) a famous historian in the age of Quintilian, who wrote an account of Germany and of the civil wars.——II. A Roman senator, famous for his blindness and abilities. *Cic. Tusc.* 5.——II. Lurco, a man who enriched himself by fattening peacocks and selling them. *Plin.* 10.

Augures, a certain officer at Rome who foretold future events, whence their name, *ab avium garritu.* They were first created by Romulus, to the number of three. Servius Tullius added a fourth, and the tribunes of the people, A. U. C. 454, increased the number to nine; and Sylla added six more during his dictatorship. They had a particular college, and the chief amongst them was called *magister collegii.* Their office was honourable; and if any one of them was convicted of any crime, he could not be deprived of his privileges; an indulgence granted to no other sacerdotal body at Rome. The augur generally sat on a high tower to make his observations. His face was turned towards the east, and he had the north to his left and the south at his right. With a crooked staff he divided the face of the heavens into four different parts, and afterwards sacrificed to the gods, covering his head with his vestment. There were generally five things from which the augurs drew omens: the first consisted in observing the phenomena of the heavens, such as thunder, lightning, comets, &c. The second kind of omen was drawn from the chirping or flying of birds. The third was from the sacred chickens, whose eagerness or indifference in eating the bread which was thrown to them, was looked upon as lucky or unlucky. The fourth was from quadrupeds, from their crossing or appearing in some unac-

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customed place. The fifth was from different casualties, which were called *Dira*, such as spilling salt upon a table or wine upon one's clothes, hearing strange noises, stumbling or sneezing, meeting a wolf, hare, fox, or pregnant bitch. The sight of birds on the left hand was always deemed a lucky object, and the words *sinister* and *lævus*, though generally supposed to be terms of ill luck, were always used by the augurs in an auspicious sense. *Cic. de Div.—Liv.* 1, &c.—*Dionys. Hal.—Ovid. Fast.*

AUGUSTALIA, a festival at Rome, in commemoration of the day on which Augustus returned to Rome, after he had established peace over the different parts of the empire.

AUGUSTINUS, a bishop of Hippo, in Africa, distinguished himself by his writings, as well as by the austerity of his life. In his works, which are numerous, he displayed the powers of a great genius, and an extensive acquaintance with the philosophy of Plato. He died in the 76th year of his age, A. D. 430. The best edition of his works is that of the Benedict. fol. Ant. 1700 to 1703. 12 vols.

AUGUSTUS OCTAVIANUS CÆSAR, second emperor of Rome, was son of Octavius, a senator, and Accia, daughter of Julius and sister to Julius Cæsar. There can be little doubt that Cæsar had intended his grandnephew as his successor in the empire; perceiving, probably, in that precocious youth the gem of those talents which Sylla had foreseen in himself. Octavius had passed his boyhood in the family of his uncle; he had accompanied him to Spain, in the expedition against the sons of Pompey, and had been sent by him, about six months before his death, to complete his education in the Greek city of Apollonia. It was there he first heard of the assassination of his protector; and he immediately set out for Rome, where he arrived a weakly student from the schools of Greece, in the most difficult and momentous crisis which had yet occurred in the history of his country. Before he could reach the capital, Antony had sufficient leisure to concert various measures calculated to secure his own power, and to possess himself of the whole public treasure, which had been amassed by Cæsar. Octavius, with one object ever in view, but veering about with wonderful dexterity in his professions, perceived, in a short while, that his only chance of success against this formidable opponent, was to place himself at the head of the senatorian party, by whose aid he nearly ruined his dangerous rival at Modena. The consuls, Hirtius and Pansa, having been slain in the memorable combats which were fought under the walls of that city. Octavius marched to Rome to demand the first magistracy of the state at the head of his army. Meanwhile, the reduced strength of Antony was recruited by the forces of Pollio, Plancus, and Lepidus, from Gaul and Spain. After this accession, it became apparent that Antony and Octavius were destined to form the preponderating powers in the commonwealth. They met near Bologna, where, along with Lepidus, they established the inauspicious triumvirate, and entered into a sanguinary convention, by which it was agreed to destroy the legal government—to put their mutual enemies to death—divide the lands of the richest towns and colonies in Italy among their soldiers—distribute the provinces of the republic among themselves, and proceed in the following spring against Brutus and Cassius, who still upheld the party of the commonwealth in Greece and Asia. These bloody and illegal designs were all fully accomplished. The former triumvirs had wished only to obtain power; their successors had resentments to gratify, vengeance to exercise, and lawless troops to satiate. They massacred in cold blood the chiefs of the republic who had remained in Italy; they overthrew its legion at Philippi; and Sextus Pompey, who, for some time after that fatal combat, maintained by his naval power an image of the commonwealth in Sicily, at length fell a victim to the jealousy and engrossing ambition of the triumviral tyrants. But the blood which these usurpers had so profusely shed, did not cement their unhallowed alliance. So jarring were their interests, and so unprincipled their motives, that distrust and discord could hardly fail to arise among them. Antony, intoxicated with love, and wine, and power, was long watched by a sober and subtle rival. Various temporary, but ineffectual expedients, were tried to adjust their differences, and to heal the mutual jealousies and suspicions, which rankled in their bosoms. Lepidus was deprived of his share of sovereignty, without a blow: one blow hurled Antony from his sumptuous throne and Octavius passed through the gates of Alexandria to the undisputed empire of the world. When the genius of Octavius had thus successively triumphed over his adversaries, and when he remained without a rival, his counsels, and perhaps even his temper, changed. 'There were,' says Blackwell, 'three very different periods in the life of Octavius. The first, on his early entering on business at his return from Apollonia, till the victory at Modena, during which, under the direction of Cicero, he acted the Roman and the patriot. The second, from his extorted consulship till the defeat of Antony, at Actium, where he played the tyrant and the triumvir; and the third, from the conquest of Egypt to the end of his life, when he became first the prince, and then the parent of his country and people.' Hitherto the palace of Octavius had resembled the headquarters of a general, or citadel of a tyrant; but, after his return from Egypt, it began to assume the appearance of a regular court, where every thing was conducted with order, prudence, and moderation. Few citizens now survived, who had witnessed the golden days of the republic, and all had felt the evils of its anarchy. The fear of new tumults extinguished the love of liberty, or checked at least all struggles to regain it. On the other part, Octavius felt that his interest was now identified with that of the state: he wished to enjoy in security the lofty prize he had gained, and to augment its value. Timidity had been the source of many of his crimes, but, having resolved to retain the government, he wisely thought it safest to be just and merciful. Military strength, he perceived, was an insufficient prop for his power. To render his authority permanent, he saw it was necessary to add the good opinion, or at least the affections, of the people. While, therefore, he bribed the soldiers with donations of money, or grants of land, he cajoled the populace with shows and entertainments, and distributions of corn, which, by supporting them

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in idleness and dissipation, made them forget the state of political degradation into which they were fallen. The senators he soothed, by presenting them with the flattering image of their ancient privileges, and the forms of the republican government. Nothing was farther from his wish or intention, than that the commonwealth should be actually revived. Indeed, he could no more have restored it to its former state, than he could have reanimated the corse of Cicero; and when advised by Agrippa to make the attempt, he prudently rejected the counsel which would probably have proved ruinous to himself, and came too late to be of service to his country. Yet while he determined to preserve the sovereign power, he resolved at the same time, by re-establishing ancient forms, to veil in part the hideous aspect of despotism. He was careful not to display his power by any external marks of royalty; and he exercised his authority not under any new title or magistracy, but as uniting in his person most of the ancient offices which were of weight or importance in the state. Servitude was thus established in the place of liberty; but a phantom in the shape of freedom still frequented the senate, and at the choice of consuls yearly walked the Forum. Octavius, however, (whom we shall hereafter style Augustus,) had recourse to more worthy arts than these, to endear his name and reign to the Roman citizens. He revived or enacted beneficial laws, and introduced the most provident regulations for the maintenance of order and tranquillity. The police which he established, gave security to life and property in the capital and throughout Italy: the provinces were protected from the exactions and oppressions of their governors, under which they had so often groaned in the days of the republic. He bestowed even personally, an unremitting attention on the due administration of justice; and he used his best exertions to stem the overwhelming tide of luxury and moral corruption. His plans for the melioration of the state were aided by those wise counsellors by whom he was so long surrounded, till at length the blood-stained crafty triumvir was hailed, during his life, as the father of his country, by the united voice of senate and people, and left at his death the memory of a reign which has become proverbial for beneficence, clemency, and justice. Among the various arts to which Augustus resorted to beguile the hearts of his people, and perhaps to render them forgetful of their former freedom, one of the most remarkable was, the encouragement which he extended to learning, and the patronage he so liberally bestowed on all by whom it was cultivated. To this noble protection of literature he was prompted not less by taste and inclination than sound policy; and in his patronage of the learned, his usual artifice had probably a smaller share than in those other parts of his conduct, by which he acquired the favourable opinion of the world. From infancy every thing had contributed to give him a relish for learning and a respect for the learned. His mother Atia, a woman of sense and prudence, had admirably regulated in his boyhood the education of her son. She herself spoke the Latin tongue with a purity resembling the language of Cornelia, the mother of the Gracchi; and Augustus retained during life that urbanity of style and conversation to which he had been accustomed in his youth. The great Julius, by whom he had been adopted, was desirous, among other less laudable objects of ambition, to hold the first place in letters as well as in arms. Those daring adventurers, Antony, Curio, and Dolabella, were the instruments of his military power; but his private friends were Balbus, Matius, Hirtius, and Oppidus, men who were all eminently accomplished—elegant in their modes of life, and fond of literary pursuits. Augustus had thus before him an example which he would naturally respect and imitate. His adoptive father placed around his destined heir the ablest instructers; and sometime before his death sent him to Apollonia, a Corinthian colony in Illyria, where he assiduously studied morals under Athenodorus. He was ardently perusing the Grecian orators, and had made considerable progress in rhetoric, under Apollodorus, a distinguished master of eloquence, when he received intelligence of the assassination of Cæsar. The events which called him from Greece, and hurried him into the tumult of affairs, broke not his course of study. During that campaign against Antony, which terminated with the battle of Modena, not a day passed in which he did not read, write, and declaim. He, at the same time, was constantly surrounded by men of literature and taste. After the victory at Modena, when he marched to Rome, to demand the consulship, he was accompanied by Cornelius Gallus and Mæcenas, who likewise followed him to Rome from Philippi; and on his first landing in Italy, after the victory he had there gained over Brutus, were his advisers in writing to the senate in terms of moderation. Though Athens was hostile to the Cæsarian name, yet, when he visited it after the battle of Actium, he showed the city many marks of respect, and was initiated into the solemnities of its goddesses, Minerva and Ceres. When Egypt was subdued, he entered Alexandria, holding by the hand the philosopher Areius, who was a native of that city; and, in the harangue which he delivered to the inhabitants from his tribunal, he informed them that he spared their town, first, on account of the god Serapis; secondly, out of respect for its founder, Alexander the Great; and, thirdly, for the sake of Areius, his own friend and their fellow-citizen. After being firmly established without a competitor in the empire, Augustus still continued to prosecute his private studies with unremitting assiduity, and to reap from them the greatest advantages. When he perused a Greek or Latin author, he dwelt chiefly on what might be a lesson or example in the administration of public affairs, or in his own private conduct.—'In evolvendis utriusque linguæ auctoribus,' says Suetonius, 'nihil æque sectabatur, quam præcepta et exempla publice vel privatim salubria.' His literary tastes appears from the multitude of his Greek secretaries, his superintendants for the charge of his collection of statues and pictures, his copyists and librarians. When wakeful through the night, he had a reader or a storyteller, like the eastern monarchs, who sat by him; and he often continued listening, till he dropped asleep. Among other embellishments which he bestowed on the city of Rome, he erected two public libraries; the one called

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the Octavian, which stood in the portico of Octavia, and the other on mount Palatine, adjacent to the temple of Apollo. From his own share of the spoils of the conquered towns in Dalmatia, he erected, at the Palatine library, a magnificent colonnade, with double rows of pillars; the interstices of which were adorned with statues and pictures, executed by the chief Grecian masters. It was open below, but above it comprehended an extensive and curious library, with retiring rooms for private reading—public halls for reciting—schools for teaching—and in short, every allurement and aid to study. Around were delightful walks, fitted for exercise or contemplation—some under shade, and others exposed to the sun, which could be alternately resorted to as the season of the year required. A colossal statue of Apollo in bronze, which was of Tuscan workmanship, presided as the genius of the place, and no spot on earth could then have been dearer to the god:—

'Tum medium claro surgebat marmore templum,
Et patriâ Phœbo carius Ortygiâ.'

By advice of Mæcenas, he likewise provided means for the careful education of the Roman youth. In pursuance of his ministers' recommendation, he, among other measures for promoting this design, transferred the school of Verrius Flaccus to the Palatine library, and settled a large salary on that celebrated grammarian. On literary men in general he lavished not merely pecuniary rewards and recompense, but paid them that attention and regard which they all court; and which, by raising their station in society, animates their exertions. Thus, when he was absent from the city, he never wrote to any of his own family or political advisers, without sending letters by the same opportunity to Atticus, to inform him in what place he was, how long he intended remaining in it, and what books he was engaged in reading. While he was at Rome, and unable from the multiplicity of affairs to enjoy the society of Atticus, he scarcely ever allowed a day to pass without proposing to him in writing some question on the subjects of antiquities, criticisms, or poetry. The commencement of his political career had indeed been somewhat inauspicious to the rising poets of his country. Virgil, Tibullus, and Propertius, all mourn the losses they had sustained during the reign of the triumvirate. But Virgil had no sooner displayed his genius than his lands were restored; while, to other poets, crowns were assigned, or statues were erected, as rewards and distinctions. They also frequently read their works in the presence of Augustus, and he willingly attended public recitations and discussions on literary topics.—'Ingenia seculi sui,' says Suetonius, 'omnibus modis fovit. Recitantes et benigne et patienter audivit, nec tantum carmina, et historias, sed et orationes, et dialogos. Componi tamen aliquid de se, nisi et serio et a præstantissimis, offendebatur.' As Augustus advanced in years, and became surrounded by his own shortlived descendants, and those of the empress Livia by her former husband, all the young members of the imperial family, who wished to gain his favour, distinguished themselves by their proficiency in polite literature; and by the acquisition of elegant accomplishments. The uncommon attention which he paid to their instruction, and to the preservation of the purity of the Roman language, is evinced by one of his letters to his grandson, Caius Cæsar, quoted by Quintilian, in which he censures him for using the word *Calidus* instead of *Caldus*, not but what the former was Latin, but because it was unusual and pedantic. At the very close of life, when indisposition rendered him incapable of continued attention to business, or of long residence in the capital, he was carried in a litter to Prænestе, Tibur, or Baiæ, through beautiful alleys, which terminated with the sea, or through odoriferous groves, which he himself had planted with myrtles and laurels, the shade of which was then considered salutary for the health. On these journeys he read the works of the poets whose genius he himself had fostered, and was constantly attended by philosophers, in whose conversation he found his chief solace. Even when on his death-bed at Nola, he passed his time and exercised his faculties, which he retained to the last moment, in philosophic conversations on the vanity and emptiness of all human affairs. Augustus was, besides, an excellent judge of composition, and a true critic in poetry; so that his patronage was never misplaced, or lavished on those whose writings might rather have tended to corrupt than improve the taste and learning of the age. He was wont to laugh at the tinsel of that style which Mæcenas affected, at the laboured language of Tiberius, at Pollio's fondness for antiquated expressions, and the empty pomp of Asiatic eloquence which delighted Antony. His own style was smooth, easy, and natural: he avoided all puerile or far-fetched thoughts, all affectation in the turn or disposition of his phrases, and all words not in general use. Perspicuity was his principal care; and whatever deviated in any shape from Nature, hurt the delicacy of his taste and judgment. Aulus Gellius, in mentioning the letters of Augustus to his grandson, Caius Agrippa, which he had just been reading, speaks with much delight and admiration of the simple, unlaboured elegance of the style in which they were written; but he unfortunately quotes from them only a single passage. This good taste of the prince had the happiest effect on that of the age. No writer could hope for patronage or popularity except by cultivating a style chaste and simple—which, if ornamental, was not luxuriant, or if severe, was not rugged or antiquated. The court of Augustus thus became a school of urbanity, where men of genius acquired that delicacy of taste, that elevation of sentiment, and that purity of expression, which characterized the writers of the age. This extensive and judicious patronage of literature was attended with manifold political advantages to the emperor. His poets palliated whatever was odious in his despotism; and his protection of philosophers was regarded by the people as a pledge or declaration that he was resolved to govern with humanity and justice. The pageantry of learning may originally have been but one of those many arts of government which Augustus practised so admirably that he inquired on his death-bed if he had not well performed his part in the farce of life. But what commenced chiefly in artifice, though partly perhaps in inclination, tended ultimately to amend his own disposition

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and character. The emperor Julian insinuates that an intercourse with those men of worth and learning by whom he was surrounded, mollified a heart by nature obdurate and unrelenting, and from which ambition seemed to have eradicated every feeling of compassion or tenderness. The productions of genius, with which he became acquainted, occupied the heart as well as the fancy; and in a situation otherwise calculated to instil pride, jealousy, and distrust of mankind, served at once as an antidote to those evils which beset the possessor of a new raised throne, and opened the way to better dispositions. What prince could be conversant with the epistles of Horace, and not receive a lesson of urbanity? or read the works of Virgil without rising from the perusal more gracious and benign? From this temper of the monarch considerable freedom of expression was allowed to the poets, whose verses often show that, though the republic was subverted, the minds of the Romans were still in a great measure republican. The daring pretensions of a people to punish, as well as to resist a tyrant, could not have been asserted with more energy by Milton himself than by Virgil, in his story of Mezentius and of his subjects' insurrection, which is approved both by the gods and the poet:—

Ergo omnis furiis surrexit Etruria justis;
Regem ad supplicium præsenti Marte reposcunt, &c.

With all his political virtues, sound judgment, and exquisite taste in literature, Augustus had some follies and weaknesses, which also exercised an influence on the literature of the age, and to which many things that we meet with, particularly in the works of the poets, must be referred. Thus their extravagant flattery in addressing him as a divinity, who had descended for a short while on earth, and was about to resume his place in the celestial mansions, originated in his absurd and impious desire to be considered and even worshipped as a god. He began with deifying his adoptive father, Julius, who also had boasted that celestial blood flowed in his veins. In a funeral oration, pronounced for his aunt, Julius had alluded to his divine descent, and he frequently gave *Venus Genetrix* as his word of battle. Seven days after his death, a comet had appeared, which was believed by the vulgar to be the soul of Cæsar, converted by Venus into a blazing star, and in that form received into heaven. Augustus, availing himself of this belief, placed a brazen statue of Cæsar in the temple of Venus, with a star over its head. His image was carried in procession with that of Venus, whenever intelligence of a victory was received, and supplications were decreed to him as a divinity. Hence the poetic incense offered to the manes of the deceased usurper, and Virgil's enumeration of the prodigies that had announced his death. The cool and reflecting head of Augustus did not preserve him from the influence of those extravagant and impious fancies which, about the same period, induced Antony to assume the character of Bacchus, and Sextus Pompey to bear the title and ensigns of the son of Neptune. While he affected to appear for a time on earth as the avenger of his adoptive parent, he was not unwilling it should be thought that his real father was a greater than Octavius. A fable was circulated, which Augustus did not discountenance, with regard to his mother Atia and Apollo, resembling that which had been feigned concerning Olympias and Jupiter Ammon; and it gained such credit that, as Suetonius informs us, some writers gravely asserted he was the son of Apollo. The name of that divinity was the word of battle chosen by the triumvirs at Philippi, and it was considered as an omen of the fate of Brutus, that, shortly before his death, he had involuntarily repeated the Homeric line:—

'Αλλα με μοιρ' ὀλοη και Αητος ἐκτανεν υἱος.

At an impious feast, held by Augustus in the beginning of his reign, he, with five of his courtiers, represented the six great celestial gods, while some of the ladies of his court personated the six great goddesses; and on this occasion the emperor himself, who was in fact uncommonly beautiful, chose to appear with the attributes of Apollo. In his medals, the countenance of Augustus is what the Romans called an Apollinian face; and Servius informs us that there were statues of Augustus in Rome, which represented him under the character and with the emblems of that bright divinity. We also learn, that because Apollo was usually represented with a flow of light beaming from the eyes, Augustus wished it to be supposed that his eyes likewise, which were really fine, darted forth so strong a brightness, as to dazzle those who looked on them too steadily or closely: 'Oculos habuit claros,' says Suetonius, 'ac nitidos quibus etiam existimari volebat inesse quoddam divini vigoris, gaudebatque si quis sibi acrius contuenti, quasi ad fulgorem solis, vultum submitteret.' He also permitted his name to be inserted in the hymns to the gods. He at length became the object of private worship, and at public festivals libations were poured out to him, as a tutelar deity of the empire. When a general obsequiousness to the will of Augustus prevailed at Rome, and the senate had idolized him by its decrees, we cannot wonder that the poets of the court should have followed the example of the conscript fathers, or that Virgil and Horace should have represented him as a god, the avenger of Julius, descended from heaven for a time, but soon about to resume his place among the constellations. This, it is true, might be, in some degree conventional language. There are three topics which poets in all ages have treated somewhat in a similar manner—Devotion, Love, and Loyalty; or rather, they have applied to the two latter feelings a set of expressions which have been borrowed from the former. The pliable nature, too, of ancient mythology, made the proffer of a godhead seem less ridiculous to the Romans than it appears to us. It admitted of local genii, and of deified heroes. Romulus, the founder, had been early assumed among the number of the gods; and since the days of Ennius a system had been promulgated, and found credit in Rome, which taught that all the objects of vulgar worship were deified human spirits. Hence, a poet might the more readily venture to ask a beneficent prince, what sort of divinity he would become, if he would take his station in the heavens, rule the immense ocean, or preside in the realms below. The example, however, of Au-

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gustus was of unfortunate precedent in Latin poetry; and Nero and Domitian, though degraded by their vices below the ordinary level of the human species, were extolled in verse as constellations or demi-gods. Towards the close of the reign of Augustus, and when Rome had enjoyed for nearly half a century the benign influence of his paternal government, the absurd adoration which had been paid to him changed into those mixed feelings of reverence and affection, the union of which, in modern times, has been termed loyalty, and for which *pietas* was the Latin expression. This sentiment towards the sovereign and his family, which prompts the subject to feel the wrongs of the monarch as his own, and, as such, to be ready at all hazards to avenge them, is frequently expressed in the works of the poets who flourished at the end of Augustus' reign, both in reference to their own feelings and to those which prevailed among others:—

Quæque tua est pietas in totum nomen Iūli,
Te lædi, cum quis læditur inde, putas.

Augustus, like Sylla, paid a sincere devotion to Fortune; and, accordingly, in the *Cæsars* of Julian, that deity admits that he was the only prince who had been sincerely grateful to her. He repaired her temples, and omitted no opportunity of paying her honour. Hence, Horace's courtly Odes to Fortune, and a tone prevailing among the poets, as if it were more flattering to the vanity of a patron, that his wealth and power should have been acquired by her blind favour, than by his own talents or virtues. Great, happy, and powerful, in the commencement of his reign, Augustus was, in his declining years, feeble, credulous, and unfortunate, at least in the interior of his palace. Domestic chagrins besieged his old age, and often wrung from his lips the melancholy line:—

'Αιθ' ὄφελον ἄγαμος τ' ἔμεναι ἀγονος τ' ἀπολεσθαι.

Hence, in the works of the poets there were, as Blackwell expresses it, 'decencies to be observed, and distances to be kept.' Concerning many topics, there could not be the same freedom as in the days of Lucilius, or Catullus. Some imprudent epigrams are said to have accelerated the melancholy fate of Cornelius Gallus, and an offensive poem was made at least the pretext for the exile of Ovid. The patronage of a prince, however liberal and judicious, can seldom of itself be sufficient essentially to promote the interests of literature: but his example spreads among his courtiers and the great of the land. Accordingly, there never was an age in which the learned were so rewarded and encouraged by statesmen, politicians, and generals, as that which grateful posterity has stamped with the name of Augustus. Its literature, more than any other period, was the result of patronage and court favour, and consequently we must expect to find in it those excellences and defects which patronage and court favour are calculated to produce. Nothing can be more obvious, than the advantages which the literature of a nation derives from men of elevated rank aiding its progress, and co-operating to promote its expansion. They remove the contempt which in rude ages has been sometimes felt for it, and the prejudices which, in more civilized states of society, have been frequently entertained against it. Their influence insensibly extends itself to each department of literature, and their countrymen learn to judge of every thing, and to treat every thing, as if they were all animated with a dignified and patrician spirit. It is to this exalted patronage that Roman literature has been indebted for a large portion of its characteristic greatness, both of expression and of thought. On the other hand, those compositions, particularly the poetical, which have been produced by command of a patron, or with a view to merit his approbation, have always an air as if they had proceeded rather from premeditation than feeling or impulse, and appear to have been written, not as the natural expression of powerful emotions, but from the desire of favour, or at best of fame. When an author, too, depends solely on the patronage of exalted individuals, and not, as in modern times, on the support of the public, a spirit of servility and flattery is apt to infuse itself into his writings. Yet to this system of adulation we owe some of the sweetest lines of Tibullus, and the most splendid passages of Virgil! At the commencement of the reign of Augustus, the old Cæsarians, Balbus, Matius and Oppius, men who were highly accomplished, and had been the chief personal friends of the great Julius, still survived, and led the way in every species of learning and elegance. Their correspondence with Cicero, in his Familiar Epistles, exhibits much refinement in the individuals, and in general, a highly polished state of society. They had a taste for gardening, planting, and architecture, and all those various arts which contribute to the embellishment of life. They rewarded the verses of poets, listened to their productions, and courted their society. When Augustus landed in Italy from Apollonia, Balbus was the first person who came to offer his services, and Matius took charge of the shows which he exhibited on his arrival at Rome. These ancient friends of the Julian line continued, during the early part of his reign to frequent the court of Augustus; and though not first in favour with the new sovereign, they felt no jealousy of their successor, but lived on the most cordial and intimate terms with Mæcenas, who now held, near the person of the adopted son, the enviable place which they had occupied with the father.——The name of *Augustus* was afterwards given to the successors of Octavianus in the Roman empire as a personal, and the name of *Cæsar* as a family distinction. In a more distant period of the empire, the title of Augustus was given only to the emperor, while that of Cæsar was bestowed on the second person in the state, who was considered as presumptive heir.

Avidius Cassius, a man saluted emperor A. D. 175. He reigned only three months, and was assassinated by a centurion. He was called a second Catiline, from his excessive love of bloodshed. *Diod.*

Avienus, Rufus Festus, a poet in the age of Theodosius, who translated the Phænomena of Aratus, as also all Livy, into iambic verses. The best edition of what remains of him is that of Cannegetier, 8vo. 1731.

Avitus, I. a governor of Britain under Nero. *Tacit. Ann.* 14.——II. Alcinus, a Christian poet, who wrote a poem in 6 books on original sin, &c.

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Aurelia Lex, was enacted A. U. C. 653, by the prætor L. Aurelius Cotta, to invest the senatorian and equestrian orders, and the Tribuni Ærarii, with judicial power.——Another, A. U. C. 678. It abrogated a clause of the Lex Cornelia, and permitted the tribunes to hold other offices after the expiration of the tribuneship.

Aurelianus, emperor of Rome after Flavius Claudius, was austere, and even cruel in the execution of the laws, and punished his soldiers with unusual severity. He rendered himself famous for his military character; and his expedition against Zenobia, the celebrated queen of Palmyra, gained him great honours. He beautified Rome, was charitable to the poor, and the author of many salutary laws. He was naturally brave; and in all the battles he fought, it is said he killed no less than 800 men with his own hand. In his triumph he exhibited to the Romans, people of 15 different nations, all of which he had conquered. He was the first emperor who wore a diadem. After a glorious reign of six years, as he marched against the northern barbarians, he was assassinated near Byzantium, A. D. 275, 29th January, by his soldiers, whom Mnestheus had incited to rebellion against their emperor.

Aurelius, I. emperor of Rome. *Vid. Antoninus Bassianus.*——II. Victor, an historian in the age of Julian, two of whose compositions are extant, an account of illustrious men, and a biography of all the Cæsars to Julian. The best editions of Aurelius are the 4to. of Artuzenius, Amst. 1733, and the 8vo. of Pitiscus, Utr. 1696. *Vid. Antoninus.*

Aureolus, a general who assumed the purple in the age of Gallienus.

Aurinia, a prophetess held in great veneration by the Germans. *Tacit. Germ.* 8.

Ausonius, Decim. Magnus, a poet, born at Bourdeaux in Gaul, in the 4th century, preceptor to Gratian, son of the emperor Valentinian, and made consul by the means of his pupil. His compositions have been long admired. The thanks he returned the emperor Gratian is one of the best of his poems, which were too often hurried for publication, and consequently not perfect. He wrote the *consular fasti* of Rome, a useful performance, now lost.

Auspices, a sacerdotal order at Rome, nearly the same as the augurs. *Vid. Augures.*

Auxesia and Damia, two virgins who came from Crete to Trœzene, where the inhabitants stoned them to death in a sedition. The Epidaurians raised them statues, by order of the oracle, when their country was become barren. They were held in great veneration at Trœzene. *Herodot.* 5, c. 82.—*Paus.* 2, c. 30.

B.

Babilius, a Roman, who, by the help of a certain herb, is said to have passed in six days from the Sicilian Sea to Alexandria. *Plin. Præm.* 19.

Bacabasus, betrayed the snares of Artabanus, brother of Darius, against Artaxerxes. *Justin.* 3, c. 1.

Bacchæ, the priestesses of Bacchus. *Paus.* 2, c. 7.

Bacchanalia. *Vid. Dionysia.*

Bacchantes, priestesses of Bacchus, who are represented at the celebration of the orgies almost naked, with garlands of ivy, with a thyrsus, and dishevelled hair. Their looks are wild, and they utter dreadful sounds, and clash different musical instruments together. They are also called Thyades and Mepades. *Ovid. Met.* 6, v. 595.—*Horat.* 3, od. 25.—*Propert.* 3, el. 21.—*Lucan.* 1, v. 674.

Bacchis, or Balus, king of Corinth, succeeded his father, Prumnides. His successors were always called *Bacchidæ*, in remembrance of the equity and moderation of his reign. The Bacchidæ increased so much, that they chose one of their number to preside among them, with regal authority; and it is said that the sovereign power continued in their hands near 200 years. Cypselus overturned this institution by making himself absolute. *Strab.* 8.—*Paus.* 2, c. 4.—*Herodot.* 5, c. 92.—*Ovid. Met.* 5, v. 407.

Bacchius and Bithus, two celebrated gladiators, of equal age and strength; whence the proverb to express equality, *Bithus contra Bacchium. Suetan. in Aug.*—*Horat.* 1, sat. 7, v. 20.

Bacchylides, a lyric poet of Cos, nephew to Simonides, who, like Pindar, wrote the praises of Hiero. Some of his verses have been preserved. *Marcel.*

Bacis, a famous soothsayer of Bœotia. *Cic.* 1, *de Div.* c. 34.

Bæbia Lex, was enacted for the election of four prætors every other year. *Liv.* 40.——Another law, by M. Bæbius, a tribune of the people, which forbade the division of the lands, whilst it substituted a yearly tax to be paid by the possessors, and to be divided among the people. *Appian.* 1.

Bagoas, and Bagoses, an Egyptian eunuch in the court of Artaxerxes Ochus, so powerful that nothing could be done without his consent. He led some troops against the Jews, and profaned their temple. He poisoned Ochus, gave his flesh to cats, and made knife-handles with his bones, because he had killed the god Apis. He placed on the throne Arses, the youngest of the slaughtered prince's children, and afterwards put him to death. He was at last killed, B. C. 335, by Darius, whom, after raising to the crown, he had attempted to poison. *Diod.* 16 and 17.——The name of Bagoas occurs very frequently in the Persian history; and it seems that most of the eunuchs of the monarchs of Persia were generally known by that appellation.

Balbillus, C. a learned and benevolent man, governor of Egypt, of which he wrote the history, under Nero. *Tacit. Ann.* 13, c. 22.

Balbinus, a Roman, who, after governing provinces with credit and honour, assassinated the Gordians and seized the purple. He was some time after murdered by his soldiers, A. D. 238.

Balneæ, (*baths,*) were very numerous at Rome, private as well as public. In the ancient times simplicity was observed, but in the age of the emperors they became expensive; they were used after walking, exercise, or labour; and were deemed more necessary than luxurious. Under the emperors, it became so fashionable to bathe, that without this the meanest of the people seemed to be deprived of one of the necessaries of life. There were certain hours of the

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day appointed for bathing, and a small piece of money admitted the poorest as well as the most opulent. In the baths, there were separate apartments for the people to dress and to undress; and, after they had bathed, they commonly covered themselves, the hair was plucked out of the skin, and the body rubbed over with a pumice-stone, and perfumed, to render it smooth and fair. The Roman emperors generally built baths, and all endeavoured to eclipse each other in the magnificence of the building. It is said that Diocletian employed 40,000 of his soldiers in building his baths; and when they were finished, he destroyed all the workmen. Alexander Severus first permitted the people to use them in the night, and he himself often bathed with the common people. For some time both sexes bathed promiscuously and without shame, and the edicts of the emperors proved abortive for a while in abolishing that indecent custom, which gradually destroyed the morals of the people. They generally read in bathing, and we find many compositions written in the midst of this luxurious enjoyment.

Bantius, L. a gallant youth of Nola, whom Annibal found, after the battle of Cannæ, almost dead amongst the heap of slain. He was sent back home with great humanity; upon which he resolved to betray his country to so generous an enemy. Marcellus, the Roman general, heard of it, and rebuked Bantius, who continued firm and faithful to the interest of Rome. *Liv.* 35, c. 15.

Baptæ, I. the priests of Cotytto, at Athens. Her festivals were celebrated in the night. The name is derived from *βαπτειν, to wash*, because the priests bathed themselves in the most effeminate manner. *Juv.* 2, v. 91.——II. A comedy of Eupolis, in which men are introduced dancing on the stage with indecent gestures.

Barbări, a name originally applied to those who spoke inelegantly, or with harshness and difficulty. The Greeks and Romans generally called all nations, except their own, by the despicable name of barbarians.

Barcha, the surname of a noble family at Carthage, of which Annibal and Hamilcar were descended. By means of their bribes and influence, they excited a great faction, which is celebrated in the annals of Carthage by the name of the *Barchinian faction;* and at last raised themselves to power, and to the independent disposal of all the offices of trust or emolument in the state. *Liv.* 21, c. 2 and 9.

Bardi, a celebrated sacerdotal order among the ancient Gauls, who praised their heroes, and published their fame in their verses or on musical instruments. They were so esteemed and respected by the people, that at their sight two armies who were engaged in battle laid down their arms, and submitted to their orders. They censured, as well as commended, the behaviour of the people. *Lucan.* 1, v. 447.—*Strab.* 4.—*Marcell.* 15, c. 24.

Bardyllis, an Illyrian prince, whose daughter Bircenna married king Pyrrhus. *Plut. in Pyrrh.*

Barsine, and Barsene, a daughter of Darius, who married Alexander, by whom she had a son called Hercules. Cassander ordered her and her child to be put to death. *Justin.* 13, c. 2, l. 15, c. 2.—*Arrian.*

Basilides, I. the father of Herodotus, who, with others, attempted to destroy Strattes, tyrant of Chios. *Herodot.* 8, c. 132.——II. A family who held an oligarchical power at Erythræ. *Strab.* 14.——III. A priest of mount Carmel, who foretold many momentous events to Vespasian, when he offered sacrifices. *Tacit.* 2, *Hist.* c. 87.—*Sueton. in Vesp.* 7.

Basilius, a celebrated bishop of Africa, very animated against the Arians, whose tenets and doctrines he refuted with warmth, but great ability. He was eloquent as well as ingenious, and possessed of all those qualities which constitute the persuasive orator and the elegant writer. Erasmus has placed him in the number of the greatest orators of antiquity. He died in his 51st year, A. D. 379. The latest edition of his works is that of the Benedictines, fol. Paris, 1721.

Bassarides, a name given to the votaries of Bacchus, and to Agave by Persius, which seems derived from *Bassara*, a town of Libya sacred to the god, or from a particular dress worn by his priestesses, and so called by the Thracians. *Persius* 1, v. 101.

Bassus Aufidius, I. an historian in the age of Augustus, who wrote on the Germanic war. *Quintil.* 10, c. 1.——II. Cæsius, a lyric poet in Nero's age, to whom Persius addressed his 6th satire. Some of his verses are extant.——III. Julius, an orator in the reign of Augustus, some of whose orations have been preserved by Seneca.

Bathyllus, a beautiful youth of Samos, greatly beloved by Polycrates the tyrant, and by Anacreon. *Horat.* ep. 14, v. 9.——Mecænas was also fond of a youth of Alexandria of the same name. *Juv.* 6, v. 63.——The poet who claimed as his own Virgil's distich, *Nocte pluit totâ*, &c. bore also the same name.

Batiatus, Lent. a man of Campania, who kept a house full of gladiators, who rebelled against him. *Plut. in Cras.*

Batis, a eunuch, governor of Gaza, who, upon being unwilling to yield, was dragged round the city tied by the heels to Alexander's chariot. *Curt.* 4, c. 6.

Baton, of Sinope, wrote commentaries on the Persian affairs. *Strab.* 12.

Batrachomyomachia, a poem, describing the *fight* between *frogs* and *mice*, written by Homer, which has been printed sometimes separately from the Iliad and Odyssey. The best edition of it is Maittaire's 8vo. London, 1721.

Battiades, a patronymic of Callimachus, from his father Battus. *Ovid. in Ibin.* v. 53.——A name given to the people of Cyrene from king Battus. *Ital.* 3, v. 253.

Battus I. a Lacedæmonian, who built the town of Cyrene, B. C. 630, with a colony from the island of Thera. He was son of Polymnestus and Phronime, and reigned in the town he had founded, and after death received divine honours. The difficulty with which he spoke first procured him the name of Battus. *Herodot.* 4, c. 155, &c.—*Paus.* 10, c. 15.——The 2d of that name was grandson to Battus 1st, by Arcesilaus. He succeeded his father on the throne of Cyrene, and was surnamed *Felix*, and died 544 B. C. *Herodot.* 4, c. 159, &c.

Bavius and Mævius, two stupid and malevolent poets in the age of Augustus, who attacked the superior talents of the contemporary writers. *Virg. Ecl.* 3.

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Belephantes, a Chaldean, who, from his knowledge of astrology, told Alexander that his entering Babylon would be attended with fatal consequences to him. *Diod.* 17.

Belesis, a priest of Babylon, who told Arbaces, governor of Media, that he should reign one day in the place of Sardanapalus. His prophecy was verified, and he was rewarded by the new king with the government of Babylon, B. C. 826. *Diod.* 2.

Belisarius, a celebrated general, who, in a degenerate and an effeminate age, in the reign of Justinian, emperor of Constantinople, renewed all the glorious victories, battles, and triumphs, which had rendered the first Romans so distinguished in the time of their republic. He died, after a life of military glory, and the trial of royal ingratitude, in the 565th year of the Christian era. The story of his begging charity, with *date obolum Belasario* is said to be a fabrication.

Belistĭda, a woman who obtained a prize at Olympia. *Paus.* 5, c. 8.

Bellovēsus, a king of the Celtæ, who, in the reign of Tarquin Priscus, was sent at the head of a colony to Italy by his uncle Ambigatus. *Liv.* 5, c. 34.

Belus, I. one of the most ancient kings of Babylon, about 1800 years before the age of Semiramis, was made a god after death, and worshipped with much ceremony by the Assyrians and Babylonians. He was supposed to be the son of the Osiris of the Egyptians. The temple of Belus was the most ancient and most magnificent in the world. It was originally the tower of Babel, which was converted into a temple. It had lofty towers, and it was enriched by all the succeeding monarchs till the age of Xerxes, who, after his unfortunate expedition against Greece, plundered and demolished it. Among the riches it contained were many statues of massy gold, one of which was forty feet high. In the highest of the towers was a magnificent bed, where the priests daily conducted a woman, who, as they said, was honoured with the company of the god. *Joseph. Ant. Jud.* 10. —*Herodot.* 1, c. 181, &c.—*Strab.* 16.—*Arrian.* 7.—*Diod.* 1, &c.——II. A king of Egypt, son of Epaphus and Libya, and father of Agenor. ——III. Another, son of Phœnix the son of Agenor, who reigned in Phœnica.

Berenice, and **Beronice**, I. a woman famous for her beauty, mother of Ptolemy Philadelphus by Lagus. *Ælian. V. H.* 14, c. 43.—*Theocrit.* —*Paus.* 1, c. 7.——II. A daughter of Philadelphus, who married Antiochus king of Syria, after he had divorced Laodice, his former wife. After the death of Philadelphus, Laodice was recalled; and mindful of the treatment she had received, she poisoned her husband, placed her son on the vacant throne, and murdered Berenice and her child at Antioch, where she had fled, B. C. 248.——III. A daughter of Ptolemy Auletes, who usurped her father's throne for some time, strangled her husband Seleucus, and married Archelaus, a priest of Bellona. Her father regained his power, and put her to death, B. C. 55.——IV. The wife of Mithridates, who, when conquered by Lucullus, ordered all his wives to destroy themselves, for fear the conqueror should offer violence to them. She accordingly drank poison, but this not operating soon enough, she was strangled by a eunuch.——V. The mother of Agrippa, who shines in the history of the Jews as daughter-in-law of Herod the Great.——VI. A daughter of Agrippa, who married her uncle Herod, and afterwards Polemon, king of Cilicia. She was accused by Juvenal of committing incest with her brother Agrippa. It is said that she was passionately loved by Titus, who would have made her empress but for fear of the people. ——VII. A wife of king Attalus.——VIII. Another, daughter of Philadelphus and Arsinoe, who married her own brother Evergetes, whom she loved with much tenderness. When he went on a dangerous expedition, she vowed all the hair of her head to the goddess Venus if he returned. Sometime after his victorious return, the locks which were in the temple of Venus disappeared; and Conon, an astronomer, to make his court to the queen, publicly reported that Jupiter had carried them away, and had made them a constellation. She was put to death by her son, B. C. 221. *Catull.* 67. —*Hygin. P. A.* 2, c. 24.—*Justin.* 26, c. 3.—— This name is common to many of the queens and princesses in the Ptolemean family in Egypt.

Berosus, a Babylonian by birth, who flourished in the reign of Alexander the Great, and resided for some years at Athens. As a priest of Belus, he possessed every advantage which the records of the temple and the learning and traditions of the Chaldæans could afford. He appears to have sketched his history of the earlier times from the representations upon the walls of the temple. From written and traditionary knowledge he must have learned several points too well authenticated to be called in question; and correcting the one by the other, and at the same time blending them as usual with mythology, he produced his strange history. The first fragment preserved by Alexander Polyhistor is extremely valuable, and contains a store of very curious information. The first book of the history apparently opens, naturally enough with a description of Babylonia. Then referring to the paintings, the author finds the first series a kind of preface to the rest. All men of every nation appear assembled in Chaldæa: among them is introduced a personage who is represented as their instructer in the arts and sciences, and informing them of the events which had previously taken place. Unconscious that Noah is represented under the character of Oannes, Berosus describes him, from the hieroglyphical delineation, as a being literally compounded of a fish and a man, and as passing the natural, instead of the diluvian night in the ocean, with other circumstances indicative of his character and life. The instructions of the patriarch are detailed in the next series of paintings. In the first of which, I conceive, the Chaos is portrayed by the confusion of the limbs of every kind of animal: the second represents the creation of the universe: the third the formation of mankind: others again that of animals, and of the heavenly bodies. The second book appears to have comprehended the history of the antediluvian world: and of this the two succeeding fragments seem to have been extracts. The historian, as usual, has appropriated the history of the world to Chaldæa. He finds nine persons, probably represented as kings, preceding Noah, who is again

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introduced under the name Xisuthrus, and he supposes that the representation was that of the first dynasty of the Chaldæan kings. From the universal consent of history and tradition he was well assured that Alorus or Orion, the Nimrod of the Scriptures, was the founder of Babylon and the first king: consequently he places him at the top, and Xisuthrus follows as the tenth. The destruction of the records by Nabonasar left him to fill up the intermediate names as he could: and who are inserted, is not easy so to determine. Berosus has given also a full and accurate description of the deluge, which is wonderfully consonant with the Mosaic account. We have also a similar account, or it may be an epitome of the same from the Assyrian history of Abydenus, who was a disciple of Aristotle, and a copyist from Berosus. The age in which he lived is not precisely known, though some fix it in the reign of Alexander, or 268 years B. C.

Bessus, I. a governor of Bactriana, who, after the battle of Arbela, seized Darius, his sovereign, and put him to death. After this murder he assumed the title of king, and was, some time after, brought before Alexander, who gave him to Oxatres, the brother of Darius. The prince ordered his hands and ears to be cut off, and his body to be exposed on a cross, and shot at by the soldiers. *Justin.* 12, c. 5.—*Curt.* 6 and 7.——II. A parricide who discovered the murder he had committed, upon destroying a nest of swallows, which, as he observed, reproached him of his crime. *Plut.*

Bibăculus, I. (M. Furius) a Latin poet in the age of Cicero. He composed annals in Iambic verses, and wrote epigrams full of wit and humour, and other poems now lost. *Horat.* 2. *Sat.* 5, v. 41.—*Quintil.* 10.——II. A prætor, &c. *Val. Max.* 1, c. 1.

Bibŭlus, a son of M. Calpurnius Bibulus by Portia, Cato's daughter. He was Cæsar's colleague in the consulship, but of no consequence in the state, according to this distich mentioned by *Sueton. in Jul.* c. 20.

Non Bibulo quicquam nuper, sed Cæsare factum est:
Nam Bibulo fieri consule nil memini.

One of the friends of Horace bore that name. 1 *Sat.* 10, v. 86.

Bion, I. a philosopher and sophist of Borysthenes in Scythia, who rendered himself famous for his knowledge of poetry, music, and philosophy. He made every body the object of his satire, and rendered his compositions distinguished for clearness of expression, for facetiousness, wit, and pleasantry. He died 241 B. C. *Diog. in vitâ.*——II. A Greek poet of Smyrna, who wrote pastorals in an elegant style. Moschus, his friend and disciple, mentions in an elegiac poem that he died by poison, about 300 years B. C. His Idyllia are written with elegance and simplicity, purity and ease; and they abound with correct images, such as the view of the country may inspire. There are many good editions of this poet's works, generally printed with those of Moschus, the best of which is that of Heskin, 8vo. Oxon. 1748.——III. A soldier in Alexander's army, &c. *Curt.* 4, c. 13.——IV. A native of Propontis in the age of Pherecydes.——V. A man of Syracuse, who wrote on rhetoric.——VI. A native of Abdera, disciple to Democritus. He first found out that there were certain parts of the earth where there were six months of perpetual light and darkness alternately.——VII. A man of Soli, who composed a history of Æthiopia.——VIII. Another, who wrote nine books on rhetoric, which he called by the names of the muses; and hence *Bionei sermones* mentioned by *Horat.* 2, ep. 2, v. 60.—*Diog.* 4.

Bituitus, a king of the Allobroges, conquered by a small number of Romans, &c. *Val. Max.* 6, c. 6.—*Flor.* 3, c. 2.

Boccar, a king of Mauretania. *Juv.* 4, v. 90, applies the word in a general sense to any native of Africa.

Bocchus, a king of Getulia, in alliance with Rome, who perfidiously delivered Jugurtha to Sylla, the lieutenant of Marius. *Sallust. Jug.* —*Paterc.* 2, c. 12.

Boedromia, an Athenian festival, instituted in commemoration of the assistance which the people of Athens received in the reign of Erechtheus, from Ion, son of Xuthus, when their country was invaded by Eumolpus son of Neptune. The word is derived *ἀπο του βοηδρομειν, coming to help.* Plutarch *in Thes.* mentions it as in commemoration of the victory which Theseus obtained over the Amazons in a month called at Athens Boedromion.

Boeotarchæ, the chief magistrates in Boeotia. *Liv.* 42, c. 43.

Boeromistas, a man who made himself absolute among the Getæ by the strictness of his discipline. *Strab.* 7.

Boethius, a celebrated Roman, banished, and afterwards punished with death, on a suspicion of a conspiracy by Theodoric, king of the Ostrogoths, A. D. 525. It was during his imprisonment that he wrote his celebrated poetical treatise *de consolatione philosophiæ* in five books. The best edition of his works is that of Hagenau, 4to. 1491, or that of L. Bat. 1671, with the *notis variorum.*

Boetus, a foolish poet of Tarsus, who wrote a poem on the battle of Philippi. *Strab.* 14.

Bolus, a king of the Cimbri, who killed a Roman ambassador. *Liv.* ep. 67.

Bomonīcæ, youths that were whipt at the altar of Diana Orthia during the festivals of the goddess. He who bore the lash of the whip with the greatest patience, and without uttering a groan, was declared victorious, and received an honourable prize. *Paus.* 3, c. 16.—*Plut. in Lyc.*

Bonosius, an officer of Probus, who assumed the imperial purple in Gaul.

Boōtes. *Vid.* Part III.

Boreădes, the descendants of Boreas, who long possessed the supreme power and the priesthood in the island of the Hyperboreans. *Diod.* 1 and 2.

Boreas. *Vid.* Part III.

Boreasmi, a festival at Athens in honour of Boreas, who, as the Athenians supposed, was related to them on account of his marriage with Orithyia, the daughter of one of their kings. They attributed the overthrow of the enemy's fleet to the respect which he paid to his wife's native country. There were also sacrifices at Megalopolis in Arcadia, in honour of Boreas. *Paus. Attic. & Arcad.*

Boudicea, a queen in Britain, who rebelled

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upon being insulted by the Romans. She poisoned herself when conquered, A. D. 61. *Tacit. Ann.* 14, c. 31.

Brachmanes, Indian philosophers, who derived their name from Brahma, one of the three beings whom God, according to their theology, created, and with whose assistance he formed the world. They devoted themselves totally to the worship of the gods, and were accustomed from their youth to endure labours, and to live with frugality and abstinence. They never ate flesh, and abstained from the use of wine and all carnal enjoyments. After they had spent 37 years in the greatest trials, they were permitted to marry, and indulge themselves in a more free and unbounded manner. According to modern authors, Brahma is the parent of all mankind, and he produced as many worlds as there are parts in the body, which they reckoned 14. They believed that there were seven seas, of water, milk, curds, butter, salt, sugar, and wine, each blessed with its particular paradise. *Strab.* 15.—*Diod.* 17.

Branchyllides, a chief of the Bœotians. *Paus.* 9, c. 13.

Brasidas, a famous general of Lacedæmon, son of Tellus, who, after many great victories over Athens and other Grecian states, died of a wound at Amphipolis, which Cleon, the Athenian, had besieged, B. C. 422. A superb monument was raised to his memory. *Paus.* 3, c. 24.—*Thucyd.* 4 and 5.—*Diod.* 5.

Brasidia, festivals at Lacedæmon in honour of Brasidas. None but freemen, born Spartans, were permitted to enter their lists, and such as were absent were fined.

Brennus, I. a general of the Galli Senones, who invaded Italy, defeated the Romans at the river Allia, and entered their city without opposition. The Romans fled into the capitol, and left the whole city in the possession of the enemy. The Gauls climbed the Tarpeian rock in the night, and the capital would have been taken had not the Romans been awakened by the noise of geese which were before the doors, and immediately repelled the enemy. Camillus, who was in banishment, marched to the relief of his country, and so totally defeated the Gauls, that not one remained to carry the news of their destruction. *Liv.* 5, c. 36, &c.—*Plut. in Camill.*——II. Another Gaul, who made an irruption into Greece with 150,000 men and 15,000 horse, and endeavoured to plunder the temple of Apollo at Delphi. He was destroyed with all his troops, by the god; or, more properly, he killed himself in a fit of intoxication, B. C. 278, after being defeated by the Delphians. *Paus.* 10, c. 22 and 23.—*Justin.* 24, c. 6, &c.

Briseis, a woman of Lyrnessus, called also Hippodamia. When her country was taken by the Greeks, and her husband Mines and brother killed in the fight, she fell to the share of Achilles, in the division of the spoils. Agamemnon took her away some time after from Achilles, who made a vow to absent himself from the field of battle. Briseis was very faithful to Achilles; and when Agamemnon restored her to him, he swore he had never offended her chastity. *Homer. Il.* 1, 2, &c.—*Ovid. Heroid.* 3, *de Art. Am.* 2 and 3.—*Propert.* 2, el. 8, 20, and 22.—*Paus.* 5, c. 24.—*Horat.* 2, od. 4.

Britannicus, a son of Claudius Cæsar by Messalina. Nero was raised to the throne in preference to him, by means of Agrippina, and caused him to be poisoned. His corpse was buried in the night; but it is said that a shower of rain washed away the white paint which the murderer had put over his face, so that it appeared quite black, and discovered the effects of poison. *Tacit. Ann.*—*Suetan. in Ner.* c. 33.

Brumalia, festivals celebrated at Rome in honour of Bacchus, about the month of December. They were first instituted by Romulus.

Brutus, L. Junius, I. son of M. Junius and Tarquinia, second daughter of Tarquin Priscus. The father, with his eldest son, were murdered by Tarquin the Proud, and Lucius, unable to revenge their death, pretended to be insane. The artifice saved his life; he was called *Brutus* for his stupidity, which he, however, soon after showed to be feigned. When Lucretia killed herself, B. C. 509, in consequence of the brutality of Tarquin, Brutus snatched the dagger from the wound, and swore upon the reeking blade, immortal hatred to the royal family. His example animated the Romans, the Tarquins were proscribed by a decree of the senate, and the royal authority vested in the hands of consuls chosen from patrician families. Brutus, in his consular office, made the people swear they never would again submit to kingly authority; but the first who violated their oath were in his own family. His sons conspired with the Tuscan ambassador to restore the Tarquins; and when discovered, they were tried and condemned before their father, who himself attended at their execution. Sometime after, in a combat that was fought between the Romans and Tarquins, Brutus engaged with Aruns, and so fierce was the attack, that they pierced one another at the same time. The dead body was brought to Rome, and received as in triumph; a funeral oration was spoken over it, and the Roman matrons showed their grief by mourning a year for the father of the republic. *Flor.* 1, c. 9.—*Liv.* 1, c. 56, l. 2, c. 1, &c.—*Dionys. Hal.* 4 and 5.—*C. Nep. in Attic.* 8.—*Eutrop. de Tarq.*—*Virg. Æn.* 6, v. 818.—*Plut. in Brut. & Cas.*——II. Marcus Junius, father of Cæsar's murderer, wrote three books on civil law. He followed the party of Marius, and was conquered by Pompey. After the death of Sylla, he was besieged in Mutina by Pompey, to whom he surrendered, and by whose orders he was put to death. He had married Servilia, Cato's sister, by whom he had a son and two daughters. *Cic. de Orat.* c. 55.—*Plut. in Brut.*——III. His son of the same name, by Servilia, was lineally descended from J. Brutus, who expelled the Tarquins from Rome. He seemed to inherit the republican principles of his great progenitor, and in the civil wars joined himself to the side of Pompey, though he was his father's murderer, only because he looked upon him as more just and patriotic in his claims. At the battle of Pharsalia, Cæsar not only spared the life of Brutus, but he made him one of his most faithful friends. He, however, forgot the favour, because Cæsar aspired to tyranny. He conspired with many of the most illustrious citizens of Rome against the tyrant, and stabbed him in Pompey's Basilica. Brutus retired into Greece, where he gained himself many friends by his

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arms as well as by persuasion, and he was soon after pursued thither by Antony, whom young Octavius accompanied. A battle was fought at Philippi. Brutus, who commanded the right wing of the republican army, defeated the enemy; but Cassius, who had the care of the left, was overpowered, and as he knew not the situation of his friend, and grew desperate, he ordered one of his freedmen to run him through. In another battle, the wing which Brutus commanded obtained a victory; but the other was defeated, and he found himself surrounded by the soldiers of Antony. He however made his escape, and soon after fell upon his sword, B. C. 42. Antony honoured him with a magnificent funeral. Brutus is not less celebrated for his literary talents, than his valour in the field. When he was in the camp, the greatest part of his time was employed in reading and writing; and the day which preceded one of his most bloody battles, while the rest of his army was under continual apprehensions, Brutus calmly spent his hours till the evening, in writing an epitome of Polybius. He was intimate with Cicero, to whom he would have communicated his conspiracy, had he not been apprehensive of his great timidity. Plutarch mentions that Cæsar's ghost made its appearance to Brutus in his tent, and told him that he would meet him at Philippi. Brutus married Portia, the daughter of Cato. *C. Nep. in Attic.—Paterc.* 2, c. 48.—*Plut. in Brut. &c.—Cæs.* 1.—*Flor.* 4. ——IV. D. Jun. Albinus, one of Cæsar's murderers, who, after the battle of Mutina, was deserted by the legions with which he wished to march against Antony. He was put to death by Antony's orders, though consul elect.—— V. Jun. one of the first tribunes of the people *Plut.*

Busăris. *Vid. Amyntas* 1st.

Bucephălus, a horse of Alexander's, whose head resembled that of a bull, whence his name (*βους κεφαλος, bovis caput.*) Alexander was the only one who could mount on his back, and he always knelt down to take up his master. He was present in an engagement in Asia, where he received a heavy wound, and hastened immediately out of the battle, and dropped down dead as soon as he had set down the king in a safe place. He was 30 years old when he died, and Alexander built a city which he called after his name. *Plut. in Alex. Curt.—Arrian.* 5, c. 3.—*Plin.* 8, c. 42.

Bucolica, a sort of poem which treats of the care of the flocks, and of the pleasures and occupations of the rural life, with simplicity and elegance. The most famous pastoral writers of antiquity are Moschus, Bion, Theocritus, and Virgil. The invention of bucolics, or pastoral poetry, is attributed to a shepherd of Sicily.

Burrhus, Afranius, I. a chief of the prætorian guards, put to death by Nero.——II. A brother-in-law of the emperor Commodus.

Busa, a woman of Apulia, who entertained 1000 Romans after the battle of Cannæ. *Val. Max.* 4, c. 8.

Busiris, a king of Egypt, son of Neptune and Libya, or Lysianassa, who sacrificed all foreigners to Jupiter with the greatest cruelty. When Hercules visited Egypt, Busiris carried him to the altar bound hand and foot. The hero soon disentangled himself, and offered the tyrant, his son Amphidamus, and the ministers of his cruelty, on the altar.——Many Egyptian princes have borne the same name. One of them built a town called *Busiris*, in the middle of the Delta, where Isis had a famous temple. *Herodot.* 2, c. 59 and 61.—*Strab.* 17.—*Ovid. Met.* 9, v. 132. *Heroid.* 9, v. 69.—*Plut. in Thes.—Virg. G.* 3, v. 5.—*Apollod.* 2, c. 5.

Butes, one of the descendants of Amycus, king of the Bebryces, very expert in the combat of the cestus. He came to Sicily, where he was received by Lycaste, a beautiful harlot, by whom he had a son called Eryx. Lycaste, on account of her beauty, was called Venus; hence Eryx is often called the son of Venus. *Virg. Æn.* 5, v. 372.

C.

Cadmus. *Vid.* Part III.

Cæcilia Caia, or Tanaquil. *Vid. Tanaquil.*

Cæcilia Lex, was proposed, A. U. C. 693, by Cæcil. Metellus Nepos, to remove taxes, from all the Italian states, and to give them free exportation.——Another, called also Didia, A. U. C. 656, by the consul Q. Cæcilius Metellus, and T. Didius. It required that no more than one single matter should be proposed to the people in one question; and that every law, before it was preferred, should be exposed to public view on three market-days.

Cæcilianus, a Latin writer before the age of Cicero.

Cæcilii, a plebeian family at Rome, descended from Cæcas, one of the companions of Æneas, or from Cæculus, the son of Vulcan, who built Præneste. This family gave birth to many illustrious generals and patriots.

Cæcilius, Claudius Isidorus, I. a man who left in his will to his heirs, 4116 slaves, 3600 yoke of oxen, 257,000 small cattle, and 600,000 pounds of silver. *Plin.* 33, c. 10.——II. Epirus, a freedman of Atticus, who opened a school at Rome, and is said to have first taught reading to Virgil and some other growing poets.——III. A Sicilian orator in the age of Augustus, who wrote on the Servile wars, a comparison between Demosthenes and Cicero, and an account of the orations of Demosthenes.——IV. Metellus. *Vid. Metellus.*——V. A comic poet, originally a slave. He acquired this name with his freedom, having been at first called by the servile appellation of Statius. He was a native of Milan, and flourished towards the sixth century of Rome, having survived Ennius, whose intimate friend he was, about one year, which places his death at 586. We learn from the prologue to the *Hecyra* of Terence, spoken in the person of Ambivius, the principal actor, or rather manager of the theatre, that when he first brought out the plays of Cæcilius, some were hissed off the stage, and others hardly stood their ground; but knowing the fluctuating fortunes of dramatic exhibitions, he had again attempted; to bring them forward. His perseverance having gained for them a full and unprejudiced hearing, they failed not to please; and this success excited the author to new efforts in the poetic art, which he had nearly abandoned in a fit of despondency. The comedies of Cæcilius, which amounted to thirty, are all lost, so that our opinion of their merits can be formed

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only from the criticisms of those Latin authors who wrote before they had perished. Cicero blames the improprieties of his style and language. From Horace's Epistle to Augustus, we may collect what was the popular sentiment concerning Cæcilius:—

"*Vincere Cæcilius gravitate—Terentius arte.*"

It is not easy to see how a comic author could be more grave than Terence; and the quality applied to a writer of this cast appears of rather difficult interpretation. But the opinion which had been long before given by Varro affords a sort of commentary on Horace's expression—"In argumentis," says he, "Cæcilius palmam poscit; in ethesi Terentius." By *gravitas* therefore, as applied to Cæcilius, we may properly enough understand the grave and affecting plots of his comedies; which is farther confirmed by what Varro elsewhere observes of him—"*Pathe* Trabea, Attilius et Cæcilius facile moverunt." Velleius Paterculus joins him with Terence and Afranius, whom he reckons the most excellent comic writers of Rome—"Dulcesque Latini leporis facetiæ per Cæcilium, Terentiumque, et Afranium, sub pari ætate, nituerunt." A great many of the plays of Cæcilius were taken from Menander; and Aulus Gellius informs us that they seemed agreeable and pleasing enough, till, being compared with their Greek models, they appeared quite tame and disgusting, and the wit of the original, which they were unable to imitate, totally vanished. *Horat.* 2, ep. 1.

Cædicius, I. (Q.) a consul, A. U. C. 498.——II. Another, A. U. C. 465.——III. A military tribune in Sicily, who bravely devoted himself to rescue the Roman army from the Carthaginians, B. C. 254. He escaped with his life.

Cælia Lex, was enacted A. U. C. 635, by Cælius, a tribune. It ordained that in judicial proceedings before the people, in cases of treason, the votes should be given upon tablets, contrary to the exception of the Cassian law.

Cælius, I. an orator, disciple to Cicero. He died very young. Cicero defended him when he was accused by Clodius of being accessary to Catiline's conspiracy, and of having murdered some ambassadors from Alexandria, and carried on an illicit amour with Clodia, the wife of Metellus. *Orat. pro M. Cæl—Quintil.* 10, c. 1.——II. Aurelianus, a writer about 300 years after Christ, the best edition of whose works is that of Almeloveen, Amst. 1722 and 1755.——III. L. Antipater, wrote a history of Rome, which M. Brutus epitomized, and which Adrian preferred to the histories of Sallust. Cælius flourished 120 years B. C. *Val. Max.* 1, c. 7.—*Cic.* 13. *ad. Attic.* ep. 8.——IV. Tubero, a man who came to life after he had been carried to the burning pile. *Plin.* 7, c. 52.——V. Vibienus, a king of Etruria, who assisted Romulus against the Cæninenses, &c.——VI. Sabinus, a writer in the age of Vespasian, who composed a treatise on the edicts of the curule ediles.

Cæsar, a surname given to the Julian family at Rome, either because one of them kept an *elephant*, which bears the same name in the Punic tongue, or because one was born with a thick *head of hair*. This name, after it had been dignified in the person of Julius Cæsar and of his successors, was given to the apparent heir of the empire in the age of the Roman emperors. The twelve first Roman emperors were distinguished by the surname of *Cæsar*. They reigned in the following order:—Julius Cæsar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus, and Domitian. In Domitian, or rather in Nero, the family of Julius Cæsar was extinguished. But after such a lapse of time, the appellation of Cæsar seemed inseparable from the imperial dignity, and therefore it was assumed by the successors of the Julian family. Suetonius has written an account of these twelve characters in an extensive and impartial manner.——I. C. Julius Cæsar, the first emperor of Rome, was son of L. Cæsar and Aurelia the daughter of Cotta. He was descended, according to some accounts, from Julius the son of Æneas. When he reached his 15th year he lost his father, and the year after he was made priest of Jupiter. Sylla was aware of his ambition, and endeavoured to remove him; but Cæsar understood his intentions, and, to avoid discovery, changed every day his lodgings. He was received into Sylla's friendship sometime after; and the dictator told those who solicited the advancement of young Cæsar, that they were warm in the interest of a man who would prove, some day or other, the ruin of their country and of their liberty. When Cæsar went to finish his studies at Rhodes, under Apollonius Molo, he was seized by pirates, who offered him his liberty for 30 talents. He gave them 40, and threatened to revenge their insults; and he no sooner was out of their power, than he armed a ship, pursued them, and crucified them all. His eloquence procured him friends at Rome, and the generous manner in which he lived equally served to promote his interest. After he had passed through the inferior employments of the state, he was appointed over Spain, where he signalized himself by his valour and intrigues. At his return to Rome, he was made consul, and soon after he effected a reconciliation between Crassus and Pompey. He was appointed for the space of five years over the Gauls, by the interest of Pompey, to whom he had given his daughter Julia in marriage. Here he enlarged the boundaries of the Roman empire by conquest, and invaded Britain, which was then unknown to the Roman people. He checked the Germans, and soon after had his government over Gaul prolonged to five other years, by means of his friends at Rome. The ambition of Cæsar and Pompey soon became the cause of a civil war. Cæsar's petitions were received with coldness or indifference by the Roman senate; and by the influence of Pompey, a decree was passed to strip him of his power. Antony, who opposed it as tribune, fled to Cæsar's camp with the news, and the ambitious general no sooner heard this, than he made it a plea of resistance. On pretence of avenging the violence which had been offered to the sacred office of tribune in the person of Antony, he crossed the Rubicon, which was the boundary of his province. The passage of the Rubicon was a declaration of war, and Cæsar entered Italy sword in hand. Upon this, Pompey, with all the friends of liberty, left Rome, and retired to Dyrrachium; and Cæsar, after he had subdued all Italy, in 60 days, entered Rome, and provided himself with

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money from the public treasury. He went to Spain, where he conquered the partisans of Pompey, under Petreius, Afranius, and Varro; and, at his return to Rome, was declared dictator, and soon after consul. When he left Rome, he went in quest of Pompey, observing that he was marching against a general without troops, after having defeated troops without a general in Spain. In the plains of Pharsalia, B. C. 48, the two hostile generals engaged. Pompey was conquered, and fled into Egypt, where he was murdered. Cæsar, after he had made a noble use of victory, pursued his adversary into Egypt, where he for some time forgot his fame and character in the arms of Cleopatra. His danger was great while at Alexandria; but he extricated himself with wonderful success, and made Egypt tributary to his power. After several conquests in Africa, the defeat of Cato, Scipio, and Juba, and that of Pompey's sons in Spain, he entered Rome, and triumphed over five different nations, Gaul, Alexandria, Pontus, Africa, and Spain, and was created perpetual dictator. But now his glory was at an end; his uncommon success created him enemies, and the chiefest of the senators, among whom was Brutus, his most intimate friend, conspired against him, and stabbed him in the senate-house on the ides of March. He died, pierced with 23 wounds, the 15th of March, B. C. 44, in the 56th year of his age. He received, as he went to the senate-house, a paper from Artemidorus, which discovered the whole conspiracy to him; but he neglected the reading of what might have saved his life. When he was in his first campaign in Spain, he was observed to gaze at a statue of Alexander, and even shed tears at the recollection that that hero had conquered the world at an age in which he himself had done nothing. The learning of Cæsar deserves commendation as well as his military character. He reformed the calendar. He wrote his Commentaries on the Gallic wars on the spot where he fought his battles; and the composition has been admired for the elegance as well as the correctness of its style. This valuable book was nearly lost; and when Cæsar saved his life in the bay of Alexandria, he was obliged to swim from his ship, with his arms in one hand and his Commentaries in the other. Besides the Gallic and Civil wars, he wrote other pieces, which are now lost. The history of the war in Alexandria and Spain is attributed to him by some, and by others to Hirtius. His qualities were such that in every battle he could not but be conqueror, and in every republic, master; and to his sense of his superiority over the rest of the world, or to his ambition, we are to attribute his saying, that he wished rather to be first in a little village than second at Rome. It was after his conquest over Pharnaces in one day, that he made use of these remarkable words, to express the celerity of his operations: *Veni, vidi, vici.* Cæsar has been suspected of being privy to Catiline's conspiracy; and it was his fondness for dissipated pleasures which made his countrymen say that he was the husband of all the women at Rome, and the woman of all men. It is said that he conquered 300 nations, took 800 cities, and defeated three millions of men, one of which fell in the field of battle. *Plin.* 7, c. 25, says that he could employ at the same time, his ears to listen, his eyes to read, his hand to write, and his mind to dictate. The best editions of Cæsar's Commentaries, are the magnificent one by Dr. Clarke, fol. Lond. 1712; that of Cambridge, with a Greek translation, 4to. 1727; that of Oudendorp, 2 volumes, 4to. L. Bat. 1737; and that of Elzevir, 8vo. L. Bat. 1635. *Sueton & Plut. in vitâ.—Dio.—Appian.—Orosius.—Diod.* 16 and ecl. 31 and 37.—*Virg. G.* 1, v. 466.—*Ovid. Met.* 15, v. 782.—*Marcell.*—*Flor.* 3 and 4.——II. Lucius, was father to the dictator. He died suddenly, when putting on his shoes.——III. Octavianus. *Vid. Augustus.*——IV. Caius, a tragic poet and orator, commended by *Cic. in Brut.* His brother, C. Lucius, was consul, and followed, as well as himself, the party of Sylla. They were both put to death by order of Marius.——V. Lucius, an uncle of M. Antony, who followed the interest of Pompey, and was proscribed by Augustus. His son Lucius was put to death by J. Cæsar in his youth.——Two sons of Agrippa bore also the name of Cæsars, Caius and Lucius, *Vid. Agrippa.*

Cæsarion, the son of J. Cæsar, by queen Cleopatra, was, at the age of 13, proclaimed by Antony and his mother, king of Cyprus, Egypt, and Cœlosyria. He was put to death five years after by Augustus. *Suet. in Aug.* 17, and *Cæs.* 52.

Cæsonius, Maximus, was banished from Italy by Nero, on account of his friendship with Seneca, &c. *Tacit.* 15, *Ann. c.* 71.

Caius and Caia, a prænomen very common at Rome to both sexes. C, in its natural position, denoted the man's name, and when reversed Ↄ, it implied Caia. *Quintil.* 1, c. 7.

Calâber, Q. called also Smyrnæus, wrote a Greek poem in 14 books, as a continuation of Homer's Iliad, about the beginning of the third century. The best editions of this elegant and well written book, are, that of Rhodoman, 12mo. Hanover, 1604, with the notes of Dausqueius, and that of Pauw, 8vo. L. Bat. 1734.

Calanus, a celebrated Indian philosopher, one of the gymnosophists. He followed Alexander in his Indian expedition, and being sick, in his 83d year, he ordered a pile to be raised, upon which he mounted, decked with flowers and garlands, to the astonishment of the king and of the army. When the pile was fired, Alexander asked him whether he had any thing to say: "No," said he, "I shall meet you again in a very short time." Alexander died three months after in Babylon. *Strab.* 15.—*Cic. de Div.* 1, c. 23.—*Arrian. & Plut. in Alex.*—*Ælian.* 2, c. 41, l. 5, c. 6.—*Val. Max.* 1, c. 8.

Calchas. *Vid.* Part III.

Calênus, I. a famous soothsayer of Etruria, in the age of Tarquin. *Plin.* 28, c. 2.——II. A lieutenant of Cæsar's army. After Cæsar's murder, he concealed some that had been proscribed by the triumvirs, and behaved with great honour to them. *Plut. in Cæs.*

Calidius, (M.) I. an orator and pretorian, who died in the civil wars, &c. *Cæs. Bell. Civ.* 1, c. 2.——II. L. Julius, a man remarkable for his riches, the excellence of his character, his learning, and poetical abilities. He was proscribed by Volumnius, but delivered by Atticus. *C. Nep. in Attic.* 12.

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Caligula, C. the emperor, received this surname from his wearing in the camp, the *Caliga*, a military covering for the leg. He was son of Germanicus by Agrippina, and grandson to Tiberius. During the first eight months of his reign, Rome experienced universal prosperity; the exiles were recalled, taxes were remitted, and profligates dismissed; but Caligula soon became proud, wanton, and cruel. He built a temple to himself, and ordered his head to be placed on the images of the gods, while he wished to imitate the thunders and power of Jupiter. The statues of all great men were removed, as if Rome would sooner forget her virtues in their absence; and the emperor appeared in public places in the most indecent manner, encouraged roguery, committed incest with his three sisters, and established public places of prostitution. He often amused himself with putting innocent people to death; he attempted to famish Rome by a monopoly of corn; and as he was pleased with the greatest disasters which befell his subjects, he often wished the Romans had but one head that he might have the gratification to strike it off. Wild beasts were constantly fed in his palace with human victims; and a favourite horse was made highpriest and consul, and kept in marble apartments, and adorned with the most valuable trappings and pearls the Roman empire could furnish. Caligula built a bridge upwards of three miles in the sea; and would, perhaps, have shown himself more tyrannical, had not Chæreas, one of his servants, formed a conspiracy against his life, with others equally tired with his cruelties and the insults that were offered with impunity to the persons and feelings of the Romans. In consequence of this, the tyrant was murdered January 24th, in his 29th year, after a reign of three years and ten months, A. D. 41. It has been said that Caligula wrote a treatise on rhetoric; but his love of learning is better understood from his attempts to destroy the writings of Homer and of Virgil. *Dio.—Sueton. in vitâ.—Tacit. Ann.*

Callas, I. a general of Alexander. *Diod.* 17. ——II. Of Cassander against Polyperchon. *Id.*

Callias, I. an Athenian appointed to make peace between Artaxerxes and his country. *Diod.* 12.——II. A son of Temenus, who murdered his father with the assistance of his brothers. *Apollod.* 2, c. 6.——III. A Greek poet, son of Lysimachus. His compositions are lost. He was surnamed Schœnion, from his twisting ropes (σχοινος) through poverty. *Athen.* 10. ——IV. A partial historian of Syracuse. He wrote an account of the Sicilian wars, and was well rewarded by Agathocles, because he had shown him in a favourable view. *Athen.* 12.—*Dionys.*——V. An Athenian, greatly revered for his patriotism. *Herodot.* 6, c. 121.——VI. A soothsayer.——VII. An Athenian, commander of a fleet against Philip, whose ships he took, &c.——VIII. A rich Athenian, who liberated Cimon from prison, on condition of marrying his sister and wife Elpinice. *C. Nep. and Plut. in Cim.*——IX. An historian, who wrote an explanation of the poems of Alcæus and Sappho.

Callicerus, a Greek poet, some of whose epigrams are preserved in the Anthologia.

Callicles, an Athenian, whose house was not searched on account of his recent marriage, when an inquiry was made after the money given by Harpalus, &c. *Plut. in Demosth.*

Callicrates, I. an Athenian, who seized upon the sovereignty of Syracuse, by imposing upon Dion when he had lost his popularity. He was expelled by the sons of Dionysius, after reigning thirteen months. He is called *Callippus* by some authors. *C. Nep. in Dion.*—— II. An officer intrusted with the care of the treasures of Susa by Alexander. *Curt.* 5, c. 2.——III. An artist, who made, with ivory, ants and other insects so small that they could scarcely be seen. It is said that he engraved some of Homer's verses upon a grain of millet. *Plin.* 7, c. 21.—*Ælian. V. H.* 1, c. 17.

Callicratidas, I. a Spartan, who succeeded Lysander in the command of the fleet. He took Methymna, and routed the Athenian fleet under Conon. He was defeated and killed near the Arginusæ, in a naval battle, B. C. 406. *Diod.* 13.—*Xenoph. Hist. G.*——II. One of the four ambassadors sent by the Lacedæmonians to Darius, upon the rupture of their alliance with Alexander. *Curt.* 3, c. 13.

Callidius, a celebrated Roman orator, contemporary with Cicero, who speaks of his abilities with commendation. *Cic. in Brut.* 274.—*Paterc.* 2, 36.

Callimachus, I. an historian and poet of Cyrene, son of Battus and Mesatma, and pupil to Hermocrates the grammarian. He had, in the age of Ptolemy Philadelphus, kept a school at Alexandria, and had Apollonius of Rhodes among his pupils, whose ingratitude obliged Callimachus to lash him severely in a satirical poem, under the name of *Ibis*. (*Vid. Apollonius.*) The Ibis of Ovid is an imitation of this piece. He wrote a work in 120 books on famous men, besides the treatises on birds; but of all his numerous compositions, only 31 epigrams, an elegy, and some hymns on the gods, are extant; the best editions of which are that of Ernestus, 2 vols. 8vo. L. Bat. 1761, and that of Vulcanius, 12mo. Antwerp, 1584. Propertius styled himself the *Roman Callimachus*. The precise time of his death, as well as of his birth, is unknown. *Propert.* 4, el. 1, v. 65.—*Cic. Tusc.* 1, c. 84.—*Horat.* 2, ep. 2, v. 109.—*Quintil.* 10, c. 1.——II. An Athenian general, killed in the battle of Marathon. His body was found in an erect posture, all covered with wounds. *Plut.*——III. A Colophonian, who wrote the life of Homer. *Plut.*

Callimedon, a partisan of Phocion at Athens, condemned by the populace.

Callinus, an orator, who is said to have first invented elegant poetry, B. C. 776. Some of his verses are to be found in Stobæus. *Athen.* —*Strab.* 13.

Callipatira, daughter of Diagoras, and wife of Callianax, the athlete, went disguised in man's clothes, with her son Pisidorus, to the Olympic games. When Pisidorus was declared victor, she discovered her sex through excess of joy, and was arrested, as women were not permitted to appear there on pain of death. The victory of her son obtained her release; and a law was instantly made which forbade any wrestlers to appear but naked. *Paus.* 5, c. 6, l. 6, c. 7.

Callipho, I. a painter of Samos, famous for

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its historical pieces. *Plin.* 10, c. 26.——II. A philosopher, who made the *summum bonum* consist in pleasure joined to the love of honesty. This system was opposed by *Cicero. Quæst. Acad.* 4, c. 131 and 139. *de Offic.* 3, c. 119.

Callĭphron, a celebrated dancing-master, who had Epaminondas among his pupils. *C. Nep. in Epam.*

Callĭpus, or Calippus, I. an Athenian, disciple to Plato. He destroyed Dion, &c. *Vid. Callicrates. C. Nep. in Dion.*——II. A Corinthian, who wrote a history of Orchomenos. *Paus.* 6, c. 29.——III. A philosopher. *Diog. in Zen.*——IV. A general of the Athenians when the Gauls invaded Greece by Thermopylæ. *Paus.* 1, c. 3.

Callisteia, a festival at Lesbos, during which all the women presented themselves in the temple of Juno, and the fairest was rewarded in a public manner. There was also an institution of the same kind among the Parrhasians, first made by Cypselus, whose wife was honoured with the first prize. The Eleans had one also, in which the fairest man received as a prize a complete suit of armour, which he dedicated to Minerva.

Callisthĕnes, I. a Greek, who wrote a history of his own country, in ten books, beginning from the peace between Artaxerxes and Greece, down to the plundering of the temple of Delphi by Philomelus. *Diod.* 14.——II. A man who, with others, attempted to expel the garrison of Demetrius from Athens. *Polyæn.* 5, c. 17.——III. A philosopher of Olynthus, intimate with Alexander, whom he accompanied in his oriental expedition, in the capacity of a preceptor, and to whom he had been recommended by his friend and master Aristotle. He refused to pay divine honours to the king, for which he was accused of conspiracy, mutilated, and exposed to wild beasts, dragged about in chains, till Lysimachus gave him poison, which ended together his tortures and his life, B. C. 328. None of his compositions are extant. *Curt.* 8, c. 6.—*Plut. in Alex.*—*Arrian.* 4.—*Justin.* 12, c. 6 and 7.——IV. A writer of Sybaris.——V. A freedman of Lucullus. It is said that he gave poison to his master. *Plut. in Lucull.*

Callistonicus, a celebrated statuary at Thebes. *Paus.* 9, c. 16.

Callistratus, I. an Athenian, appointed general with Timotheus and Chabrias, against Lacedæmon. *Diod.* 15.——II. An orator of Aphidna, in the time of Epaminondas, the most eloquent of his age.——III. An Athenian orator, with whom Demosthenes made an intimate acquaintance, after he had heard him plead. *Xenoph.*——IV. A Greek historian, praised by *Dionys. Hal.*——V. A comic poet, rival of Aristophanes.

Callixĕnus, I. a general who perished by famine.——II. An Athenian, imprisoned for passing sentence of death upon some prisoners. *Diod.* 13.

Calphurnia, a daughter of L. Piso, who was Julius Cæsar's fourth wife. The night previous to her husband's murder, she dreamed that the roof of her house had fallen, and that he had been stabbed in her arms; and on that account she attempted, but in vain, to detain him at home. After Cæsar's murder, she placed herself under the patronage of M. Antony. *Suet. in Jul.*

Calphurnius Bestia, I. a noble Roman, bribed by Jugurtha. It is said that he murdered his wives when asleep. *Plin.* 27, c. 2.——II. Crassus, a patrician, who went with Regulus against the Massyli. He was seized by the enemy, as he attempted to plunder one of their towns, and he was ordered to be sacrificed to Neptune. Bisaltia, the king's daughter, fell in love with him, and gave him an opportunity of escaping and conquering her father. Calphurnius returned victorious, and Bisaltia destroyed herself. ——III. A man who conspired against the emperor Nerva.——IV. Galerianus, son of Piso, put to death, &c. *Tacit. Hist.* 4, c. 11.——V. Piso, condemned for using seditious words against Tiberius. *Tacit. Hist.* 4, c. 21.——VI. Another, famous for his abstinence. *Val. Max.* 4, c. 3.——VII. Titus, a Latin poet, born in Sicily, in the age of Dioclesian, seven of whose eclogues are extant, and generally found with the works of the poets who have written on hunting. Though abounding in many beautiful lines, they are, however, greatly inferior to the elegance and simplicity of Virgil. The best edition is that of Kempher, 4to. L. Bat. 1728. ——VIII. A man surnamed Frugi, who composed Annals, B. C. 130.

Calpurnia, or Calphurnia, a noble family in Rome, derived from Calpus, son of Numa. It branched into the families of the Pisones, Bibuli, Flammæ, Cæsennini, Asprenates, &c. *Plin. in Num.*

Calpurnia, and Calphurnia, Lex, was enacted A. U. C. 604, severely to punish such as were guilty of using bribes, &c. *Cic. de Off.* 2. ——I. A daughter of Marius, sacrificed to the gods by her father, who was advised to do it, in a dream, if he wished to conquer the Cimbri. *Plut. in Parall.*——II. A woman who killed herself when she heard that her husband was murdered in the civil wars of Marius. *Paterc.* 2, 26.——III. The wife of J. Cæsar. *Vid. Calphurnia.*——IV. A favourite of the emperor Claudius, &c. *Tacit. Ann.*

Calusidius, a soldier in the army of Germanicus. When this general wished to stab himself with his own sword, Calusidius offered him his, observing that it was sharper. *Tacit.* 1, *Ann.* c. 35.

Calvus, Corn. Licinius, a famous orator, equally known for writing iambics. He excited attention by his animadversions upon Cæsar and Pompey, and disputed the palm of eloquence with Cicero. *Cic. ep.*—*Horat.* 1, *Sat.* 10, v. 19.

Cambўses, I. king of Persia, was son of Cyrus the Great. He conquered Egypt, and was so offended at the superstition of the Egyptians, that he killed their god Apis, and plundered their temples. When he wished to take Pelusium, he placed at the head of his army a number of cats and dogs; and the Egyptians refusing, in an attempt to defend themselves, to kill animals which they reverenced as divinities, became an easy prey to the enemy. Cambyses afterwards sent an army of 50,000 men to destroy Jupiter Ammon's temple, and resolved to attack the Carthaginians and Æthiopians. He killed his brother Smerdis from mere suspicion, and flayed alive a partial judge, whose skin he nailed on the judgment-seat, and appointed his son to succeed him, telling him to remember

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where he sat. He died of a small wound he had given himself with his sword, as he mounted on horseback; and the Egyptians observed, that it was the same place on which he had wounded their god Apis, and that therefore he was visited by the hand of the gods. His death happened 521 years before Christ. He left no issue to succeed him, and his throne was usurped by the magi, and ascended by Darius soon after. *Herodot.* 2, 3, &c.—*Justin.* 1, c. 9.—*Val. Max.* 6, c. 3.——II. A person of obscure origin, to whom king Astyages gave his daughter Mandane in marriage. The king, who had been terrified by dreams which threatened the loss of his crown by the hand of his daughter's son, had taken this step in hopes that the children of so ignoble a bed would ever remain in obscurity. He was disappointed. Cyrus, Mandane's son, dethroned him when grown to manhood. *Herodot.* 1, c. 46, 107, &c.—*Justin.* 1, c. 4.

Camerīnus, a Latin poet, who wrote a poem on the taking of Troy by Hercules. *Ovid.* 4, *ex Pont.* el. 16, v. 19.——Some of the family of the Camerini were distinguished for their zeal as citizens, as well as for their abilities as scholars, among whom was Sulpicius, commissioned by the Roman senate to go to Athens to collect the best of Solon's laws. *Juv.* 7, v. 90.

Camilla. *Vid.* Part III.

Camillus, I. (L. Furius,) a celebrated Roman, called a second Romulus from his services to his country. He was banished by the people for distributing, contrary to his vow, the spoils he had obtained at Veii. During his exile Rome was besieged by the Gauls under Brennus. In the midst of their misfortunes the besieged Romans elected him dictator, and he forgot their ingratitude, and marched to the relief of his country, which he delivered, after it had been for some time in the possession of the enemy. He died in the 80th year of his age, B. C. 365, after he had been five times dictator, once censor, three times interrex, twice a military tribune, and obtained four triumphs. He conquered the Hernici, Volsci, Latini, and Etrurians; and dissuaded his countrymen from their intentions of leaving Rome to reside at Veii. When he besieged Falisci, he rejected, with proper indignation, the offers of a schoolmaster, who had betrayed into his hands the sons of the most worthy citizens. *Plut. in vitâ.*—*Liv.* 5.—*Flor.* 1, c. 13.—*Diod.* 14.—*Virg. Æn.* 6, v. 825.——II. A name of Mercury.——III. An intimate friend of Cicero.

Camissares, a governor of part of Cilicia, father to Datames. *C. Nep. in Dat.*

Camma, a woman of Galatia, who avenged the death of her husband Sinetus upon his murderer Sinorix, by making him drink in a cup, of which the liquor was poisoned, on pretence of marrying him, according to the custom of their country, which required that the bridegroom and his bride should drink out of the same vessel. She escaped by refusing to drink on pretence of illness. *Polyæn.* 3.

Campāna Lex, or Julian agrarian law, was enacted by J. Cæsar, A. U. C. 691, to divide some lands among the people.

Campaspe, and Pancaste, a beautiful concubine of Alexander, whom the king gave to Apelles, who had fallen in love with her as he drew her picture. It is said that from this beauty the painter copied the thousand charms of his Venus Anadomene. *Plin.* 35, c. 10.

Camulogĕnus, a Gaul, raised to great honours by Cæsar for his military abilities. *Cæs. Bell. G.* 7, c. 57.

Candăce, a queen of Æthiopia, in the age of Augustus, so prudent and meritorious that her successors always bore her name. She was blind of one eye. *Plin.* 6, c. 29.—*Dio.* 54.—*Strab.* 17.

Candaules, or Myrsilus, son of Myrsus, was the last of the Heraclidæ who sat on the throne of Lydia. He showed his wife naked to Gyges one of his ministers; and the queen was so incensed, that she ordered Gyges to murder her husband, 718 years before the Christian era. After this murder, Gyges married the queen and ascended the throne. *Justin.* 1, c. 7.—*Herodot.* 1, c. 7, &c.—*Plut. Symph.*

Canephŏria, festivals at Athens in honour of Bacchus, or, according to others, of Diana, in which all marriageable women offered small baskets to the deity, and received the name of *Canephoræ*; whence statues representing women in that attitude were called by the same appellation. *Cic. in Verr.* 4.

Căniculares Dies, certain days in the summer, in which the star Canis is said to influence the season, and to make the days more warm during its appearance. *Manilius.*

Canīnius, a tribune who proposed a law to empower Pompey to go only with two lictors, to reconcile Ptolemy and the Alexandrians. *Plut. in Pomp.*

C. Caninius Rebilus, a consul with J. Cæsar after the death of Trebonius. He was consul only for seven hours, because his predecessor died the last day of the year, and he was chosen only for the remaining part of the day; whence Cicero observed, that Rome was greatly indebted to him for his vigilance, as he had not slept during the whole time of his consulship. *Cic. 7, ad Fam.* ep. 33.—*Plut. in Cæs.*

Canistius, a Lacedæmonian courier, who ran 1200 stadia in one day. *Plin.* 7, c. 20.

Canius, a poet of Gades, contemporary with Martial. He was so naturally merry that he always laughed. *Mart.* 1. ep. 62.

Cantharus, I. a famous sculptor of Sicyon. *Paus.* 6, c. 17.——II. A comic poet of Athens.

Canuleius, C. a tribune of the people of Rome, A. U. C. 310, who made a law to render it constitutional for the patricians and plebeians to intermarry. It ordained, also, that one of the consuls should be yearly chosen from the plebeians. *Liv.* 4, c. 3, &c.—*Flor.* 1, c. 17.

Canŭsius, a Greek historian under Ptolemy Auletes. *Plut.*

Canutius Tiberinus, I. a tribune of the people, who, like Cicero, furiously attacked Antony when declared an enemy to the state. His satire cost him his life. *Patercul.* 2, c. 64.——II. A Roman actor. *Plut. in Brut.*

Căpăneus. *Vid.* Part III.

Capella, I. an elegiac poet in the age of J. Cæsar. *Ovid. de Pont.* 4. el. 16, v. 36.——II. Martianus, a Carthaginian, A. D. 490, who wrote a poem on the marriage of Mercury and Philology, and in praise of the liberal arts. The best edition is that of Walthardus, 8vo. Bonn, 1763.

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Capito, I. the uncle of Paterculus, who joined Agrippa against Crassus.—*Paterc.* 2, c. 69.——II. Fonteius, a man sent by Antony to settle his disputes with Augustus. *Horat.* 1, *Sat.* 5, v. 32.——III. An historian of Lycia, who wrote an account of Isauria in eight books.

Capitolini Ludi, games yearly celebrated at Rome in honour of Jupiter, who preserved the capitol from the Gauls.

Capitolinus, (Julius,) an author in Diocleſian's reign, who wrote an account of the life of Verus, Antoninus Pius, the Gordians, &c. most of which are now lost.

Capricornus, a sign of the zodiac, in which appears 28 stars in the form of a goat, supposed by the ancients to be the goat Amalthæa, which fed Jupiter with her milk. Some maintain that it is Pan, who changed himself into a goat when frightened at the approach of Typhon. When the sun enters this sign it is winter solstice, or the longest night in the year. *Manil.* 2 and 4.—*Horat.* 2, od. 17, v. 19.—*Hygin.* fab. 196. *P. A.* 2, c 28.

Caprificialia, a day sacred to Vulcan, on which the Athenians offered him money. *Plin.* 11, c. 15.

Capys Silvius, a king of Alba, who reigned twenty-eight years. *Dionys. Hal.*—*Virg. Æn.* 6, v. 768.

Caractacus, a king of the Britons, conquered by an officer of Claudius Cæsar, A. D. 47. *Tacit. Ann.* 12, c. 33 and 37.

Carānus, I. one of the Heraclidæ, the first who laid the foundation of the Macedonian empire, B. C. 814. He took Edessa and reigned twenty-eight years, which he spent in establishing and strengthening the government of his newly-founded kingdom. He was succeeded by Perdiccas. *Justin.* 7, c. 1.—*Paterc.* 1, c. 6.——II. A general of Alexander. *Curt.* 7.

Carausius, a tyrant of Britain for seven years, A. D. 293.

Carbo, I. a Roman orator, who killed himself because he could not curb the licentious manners of his countrymen. *Cic. in Brut.*——II. Cneus, a son of the orator Carbo, who embraced the party of Marius, and after the death of Cinna succeeded to the government. He was killed in Spain, in his third consulship, by order of Pompey. *Val. Max.* 9, c. 13.——III. An orator, son of Carbo the orator, killed by the army when desirous of re-establishing the ancient military discipline. *Cic. in Brut.*

Carcinus, I. a tragic poet of Agrigentum, in the age of Philip of Macedon. He wrote on the rape of Proserpine. *Diod.* 5.——II. A man of Rhegium, who exposed his son Agathocles on account of some uncommon dreams during his wife's pregnancy. *Diod.* 19.

Carcinus, a constellation, the same as the Cancer. *Lucan.* 9, v. 536.

Carinus, (M. Aurelius,) a Roman who attempted to succeed his father Carus as emperor. He was famous for his debaucheries and cruelties. Dioclesian defeated him in Dalmatia, and he was killed by a soldier whose wife he had debauched, A. D. 268.

Carmentales, festivals at Rome in honour of Carmenta, celebrated the 11th of January, near the Porta Carmentalis, below the capitol. This goddess was entreated to render the Roman matrons prolific and their labours easy. *Liv.* 1, c. 7.

Carneades, a philosopher of Cyrene in Africa, founder of a sect called the third or new Academy. The Athenians sent him, with Diogenes the stoic and Critolaus the peripatetic, as ambassadors to Rome, B. C. 155. The Roman youth were extremely fond of the company of these learned philosophers; and when Carneades, in a speech, had given an accurate and judicious dissertation upon justice, and in another speech confuted all the arguments he had advanced, and apparently given no existence to the virtue he had so much commended; a report prevailed all over Rome, that a Grecian was come, who had so captivated by his words the rising generation, that they forgot their usual amusements and ran mad after philosophy. When this reached the ears of Cato the censor, he gave immediate audience to the Athenian ambassadors in the senate, and dismissed them in haste, expressing his apprehension of their corrupting the opinions of the Roman people, whose only profession, he sternly observed, was arms and war. Carneades denied that any thing could be perceived or understood in the world; and he was the first who introduced a universal suspension of assent. He died in the 90th year of his age, B. C. 128. *Cic. ad Attic.* 12, ep. 23. *de Orat.* 1 and 2.—*Plin.* 7, c. 30.—*Lactantius* 5, c. 14.—*Val. Max.* 8, c. 8.

Carneia, a festival observed in most of the Grecian cities, but more particularly at Sparta, where it was first instituted, about 675 B. C. in honour of Apollo surnamed *Carneus*. It lasted nine days, and was an imitation of the manner of living in camps among the ancients.

Carpophorus, an actor greatly esteemed by Domitian. *Martial.*—*Juv.* 6, v. 198.

Carrinates, Secundus, a poor but ingenious rhetorician, who came from Athens to Rome, where the boldness of his expression, especially against tyrannical power, exposed him to Caligula's resentment, who banished him. *Juv.* 7, v. 205.

Carvilius, I. a king of Britain, who attacked Cæsar's naval station by order of Cassivelaunus, &c. *Cæs. Bell. G.* 5, c. 22.——II. Spurius, a Roman who made a large image of the breastplates taken from the Samnites, and placed it in the capitol. *Plin.* 34, c. 7.——III. The first Roman who divorced his wife during the space of above 600 years. This was for barrenness, B. C. 231. *Dionys. Hal.* 2.—*Val. Max.* 2, c. 1.

Carus, I. a Roman emperor who succeeded Probus. He was a prudent and active general; he conquered the Sarmatians, and continued the Persian war which his predecessor had commenced. He reigned two years, and died on the banks of the Tigris, as he was going in an expedition against Persia, A. D. 283. He made his two sons, Carinus and Numerianus, Cæsars; and as his many virtues had promised the Romans happiness, he was made a god after death. *Eutrop.*——II. One of those who attempted to scale the rock Aornus, by order of Alexander. *Curt.* 8, c. 11.

Casca, one of Cæsar's assassins, who gave him the first blow. *Plut. in Cæs.*

Cassander, son of Antipater, made himself master of Macedonia after his father's death,

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where he reigned for 18 years. He married Thessalonica, the sister of Alexander, to strengthen himself on his throne. Olympias, the mother of Alexander, wished to keep the kingdom of Macedonia for Alexander's young children; and therefore she destroyed the relations of Cassander, who besieged her in the town of Pydna, and put her to death. Roxane, with her son Alexander, and Barsena, the mother of Hercules, both wives of Alexander, shared the fate of Olympias with their children. Antigonus, who had been for some time upon friendly terms with Cassander, declared war against him; and Cassander, to make himself equal with his adversary, made a league with Lysimachus and Seleucus, and obtained a memorable victory at Ipsus, B. C. 301. He died three years after this victory, of a dropsy. His son Antipater killed his mother, and for this unnatural murder he was put to death by his brother Alexander, who, to strengthen himself, invited Demetrius, the son of Antigonus, from Asia. Demetrius took advantage of the invitation, and put to death Alexander, and ascended the throne of Macedonia. *Paus.* 1, c. 25.—*Diod.* 19.—*Justin.* 12, 13, &c.

Cassandra, a daughter of Priam and Hecuba, was passionately loved by Apollo, who promised to grant her whatever she might require. She asked the power of knowing futurity; and as soon as she had received it, she slighted Apollo. The god, in his disappointment, declared that no credit or reliance should ever be put upon her predictions, however true and faithful they might be. She was looked upon by the Trojans as insane, and she was even confined, and her predictions were disregarded. She was courted by many princes during the Trojan war. In the division of the spoils of Troy, Agamemnon, who was enamoured of her, took her as his wife, and returned with her to Greece. She repeatedly foretold to him the sudden calamities that awaited his return; but he gave no credit to her, and was assassinated by his wife Clytemnestra. Cassandra shared his fate, and saw all her prophecies but too truly fulfilled. *Vid. Agamemnon. Æschyl. in Agam.—Homer. Il.* 13, v. 363. *Od.* 4.—*Hygin.* fab. 117.—*Virg. Æn.* 2, v. 246, &c.—*Q. Calab.* 13, v. 421.—*Eurip. in Troad.*—*Paus.* 1, c. 16, l. 3, c. 19.

Cassia Lex, was enacted by Cassius Longinus, A. U. C. 649. By it no man condemned or deprived of military power was permitted to enter the senate-house.——Another, enacted by C. Cassius, the prætor, to choose some of the plebeians to be admitted among the patricians.——Another, A. U. C. 616, to make the suffrages of the Roman people free and independent. It ordained that they should be received upon tablets. *Cic. in Læl.*——Another, A. U. C. 267, to make a division of the territories taken from the Hernici, half to the Roman people and half to the Latins.——Another, enacted A. U. C. 596, to grant a consular power to P. Anicius and Octavius on the day they triumphed over Macedonia. *Liv.*

Cassiodorus, a great statesman and writer in the 6th century. He died A. D. 562, at the age of 100. His works were edited by Chandler, 8vo. London, 1722.

Cassivelaunus, a Briton invested with sovereign authority when J. Cæsar made a descent upon Britain. *Cæs. Bell. G.* 5, c. 19, &c.

Cassius, (C.) I. a celebrated Roman, who made himself known by being first quæstor to Crassus in his expedition against Parthia, from which he extricated himself with uncommon address. He followed the interest of Pompey; and when Cæsar had obtained the victory in the plains of Pharsalia, Cassius was one of those who owed their life to the mercy of the conqueror. He married Junia, the sister of Brutus, and with him he resolved to murder the man to whom he was indebted for his life, on account of his oppressive ambition; and before he stabbed Cæsar, he addressed himself to the statue of Pompey. When the provinces were divided among Cæsar's murderers, Cassius received Africa; and when his party had lost ground at Rome, by the superior influence of Augustus and M. Antony, he retired to Philippi, with his friend Brutus and their adherents. In the battle that was fought there, the wing which Cassius commanded was defeated, and his camp was plundered. In this unsuccessful moment he suddenly gave up all hopes of recovering his losses, and concluded that Brutus was conquered and ruined as well as himself. Fearful to fall into the enemy's hands, he ordered one of his freedmen to run him through, and he perished by that very sword which had given wounds to Cæsar. His body was honoured with a magnificent funeral by his friend Brutus, who declared over him that he deserved to be called the last of the Romans. If he was brave, he was equally learned. Some of his letters are still extant among Cicero's epistles. He was a strict follower of the doctrine of Epicurus. He was often too rash and too violent; and many of the wrong steps which Brutus took are to be ascribed to the prevailing advice of Cassius. He is allowed by Paterculus to have been a better commander than Brutus, though a less sincere friend. The day after Cæsar's murder he dined at the house of Antony, who asked him whether he had then a dagger concealed in his bosom; Yes, (replied he,) if you aspire to tyranny. *Sueton. in Cæs. & Aug.—Plut. in Brut. & Cæs. Paterc.* 2, c. 46.—*Dio.* 40.——II. A Roman citizen, who condemned his son to death on pretence of his raising commotions in the state. *Val. Max.* 5, c. 8.——III. A tribune of the people, who made many laws tending to diminish the influence of the Roman nobility. He was competitor with Cicero for the consulship.——IV. One of Pompey's officers who, during the civil wars, revolted to Cæsar with 10 ships.——V. A poet of Parma, of great genius. He was killed by Varus by order of Augustus, whom he had offended by his satirical writings. His fragments of Orpheus were found, and edited some time after by the poet Statius. *Horat.* 1, *Sat.* 10, v. 62.——VI. Spurius, a Roman, put to death on suspicion of his aspiring to tyranny, after he had been three times consul, B. C. 485. *Diod.* 11.—*Val. Max.* 6, c. 3.——VII. Brutus, a Roman, who betrayed his country to the Latins, and fled to the temple of Pallas, where his father confined him, and he was starved to death.——VIII. Longinus, an officer of Cæsar in Spain, much disliked: *Cæs. Alex.* c. 48.——IX. A consul, to whom Tiberius married Drusilla, daughter of Germanicus.

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Suetn. in Val. c. 57.——X. A lawyer, whom Nero put to death because he bore the name of J. Cæsar's murderer. *Suet. in Ner.* 37.——XI. L. Hemina, the most ancient writer of annals at Rome. He lived A. U. C. 608.——XII. Lucius, a Roman lawyer, whose severity in the execution of the law has rendered the words *Cassiani judices* applicable to rigid judges. *Cic. pro Rosc.* c. 30.——XIII. Longinus, a critic. *Vid. Longinus.*——XIV. Lucius, a consul with C. Marius, slain, with his army, by the Gauls Senones. *Appian. in Celt.*——XV. M. Scæva, a soldier of uncommon valour, in Cæsar's army. *Val. Max.* 3, c. 2.——XVI. An officer under Aurelius, made emperor by his soldiers, and murdered three months after.——XVII. Felix, a physician in the age of Tiberius, who wrote on animals.——XVIII. Severus, an orator, who wrote a severe treatise on illustrious men and women. He died in exile, in his 25th year. *Vid. Severus.* The family of the Cassii branched into the surname of Longinus, Viscellinus, Brutus, &c.

Castratius, a governor of Placentia, during the civil wars of Marius. *Val. Max.* 6, c. 2.

Catagogia, festivals in honour of Venus, celebrated by the people of Eryx. *Vid. Anagogia.*

Catênes, a Persian, by whose means Bessus was seized. *Curt.* 7, c. 43.

Catienus, an actor at Rome in Horace's age. *Hor.* 2, *Sat.* 3, v. 61.

Catilina, L. Sergius, a celebrated Roman, descended of a noble family. When he had squandered away his fortune by his debaucheries and extravagance, and been refused the consulship, he secretly meditated the ruin of his country, and conspired with many of the most illustrious of the Romans, as dissolute as himself, to extirpate the senate, plunder the treasury, and set Rome on fire. This conspiracy was timely discovered by the consul Cicero, whom he had resolved to murder; and Catiline, after he had declared his intentions in the full senate, and attempted to vindicate himself, on seeing five of his accomplices arrested, retired to Gaul, where his partisans were assembling an army; while Cicero at Rome punished the condemned conspirators. Petreius, the other consul's lieutenant, attacked Catiline's ill-disciplined troops, and routed them. Catiline was killed in the engagement, bravely fighting, about the middle of December, B. C. 63. To violence offered to a vestal, he added the murder of his own brother, for which he would have suffered death, had not friends and bribes prevailed over justice. It has been reported that Catiline and the other conspirators drank human blood, to make their oaths more firm and inviolable. *Sallust* has written an account of the conspiracy. *Cic. in Catil.*—*Virg. Æn.* 8, v. 668.

Catius, (M.) I. an Epicurean philosopher of Insubria, who wrote a treatise, in four books, on the nature of things, and the *summum bonum*, and an account of the doctrine and tenets of Epicurus. But as he was not a sound or faithful follower of the Epicurean philosophy, he has been ridiculed by *Horat.* 2, *Sat.* 4.—*Quintil.* 10, c. 1.——II. Vestinus, a military tribune in M. Antony's army. *Cic. Div.* c. 10, 23.

Cato, I. a surname of the Porcian family, rendered illustrious by M. Porcius Cato, a celebrated Roman, afterwards called *Censorius*, from his having exercised the office of censor. He rose to all the honours of the state; and the first battle he ever saw was against Annibal, at the age of seventeen, where he behaved with uncommon valour. In his quæstorship under Africanus against Carthage, and in his expedition in Spain against the Celtiberians, and in Greece, he displayed equal proofs of his courage and prudence. He was remarkable for his love of temperance; he never drank but water, and was always satisfied with whatever meats were laid upon his table by his servants, whom he never reproved with an angry word. He is famous for the great opposition which he made to the introduction of the finer arts of Greece into Italy; and he often observed to his son, that the Romans would be certainly ruined whenever they began to be infected with Greek. It appears, however, that he changed his opinion, and made himself remarkable for the knowledge of Greek which he acquired in his old age. He was universally deemed so strict in his morals, that Virgil makes him one of the judges of hell. He repented only of three things during his life: to have gone by sea when he could go by land, to have passed a day inactive, and to have told a secret to his wife. In Cicero's age there were 150 orations of his, besides letters, and a celebrated work called *Origines*, of which the first book gave a history of the Roman monarchy; the second and third, an account of the neighbouring cities of Italy; the fourth, a detail of the first, and the fifth of the second Punic war; and, in the others, the Roman history was brought down to the war of the Lusitanians, carried on by Ser. Galba. Some fragments of the *Origines* remain, supposed by some to be suppositious. Cato's treatise, *De Re rusticâ*, was edited by Aufon. Pompna, 8vo. Ant. Plant. 1590; but the best edition of Cato, &c. seems to be Gesner's, 2 vols. 4to. Lips. 1735. Cato died in an extreme old age, about 150 B. C.; and Cicero, to show his respect for him, has introduced him in his treatise on old age as the principal character. *Plin.* 7, c. 14.—*Plutarch & C. Nepos* have written an account of his life. *Cic. Acad. & de Senect. &c.*——II. Marcus, the son of the censor, married the daughter of P. Æmylius. He lost his sword in a battle, and, though wounded and tired, he went to his friends, and with their assistance renewed the battle, and recovered his sword. *Plut. in Cat.*——III. A courageous Roman, grandfather to Cato the censor. He had five horses killed under him in battles. *Plut. in Cat.*——IV. Valerius, a grammarian of Gallia Norbonensis, in the time of Sylla, who instructed at Rome many noble pupils, and wrote some poems. *Ovid.* 2, *Trist.* 1, v. 436.——V. Marcus, surnamed *Uticensis* from his death at Utica, was great grandson to the censor of the same name. The early virtues that appeared in his childhood seemed to promise a great man; and, at the age of fourteen, he earnestly asked his preceptor for a sword to stab the tyrant Sylla. He was austere in his morals, and a strict follower of the tenets of the stoics; he was careless of his dress, often appeared barefooted in public, and never travelled but on foot. When he was set over the troops in the capacity of a commander, his removal was universally lamented, and deemed almost a public loss by his affectionate soldiers. His fondness for can-

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dour was so great, that the veracity of Cato became proverbial: In his visits to his friends, he wished to give as little molestation as possible; and the importuning civilities of king Dejotarus so displeased him, when he was at his court, that he hastened away from his presence. He was very jealous of the safety and liberty of the republic, and watched carefully over the conduct of Pompey, whose power and influence were great. He often expressed his dislike to serve the office of a tribune; but when he saw a man of corrupted principles apply for it, he offered himself a candidate to oppose him, and obtained the tribuneship. In the conspiracy of Catiline he supported Cicero, and was the chief cause that the conspirators were capitally punished. When the provinces of Gaul were decreed for five years to Cæsar, Cato observed to the senators that they had introduced a tyrant into the capitol. He was sent to Cyprus against Ptolemy, who had rebelled, by his enemies, who hoped that the difficulty of the expedition would injure his reputation. But his prudence extricated him from every danger. Ptolemy submitted, and, after a successful campaign, Cato was received at Rome with the most distinguishing honours, which he, however, modestly declined. When the first triumvirate was formed between Cæsar, Pompey, and Crassus, Cato opposed them with all his might; and with an independent spirit foretold to the Roman people all the misfortunes which soon after followed. After repeated applications he was made prætor, but he seemed rather to disgrace than support the dignity of that office by the meanness of his dress. He applied for the consulship, but could never obtain it. When Cæsar had passed the Rubicon, Cato advised the Roman senate to deliver the care of the republic into the hands of Pompey; and when his advice had been complied with, he followed him with his son to Dyrrachium, where, after a small victory there, he was intrusted with the care of the ammunition and 15 cohorts. After the battle of Pharsalia, Cato took the command of the Corcyrean fleet; and when he heard of Pompey's death, on the coast of Africa, he traversed the deserts of Libya to join himself to Scipio. He refused to take the command of the army in Africa, a circumstance of which he afterwards repented. When Scipio had been defeated, partly for not paying regard to Cato's advice, Cato fortified himself in Utica; but, however, not with the intention of supporting a siege. When Cæsar approached near the city, Cato disdained to fly; and rather than fall alive into the conqueror's hands, he stabbed himself, after he had read Plato's treatise on the immortality of the soul, B. C. 46, in the 59th year of his age. He had first married Attilia, a woman whose licentious conduct obliged him to divorce her. Afterwards he united himself to Martia, daughter of Philip. Hortensius, his friend, wished to raise children by Martia, and therefore obtained her from Cato. After the death of Hortensius, Cato took her again. This conduct was ridiculed by the Romans, who observed that Martia had entered the house of Hortensius very poor, but returned to the bed of Cato loaded with treasures. It was observed that Cato always appeared in mourning, and never laid down at his meals since the defeat of Pompey, but always sat down, contrary to the custom of the Romans, as if depressed with the recollection that the supporters of republican liberty were decaying. Plutarch has written an account of his life. *Lucan.* 1, v. 128, &c.—*Val. Max.* 2, c. 10.—*Horat.* 3, od. 21.—*Virg. Æn.* 6, v. 841, l. 8, v. 670.——VI. A son of Cato of Utica, who was killed in a battle after he had acquired much honour. *Plut. in Cat. Min.*

Catullus, C. or Q. Valerius, I. was nearly contemporary with Lucretius, having come into the world a few years after him, and having survived him but a short period. This elegant poet was born of respectable parents, in the territory of Verona, but whether at the town so called, or on the peninsula of Sirmio, which projects into the Lake Benacus, has been a subject of much controversy. The former opinion has been maintained by Maffei and Bayle, and the latter by Gyraldus, Schoell, Fuhrmann, and most modern writers. The precise period, as well as place, of the birth of Catullus, is a topic of debate and uncertainty. According to the Eusebian Chronicle, he was born in 666, but, according to other authorities, in 667 or 668. With a view of improving his pecuniary circumstances, he adopted the usual Roman mode of re-establishing a diminished fortune, and accompanied Caius Memmius, the celebrated patron of Lucretius, to Bithynia, when he was appointed prætor of that province. His situation, however, was but little meliorated by this expedition, and, in the course of it, he lost a beloved brother, who was long with him; and whose death he has lamented in verses never surpassed in delicacy or pathos. He came back to Rome with a shattered constitution and a lacerated heart. From the period of his return to Italy till his decease, his time appears to have been chiefly occupied with the prosecution of licentious amours, in the capital or among the solitudes of Sirmio. The Eusebian Chronicle places his death in 696, and some writers fix it in 705. It is evident, however, that he must have survived at least till 708, as Cicero, in his letters, talks of his verses against Cæsar and Mamurra as newly written, and first seen by Cæsar in that year. The distracted and unhappy state of his country, and his disgust at the treatment which he had received from Memmius, were perhaps sufficient excuse for shunning political employments; but when we consider his taste and genius, we cannot help regretting that he was merely an idler and a debauchee. His poems are chiefly employed in the indulgence and commemoration of his various passions. *Ad Passerem Lesbiæ.*—This address of Catullus to the favourite sparrow of his mistress, Lesbia, is well known, and has been always celebrated as a model of grace and elegance. *In Nuptias Juliæ et Manlii.* These are the three very celebrated epithalamiums of Catullus. The first is in honour of the nuptials of Julia and Manlius, who is generally supposed to have been Aulus Manlius Torquatus, an intimate friend of the poet, and a descendant of one of the most noble patrician families in Rome. This poem has been entitled an epithalamium in most of the ancient editions, but Muretus contends that this is an improper appellation, and that it should be inscribed *Carmen Nuptiale.* 'An epithalamium,' he says, 'was supposed to be sung by the virgins when the bride

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had retired to the nuptial chamber, whereas in this poem an earlier part of the ceremony is celebrated and described.' *Carmen Nuptiale.*—Some parts of this epithalamium have been taken from Theocritus, particularly from his eighteenth Idyl, where the Lacedæmonian maids, companions of Helen, sing before the bridal-chamber of Menelaus. This second nuptial hymn of Catullus may be regarded as a continuation of the above poem, being also in honour of the marriage of Manlius and Julia. The stanzas of the former were supposed to be sung or recited in the person of the poet, who only exhorted the chorus of youths and virgins to commence the nuptial strain. But here these bands contend, in alternate verses; the maids descanting on the beauty and advantages of a single life, and the lads on those of marriage. The young men, companions of the bridegroom, are supposed to have left him at the rising of the evening star of love. The maids who had accompanied the bride to her husband's house, approached the youths who had just left the bridegroom, and they commence a very elegant contention concerning the merits of the star, which the chorus of virgins is pleased to characterize as a cruel planet. They are silenced, however, by the youths hinting that they are not such enemies to Hesper as they pretend to be. Then the maids draw a beautiful, and, with Catullus, a favourite comparison between an unblemished virgin and a delicate flower in a garden :—

'Ut flos in septis secretus nascitur hortis,
Ignotus pecori, nullo convulsus aratro,
Quem mulcent auræ, firmat sol, educat imber :
Multi illum pueri, multæ optavere puellæ.
Idem cum tenui carptus defloruit ungui,
Nulli illum pueri, nullæ optavere puellæ.
Sic virgo dum intacta manet, tum cara suis ; sed
Cum castum amisit, polluto corpore, florem,
Nec pueris jucunda manet, nec cara puellis.'

The greatest poets have not disdained to transplant this exquisite flower of song. Perhaps the most successful imitation is one by the prince of the romantic bards of Italy, in the first canto of his *Orlando. De Atis.*—The story of Atis is one of the most mysterious of the mythological emblems. The fable was explained by Porphyry; and the emperor Julian afterwards invented and published an allegory of this mystic tale. According to them, the voluntary emasculation of Atis was typical of the revolution of the sun between the tropics, or the separation of the human soul from vice and error. In the literal acceptation in which it is presented by Catullus, the fable seems an unpromising and rather a peculiar subject for poetry: indeed, there is no example of a similar event being celebrated in verse, except the various poems on the fate of Abelard. It is likewise the only specimen we have in Latin of the Galliambic measure; so called, because sung by Galli, the effeminate votaries of Cybele. The Romans, being a more sober and severe people than the Greeks, gave less encouragement than they to the celebration of the rites of Bacchus, and have poured forth but few dithyrambic lines. The genius of their language and of their usual style of poetry, as well as their own practical and imitative character, were unfavourable to the composition of such bold, figurative, and discursive strains. They have left no verses which can be strictly called dithyrambic, except, perhaps, the nineteenth ode of the second book of Horace, and a chorus in the *Œdipus* of Seneca. If not perfectly dithyrambic, the numbers of the *Atis* of Catullus are, however, strongly expressive of distraction and enthusiasm. The violent bursts of passion are admirably aided by the irresistible torrent of words, and by the cadence of a measure powerfully denoting mental agony and remorse. In this production, now unexampled in every sense of the word, Catullus is no longer the light agreeable poet, who counted the kisses of his mistress, and called on the Cupids to lament her sparrow. His ideas are full of fire, and his language of wildness: he pours forth his thoughts with an energy, rapidity, and enthusiasm, so different from his usual tone, and, indeed, from that of all Latin poets, that this production has been supposed to be a translation from some ancient Greek dithyrambic, of which it breathes all the passions and poetic phrensy. The employment of long compound epithets, which constantly recur in the *Atis*, is also a strong mark of imitation of the Greek dithyrambics; it being supposed that such sonorous and new-invented words were most befitting intoxication or religious enthusiasm. Anacreon, in his thirteenth ode, alludes to the lamentations and transports of Atis, as to a well-known poetical tradition. Atis, it appears from the poem of Catullus, was a beautiful youth, probably of Greece, who, forsaking his home and parents, sailed with a few companions, to Phrygia, and having landed, hurried to the grove consecrated to the great goddess Cybele; there, struck with superstitious phrensy, he qualified himself for the service of that divinity; and, snatching the musical instruments used in her worship, he exhorted his companions, who had followed his example, to ascend to the temple of Cybele. At this part of the poem, we follow the new votary of the Phrygian goddess through all his wild traversing of woods and mountains, till at length, having reached the temple, Atis and his companions drop asleep, exhausted by fatigue and mental distraction. Being tranquillized in some measure by a night's repose, Atis becomes sensible of the misery of his situation; and, struck with horror at his rash deed, he returns to the seashore. There he cast his eyes, bathed in tears, over the ocean homeward; and comparing his former happiness with his present wretched condition, he pours forth a complaint unrivalled in energy and pathos. Gibbon talks of the different emotions produced by the transition of Atis from the wildest enthusiasm to sober pathetic complaint for his irretrievable loss; but, in fact, his complaint is not soberly pathetic—to which the Galliambic measure would be little suited: it is, on the contrary, the most impassioned expression of mental agony and bitter regret in the wide compass of Roman literature. *Epithalamium Pelei et Thetidis.*—This is the longest and most elaborate of the productions of Catullus. It displays much accurate description, as well as pathetic and impassioned incident. Catullus was a Greek scholar, and all his commentators seem determined that his best poems should be considered as of Greek inven-

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tion. I do not believe, however, that the whole of this epithalamium was taken from any one poet of Greece, as the *Coma Berenices* was from Callimachus; but the author undoubtedly borrowed a great deal from various writers of that country. The proper subject of this epithalamium is the festivals held in Thessaly in honour of the nuptials of Peleus and Thetis; but it is chiefly occupied with a long episode, containing the story of Ariadne. *De Coma Berenices*, is translated from a production of Callimachus, of which, only two distichs remain, one preserved by Theon, a scholiast on Aratus, and another in the *Scholia* on Apollonius Rhodius. The poem of Catullus has some faults, which may be fairly attributed to his pedantic model—a certain obscurity in point of diction, and that ostentatious display of erudition, which characterized the works of the Alexandrian poets. The Greek original, however, being lost, except two distichs, it is impossible to institute an accurate comparison; but the Latin appears to be considerably more diffuse than the Greek. The Latin poem, like its Greek original, is in elegiac verse, and is supposed to be spoken by the constellation called *Coma Berenices*. It relates how Berenice, the queen and sister of Ptolemy, (Euergetes,) vowed the consecration of her locks to the immortals, provided her husband was restored to her, safe and successful, from a military expedition on which he had proceeded against the Assyrians. The king having returned according to her wish, and her shorn locks having disappeared, it is supposed, by one of those fictions which poetry alone can admit, that Zephyrus, the son of Aurora, and brother of Memnon, had carried them up to heaven, and thrown them into the lap of Venus, by whom they were set in the sky, and were soon afterwards discovered among the constellations by Conon, a court astronomer. But though the poem of Callimachus may have been seriously written, and gravely read by the court of Ptolemy, the lines of Catullus often approach to something like pleasantry or *persiflage*: and seem intended as a sort of mock-heroic, and remind us strongly of the *Rape of the Lock*. Much dispute has existed with regard to the comparative merit of the epigrammatic productions of Catullus, and those of Martial, who sharpened the Latin epigram, and endeavoured to surprise, by terminating an ordinary thought with some word or expression, which formed a *point*. Of the three great triumvirs of Latin literature, Joseph Scaliger, Lipsius, and Muretus, the last considers Catullus as far superior to his successor, as the wit of a gentleman to that of a scoffer and buffoon, while the two former award the palm to Martial. There can, I think, be no doubt, that as an epigrammatist, Martial is infinitely superior to Catullus; but it is not on his epigrams that the fame of Catullus rests; he owes his reputation to about a dozen pieces, in which every word, like a note of music, thrills on the heart-strings. It is this felicitous selection of the most appropriate and melodious expressions, which seem to flow from the heart without study or premeditation, which has rendered him the most *graceful* of poets.——II. A man surnamed *Urbicarius*, was a mimographer. *Juv.* 13, v. 111.

Catŭlus, Q. Lucrātius, I. went with 200 ships during the first Punic war against the Carthaginians, and destroyed 600 of their ships under Hamilcar, near the Ægates. This celebrated victory put an end to the war.——II. An orator, distinguished also as a writer of epigrams, and admired for the neatness, elegance, and polished style of his compositions. He is supposed to be the same as the colleague of Marius, when a consul the fourth time; and he shared with him the triumph over the Cimbri. He was, by his colleague's order, suffocated in a room filled with the smoke of burning coals. *Lucan.* 2, v. 174.—*Plut. in Mario.*——III. A Roman sent by his countrymen to carry a present to the god of Delphi, from the spoils taken from Asdrubal. *Liv.* 27.

Cebes, a Theban philosopher, one of the disciples of Socrates, B. C. 405. He attended his learned preceptor in his last moments, and distinguished himself by three dialogues that he wrote; but more particularly by his tables, which contain a beautiful and affecting picture of human life, delineated with accuracy of judgment and great splendour of sentiment. Little is known of the character of Cebes from history. Plato mentions him once, and Xenophon the same; but both in a manner which conveys most fully the goodness of his heart and the purity of his morals. The best editions of Cebes are those of Gronovius, 8vo. 1689; and Glasgow, 12mo. 1747.

Cecinna, A. a Roman knight in the interest of Pompey, who used to breed up young swallows, and send them to carry news to his friends as messengers. He was a particular friend of Cicero, with whom he corresponded. Some of his letters are still extant in Cicero. *Plin.* 10, c. 24.—*Cic.* 15, ep. 66. *Orat.* 29.

Cecrŏpĭdæ, an ancient name of the Athenians, more particularly applied to those who were descended from Cecrops, the founder of Athens. The honourable name of Cecropidæ was often conferred as a reward for some virtuous action in the field of battle. *Virg. Æn.* 6, v. 21.—*Ovid.* 7, *Met.* 671.

Cecrops, I. a native of Sais in Egypt, who led a colony to Attica, about 1556 years before the Christian era, and reigned over part of the country, which was called from him Cecropia. He softened and polished the rude and uncultivated manners of the inhabitants, and drew them from the country to inhabit twelve small villages which he had founded. He gave them laws and regulations, and introduced among them the worship of those deities which were held in adoration in Egypt. He married the daughter of Actæus, a Grecian prince, and was deemed the first founder of Athens. He taught his subjects to cultivate the olive, and instructed them to look upon Minerva as the watchful patroness of their city. It is said that he was the first who raised an altar to Jupiter in Greece, and offered him sacrifices. After a reign of 50 years, spent in regulating his newly-formed kingdom, and in polishing the minds of his subjects, Cecrops died; leaving three daughters, Aglaurus, Herse, and Pandrosos. He was succeeded by Cranaus, a native of the country. Some time after, Theseus, one of his successors on the throne, formed the twelve villages which he had established into one city, to which the

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name of Athens was given. *Vid. Athenæ.* Some authors have described Cecrops as a monster, half a man and half a serpent; and this fable is explained by the recollection that he was master of two languages, the Greek and Egyptian; or that he had command over two countries, Egypt and Greece. Others explain it by an allusion to the regulations which Cecrops made amongst the inhabitants concerning marriage and the union of the two sexes. *Paus.* 1, c. 5.—*Strab.* 9.—*Justin.* 2, c. 6.—*Herodot.* 8, c. 44.—*Apollod.* 3, c. 14.—*Ovid. Met.* 11, v. 561.—*Hygin.* fab. 166.——II. The second of that name was the seventh king of Athens, and the son and successor of Erechtheus. He married Metiadusa, the sister of Dædalus, by whom he had Pandion. He reigned 40 years, and died 1307 B. C. *Apollod.* 3, c. 15.—*Paus.* 1, c. 5.

Celer, I. a man who, with Severus, undertook to rebuild Nero's palace after the burning of Rome. *Tacit. Ann.* 15, c. 42.——II. A man called Fabius, who killed Remus when he leaped over the walls of Rome, by order of Romulus. *Ovid. Fast.* 4, v. 837.—*Plut. in Romul.*

Celeres, 300 of the noblest and strongest youths at Rome, chosen by Romulus to be his body guards, to attend him wherever he went, and to protect his person. The chief or captain was called *Tribunus Celerum. Liv.* 1, c. 15.

Celsus, I. an Epicurean philosopher in the second century, to whom Lucian dedicated one of his compositions. He wrote a treatise against the Christians, to which an answer was returned by Origen.——II. Corn. a physician in the age of Tiberius, who wrote eight books on medicine, besides treatises on agriculture, rhetoric, and military affairs. The best editions of Celsus *de medicinâ* are the 8vo. L. Bat. 1746, and that of Vallart, 12mo. Paris apud Didot, 1772.——III. Albinovanus, a friend of Horace, warned against plagiarism, 1, ep. 3, v. 15, and pleasantly ridiculed in the eighth epistle for his foibles. Some of his elegies have been preserved.——IV. Juventius, a lawyer, who conspired against Domitian.——V. Titus, a man proclaimed emperor, A. D. 265, against his will, and murdered seven days after.

Censores, two magistrates of great authority at Rome, first created B. C. 443. Their office was to number the people, estimate the possessions of every citizen, reform and watch over the manners of the people, and regulate the taxes. Their power was also extended over private families; they punished irregularity, and inspected the management and education of the Roman youth. They could inquire into the expenses of every citizen, and even degrade a senator from all his privileges and honours, if guilty of any extravagance. This punishment was generally executed in passing over the offender's name in calling the list of the senators. The office of public censor was originally exercised by the kings. Servius Tullius, the sixth king of Rome, first established a *census*, by which every man was obliged to come to be registered, and give in writing the place of his residence, his name, his quality, the number of his children, of his tenants, estates, and domestics, &c. The ends of the census were very salutary to the Roman republic. They knew their own strength, their ability to support a war, or to make a levy of troops, or raise a tribute. It was required that every knight should be possessed of 400,000 sesterces, to enjoy the rights and privileges of his order; and a senator was entitled to sit in the senate, if he was really worth 800,000 sesterces. This laborious task of numbering and reviewing the people was, after the expulsion of the Tarquins, one of the duties and privileges of the consuls. But when the republic was become more powerful, and when the number of its citizens was increased, the consuls were found unable to make the census, on account of the multiplicity of business. After it had been neglected for 16 years, two new magistrates, called censors, were elected. They remained in office for five years, and every fifth year they made a census of all the citizens in the Campus Martius, and offered a solemn sacrifice, and made a lustration in the name of all the Roman people. This space of time was called a *lustrum*, and ten or twenty years were commonly expressed by two or four *lustra*. After the office of censors had remained for some time unaltered, the Romans, jealous of their power, abridged the duration of their office; and a law was made, A. U. C. 420, by Mamercus Æmilius, to limit the time of the censorship to 18 months. After the second Punic war, they were always chosen from such persons as had been consuls; their office was more honourable, though less powerful, than that of the consuls; the badges of their office were the same, but the censors were not allowed to have lictors to walk before them as the consuls. When one of the censors died, no one was elected in his room till the five years were expired, and his colleague immediately resigned. This circumstance originated from the death of a censor before the sack of Rome by Brennus, and was ever after deemed an unfortunate event to the republic. The emperors abolished the censors, and took upon themselves to execute their office.

Censorinus, I. (Ap. Cl.) was compelled, after many services to the state, to assume the imperial purple by the soldiers, by whom he was murdered some days after, A. D. 270.——II. A grammarian of the 3d century, whose book, *De die natali*, is extant, best edited in 8vo. by Havercamp, L. Bat. 1767. It treats of the birth of man, of years, months, and days.

Census, the numbering of the people of Rome, performed by the censors, *a censeo*, to value. *Vid. Censores.*——A god worshipped at Rome, the same as Consus.

Centumviri, the members of a court of justice at Rome. They were originally chosen, three from the 35 tribes of the people, and, though 105, they were always called Centumvirs. They were afterwards increased to the number of 180, and still kept their original name. The prætor sent to their tribunal causes of the greatest importance, as their knowledge of the law was extensive. They were generally summoned by the Decemviri, who seemed to be the chiefest among them; and they assembled in the Basilica, or public court, and had their tribunal distinguished by a spear with an iron head; whence a decree of their court was called *Hastæ judicium*; their sentences were very impartial, and without appeal. *Cic. de Orat.* 1, c. 38.—*Quintil.* 4, 5, and 11.—*Plin.* 6. ep. 33.

Centuria, a division of the people among the Romans, consisting of a hundred. The Ro-

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man people were originally divided into three tribes, and each tribe into 10 curiæ. Servius Tullius made a census: and when he had the place of habitation, name, and profession of every citizen, which amounted to 80,000 men, all able to bear arms, he divided them into six classes, and each class into several centuries or companies of a hundred men. The first class consisted of 80 centuries, 40 of which were composed of men from the age of 45 and upwards, appointed to guard the city. The 40 others were young men from 17 to 45 years of age, appointed to go to war, and fight the enemies of Rome. They were to be worth 1,100,000 *asses*, a sum equivalent to 1800 pounds English money. The second, third, and fourth classes, consisted each of twenty centuries, ten of which were composed of the more aged, and the others of the younger sort of people. They were to be worth, in the second class, 75,000 *asses*, or about 121*l*. In the third, 50,000, about 80*l*.; and in the fourth, 25,000, or about 40*l*. The fifth class consisted of 30 centuries, three of which were carpenters by trade, and the others of different professions, such as were necessary in a camp. They were to be worth 11,000 *asses*, or about 18*l*. The sixth class contained only one centuria, comprising the whole body of the poorest citizens, who were called *Proletarii*, as their only service to the state was procreating children. They were also called *capite censi*, as the censor took notice of their person, not of their estate. In the public assemblies in the Campus Martius, at the election of public magistrates, or at the trial of capital crimes, the people gave their vote by centuries; whence the assembly was called *comitia centuriata*. In these public assemblies, which were never convened only by the consuls at the permission of the senate, or by the dictator, in the absence of the consuls, some of the people appeared under arms for fear of an attack from some foreign enemy. When a law was proposed in the public assemblies, its advantages were enlarged upon in a harangue; after which it was exposed in the most conspicuous parts of the city three market-days, that the people might see and consider. Exposing it to public view, was called *proponere legem*, and explaining it, *promulgare legem*. He who merely proposed it, was called *lator legis*; and he who dwelt upon its importance and utility, and wished it to be enforced, was called *auctor legis*. When the assembly was to be held, the auguries were consulted by the consul, who, after haranguing the people, and reminding them to have in view the good of the republic, dismissed them to their respective centuries, that their votes might be gathered. They gave their votes *vivâ voce*, till the year of Rome A. U. C. 615, when they changed the custom, and gave their approbation or disapprobation by ballots thrown into an urn. If the first class was unanimous, the others were not consulted, as the first was superior to all the others in number; but if they were not unanimous, they proceeded to consult the rest, and the majority decided the question. This advantage of the first class gave offence to the rest, and it was afterwards settled that one class of the six should be drawn by lot, to give its votes first, without regard to rank or priority. After all the votes had been gathered, the consul declared aloud, that the law which had been proposed was duly and constitutionally approved. The same ceremonies were observed in the election of consuls, prætors, &c. The word *Centuria* is also applied to a subdivision of one of the Roman legions, which consisted of a hundred men, and was the half of a manipulus, the sixth part of a cohort, and the sixtieth part of a legion. The commander of a centuria was called *centurion*, and he was distinguished from the rest by the branch of a vine which he carried in his hand.

CEPHĂLON, a Greek of Ionia, who wrote a history of Troy, besides an epitome of universal history from the age of Ninus to Alexander, which he divided into nine books, inscribed with the name of the nine muses. He affected not to know the place of his birth, expecting it would be disputed like Homer's. He lived in the reign of Adrian.

CĔPHĂLUS. *Vid.* Part III.

CEPHISIDŌRUS, I. a tragic poet of Athens in the age of Æschylus.——II. An historian who wrote an account of the Phocian war.

CERCOPS, a Milesian, author of a fabulous history, mentioned by Athenæus.

CEREĂLIA, festivals in honour of Ceres; first instituted at Rome by Memmius the edile, and celebrated on the 19th of April. Persons in mourning were not permitted to appear at the celebration; therefore they were not observed after the battle of Cannæ. They are the same as the Thesmophoria of the Greeks. *Vid. Thesmophoria.*

CESTIUS, an Epicurean of Smyrna, who taught rhetoric at Rhodes, in the age of Cicero.

CETHĒGUS, the surname of one of the branches of the Cornelii.——I. Marcus, a consul in the second Punic war. *Cic. in Brut.*——II. A tribune at Rome of the most corrupted morals, who joined Catiline in his conspiracy against the state, and was commissioned to murder Cicero. He was apprehended, and, with Lentulus, put to death by the Roman senate. *Plut. in Cic. &c.*——III. P. Corn. a powerful Roman, who embraced the party of Marius against Sylla. His mistress had obtained such an ascendency over him, that she distributed his favours, and Lucullus was not ashamed to court her smiles when he wished to be appointed general against Mithridates.

CĒYX. *Vid.* Part III.

CHABRIAS, an Athenian general and philosopher, who chiefly signalized himself when he assisted the Bœotians against Agesilaus. In this celebrated campaign he ordered his soldiers to put one knee on the ground, and firmly to rest their spears upon the other, and cover themselves with their shields, by which means he daunted the enemy and had a statue raised to his honour in that same posture. He assisted also Nectanebus, king of Egypt, and conquered the whole island of Cyprus: but he at last fell a sacrifice to his excessive courage, and despised to fly from his ship when he had it in his power to save his life like his companions, B. C. 376. *C. Nep. in vitâ.—Diod.* 16.—*Plut. in Phoc.*

CHÆREAS, an officer who murdered Caligula, A. D. 41, to prevent the infamous death which was prepared against himself.

CHÆRĒMON, I. a comic poet, and disciple of Socrates.——II. A stoic, who wrote on the Egyptian priests.

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Cherephon, a tragic poet of Athens in the age of Philip of Macedonia.

Charæadas, an Athenian general, sent with 20 ships to Sicily during the Peloponnesian war. He died 426 B. C. &c. *Thucyd.* 3, c. 86.

Charax, a philosopher of Pergamus, who wrote a history of Greece in 40 books.

Charaxes, and Charaxus, a Mitylenean, brother to Sappho, who became passionately fond of Rhodope, upon whom he squandered all his possessions, and reduced himself to poverty and the necessity of piratical excursions. *Ovid. Heroid.* 15, v. 117.—*Herodot.* 2, c. 135, &c.

Chares, I. a statuary of Lindus, who was 12 years employed in making the famous Colossus at Rhodes. *Plin.* 34, c. 7.——II. An historian of Mitylene, who wrote a life of Alexander.

Charicles, one of the 30 tyrants set over Athens by the Lacedæmonians. *Xenoph. Memor.* 1.—*Arist. Polit.* 5, c. 6.——II. A famous physician under Tiberius. *Tacit. Ann.* 6, c. 50.

Charila, a festival observed once in nine years by the Delphians. It owes its origin to this circumstance. In a great famine the people of Delphi assembled and applied to their king to relieve their wants. He accordingly distributed a little corn he had among the noblest; but as a poor little girl, called Charila, begged the king with more than common earnestness, he beat her with his shoe, and the girl, unable to bear his treatment, hanged herself in her girdle. The famine increased; and the oracle told the king, that to relieve his people he must atone for the murder of Charila. Upon this, a festival was instituted with expiatory rites. The king presided over this institution, and distributed pulse and corn to such as attended. Charila's image was brought before the king, who struck it with his shoe; after which, it was carried to a desolate place, where they put a halter round its neck, and buried it where Charila was buried. *Plut. in Quæst. Græc.*

Chrysilus, and Charillus, a son of Polydectes, king of Sparta, educated and protected by his uncle Lycurgus. He made war against Argos and attacked Tegea. He was taken prisoner, and released on promise that he would cease from war, an engagement he soon broke. He died in the 64th year of his age. *Paus.* 2, 36, l. 6, c. 48.

Charisia, a festival in honour of the Graces, with dances which continued all night. He who continued awake the longest was rewarded with a cake.

Charistia, festivals at Rome, celebrated on the 20th of February, by the distribution of mutual presents, with the intention of reconciling friends and relations. *Val. Max.* 2, c. 1.—*Ovid. Fast.* 1.

Chariton, a writer of Aphrodisium, at the latter end of the fourth century. He composed a Greek romance, called, *The Loves of Chæreas and Callirrhoe*, which has been much admired for its elegance, and the originality of the characters it describes. There is a very learned edition of Chariton, by Reiske, with D'Orville's notes, 2 vols. 4to. Amst. 1750.

Charmides, a philosopher of the third academy, B. C. 95.

Charmis, a physician of Marseilles in Nero's age, who used cold baths for his patients, and prescribed medicines contrary to those of his contemporaries. *Plin.* 21, c. 1.

Charmus, a poet of Syracuse, some of whose fragments are found scattered in Athenæus.

Charon, I. a Theban, who received into his house Pelopidas and his friends, when they delivered Thebes from tyranny, &c. *Plut. in Pelop.*——II. An historian of Lampsacus, son of Pytheus, who wrote two books on Persia, besides other treatises, B. C. 479.——III. An historian of Naucratis, who wrote a history of his country and Egypt.

Charondas, a man of Catana, who gave laws to the people of Thurium, and made a law that no man should be permitted to come armed into the assembly. He inadvertently broke this law, and when told of it, he fell upon his sword, B. C. 446. *Val. Max.* 6, c. 5.

Charops, and Charopes, I. a powerful Epirot, who assisted Flaminius when making war against Philip, the king of Macedonia. *Plut. in Flam.*——II. The first decennial archon at Athens. *Paterc.* 1, c. 8.

Chelæ, a Greek word, (χηλη,) signifying *claws*, which is applied to the Scorpion, one of the signs of the zodiac, and lies, according to the ancients, contiguous to Virgo. *Virg. G.* 1, v. 33.

Chelidonia, a festival at Rhodes, in which it was customary for boys to go begging from door to door, and singing certain songs, &c. *Athen.*——The wind Favonius was called also *Chelidonia*, from the 6th of the ides of February to the 7th of the calends of March, the time when swallows first made their appearance. *Plin.* 2, c. 47.

Chelonis, a daughter of Leonidas, king of Sparta, who married Cleombrotus. She accompanied her father, whom her husband had expelled, and soon after went into banishment with her husband, who had in his turn been expelled by Leonidas. *Plut. in Agid. & Cleom.*

Cheops, and Cheospes, a king of Egypt after Rhampsinitus, who built famous pyramids, upon which 1060 talents were expended only in supplying the workmen with leeks, parsley, garlick, and other vegetables. *Herodot.* 2, c. 124.

Chepheren, a brother of Cheops, who also built a pyramid. The Egyptians so inveterately hated these two royal brothers, that they publicly reported that the pyramids which they had built had been erected by a shepherd. *Herodot.* 2, c. 127.

Cherisophus, a commander of 800 Spartans, in the expedition which Cyrus undertook against his brother Artaxerxes. *Diod.* 14.

Chilo, a Spartan philosopher, who has been called one of the seven wise men of Greece. *Plin.* 7, c. 33.—*Laert.*

Chionides, was the first comic writer among the Athenians. His representations date from Olymp. 73d. 2, B. C. 487. The names of three of his comedies are recorded:—' Ηρῶες, Περσαὶ ἢ 'Ασσυριοὶ, and Πτωχοί. The two latter do not apparently bear any reference to mythology, and therefore it is probable that comedy was beginning to adopt subjects of a different nature; or rather, that the *Attic* comedy did, from its earliest times, incline, as in the days of Aristophanes, to personality and satire.

Chilorus, (Constantine,) one of the Cæsars,

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in Diocletian's age who reigned two years after the emperor's abdication, and died July 25, A. D. 306.

Chœrilus, I. a tragic poet of Athens, who wrote many tragedies, of which 13 obtained the prize. The dramas of Chœrilus appear originally to have been of a satiric character, like those of Thespis. In his later days he naturally copied the improvements of Phrynichus, and we find him accordingly contending for the tragic prizes against Phrynichus, Pratinas, and Æschylus, Olymp. 70th, B. C. 499; the time when Æschylus first exhibited. His pieces are said to have amounted to a hundred and fifty: not a fragment however remains; and, if we may trust Hermeas and Proclus, the commentators on Plato, the loss is not very great.—— II. An historian of Samos.——Two other poets, one of whom was very intimate with Herodotus. He wrote a poem on the victory which the Athenians had obtained over Xerxes, and, on account of the excellence of the composition, he received a piece of gold for each verse from the Athenians, and was publicly ranked with Homer as a poet. The other was one of Alexander's flatterers and friends. It is said the prince promised him as many pieces of gold as there should be good verses in his poetry, and as many slaps on his forehead as there were bad; and in consequence of this, scarce six of his verses in each poem were entitled to gold, while the rest were rewarded with the castigation. *Plut. in Alex.—Horat.* 2, ep. 1, v. 232.

Chonnidas. *Vid.* Part III.

Chromius, an Argive, who, alone with Alcenor, survived a battle between 300 of his countrymen and 300 Spartans. *Herodot.* 1, c. 62.

Chrysanthius, a philosopher in the age of Julian, known for the great number of volumes he wrote.

Chrysermus, a Corinthian, who wrote a history of Peloponnesus, and of India, besides a treatise on rivers. *Plut. in Parali.*

Chrysippus, a stoic philosopher of Tarsus, who wrote about 311 treatises. Among his curious opinions was his approbation of a parent's marriage with his child, and his wish that dead bodies should be eaten rather than buried. He died through excess of wine, or, as others say, from laughing too much on seeing an ass eating figs on a silver plate, 207, B. C. in the 80th year of his age. *Val. Max.* 8, c. 7.—*Diod.*—*Horat.* 2. *Sat.* 3, v. 40.

Chrysostom, a bishop of Constantinople, who died A. D. 407, in his 53d year. He was a great disciplinarian, and by severely lashing the vices of his age, he procured himself many enemies. He was banished for opposing the raising a statue to the empress, after having displayed his abilities as an elegant preacher, a sound theologian, and a faithful interpreter of Scripture. Chrysostom's works were nobly and correctly edited, without a Latin version, by Saville, 8 vols. fol. Etonæ. 1613. They have appeared with a translation, at Paris, edit. Benedict. Montfaucon, 13 vols. fol. 1718.

Cicero, M. T. born at Arpinum, was son of a Roman knight, and lineally descended from the ancient kings of the Sabines. His mother's name was Helvia. After displaying many promising abilities at school, he was taught philosophy at Piso, and law by Mutius Scævola. The vehemence with which he had attacked Clodius proved injurious to him; and when his enemy was made tribune, Cicero was banished from Rome, though 20,000 young men were supporters of his innocence. After sixteen months absence, he entered Rome with universal satisfaction, and when he was sent, with the power of proconsul, to Cilicia, his integrity and prudence made him successful against the enemy, and at his return he was honoured with a triumph, which the factions prevented him to enjoy. After much hesitation during the civil commotions between Cæsar and Pompey, he joined himself to the latter, and followed him to Greece. When victory had declared in favour of Cæsar, at the battle of Pharsalia, Cicero went to Brundusium, and was reconciled to the conqueror, who treated him with great humanity. From this time Cicero retired into the country, and seldom visited Rome. When Cæsar had been stabbed in the senate, Cicero recommended a general amnesty, and was the most earnest to decree the provinces to Brutus and Cassius. But when he saw the interest of Cæsar's murderers decrease, and Antony come into power, he retired to Athens. He soon after returned, but lived in perpetual fear of assassination. Augustus courted the approbation of Cicero, and expressed his wish to be his colleague in the consulship. But his wish was not sincere; he soon forgot his former professions of friendship; and when the two consuls had been killed at Mutina, Augustus joined his interest to that of Antony, and the triumvirate was soon after formed. The great enmity which Cicero bore to Antony was fatal to him; and Augustus, Antony, and Lepidus, the triumvirs, to destroy all cause of quarrel, and each to despatch his enemies, produced their list of proscription. About two hundred were doomed to death, and Cicero was among the number upon the list of Antony. Augustus yielded a man to whom he partly owed his greatness, and Cicero was pursued by the emissaries of Antony, among whom was Popilius, whom he had defended upon an accusation of parricide. He had fled in a litter towards the sea of Caieta, and when the assassins came up to him, he put his head out of the litter, and it was severed from the body by Herennius. This memorable event happened in December, 43 B. C. after the enjoyment of life for 63 years, 11 months, and 5 days. The head and the right hand of the orator were carried to Rome, and hung up in the Roman forum; and Fulvia, the triumvir's wife, drew the tongue out of the mouth, and bored it through repeatedly with a gold bodkin, verifying, in this act of inhumanity, what Cicero had once observed, that *no animal is more revengeful than a woman.* Cicero has acquired more real fame by his literary compositions than by his spirited exertions as a Roman senator. The first oration which Cicero pronounced, at least of those which are extant, was delivered in presence of four judges appointed by the prætor, and with Hortensius for his opponent. It was in the case of Quintius, which was pleaded in the year 672, when Cicero was 26 years of age, at which time he came to the bar much later than was usual, after having studied civil law under Mucius Scævola, and having further qualified himself for the exercise of his profes-

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non by the study of polite literature under the poet Archias, as also of philosophy under the principal teachers of each sect who had resorted to Rome. This case was undertaken by Cicero, at the request of the celebrated comedian Roscius, the brother-in-law of Quintius: but it was not of a nature well adapted to call forth or display any of the higher powers of eloquence. In the year following that in which he pleaded the case of Quintius, Cicero undertook the defence of Roscius of Ameria, which was the first public or criminal trial in which he spoke. The father of Roscius had two mortal enemies, of his own name and district. During the proscriptions of Sylla, he was assassinated one evening at Rome, while returning home from supper; and, on pretext that he was in the list proscribed, his estate was purchased for a mere nominal price by Chrysogonus, a favourite slave, to whom Sylla had given freedom, and whom he had permitted to buy the property of Roscius as a forfeiture. Part of the valuable lands thus acquired, were made over by Chrysogonus to the Roscii. The case seems to have been pleaded with much animation and spirit, but the oration was rather too much in that florid Asiatic taste, which Cicero at this time had probably adopted from imitation of Hortensius, who was considered as the most perfect model of eloquence in the Forum; and hence the celebrated passage on the punishment of parricide (which consisted in throwing the criminal, tied up in a sack, into a river) was condemned by the severer taste of his more advanced years. Cicero's courage in defending and obtaining the acquittal of Roscius, under the circumstances in which the case was undertaken, was applauded by the whole city. By this public opposition to the avarice of an agent of Sylla, who was then in the plenitude of his power, and by the energy with which he resisted an oppressive proceeding, he fixed his character for a fearless and zealous patron of the injured, as much as for an accomplished orator. Immediately after the decision of this cause, Cicero, partly on account of his health, and partly for improvement, travelled into Greece and Asia, where he spent two years in the assiduous study of philosophy and eloquence, under the ablest teachers of Athens and Asia Minor. Nor was his style alone formed and improved by imitation of the Greek rhetoricians: his pronunciation also was corrected, by practising under Greek masters, from whom he learned the art of commanding his voice, and of giving it greater compass and variety than it had hitherto attained. The first cause which he pleaded after his return to Rome, was that of Roscius, the celebrated comedian, in a dispute, which involved a mere matter of civil right, and was of no peculiar interest or importance. All the orations which he delivered during the five following years, are lost, of which number were those for Marcus Tullius and L. Varenus, mentioned by Priscian as extant in his time. At the end of that period, however, and when Cicero was now in the thirty-seventh year of his age, a glorious opportunity was afforded for the display of his eloquence, in the prosecution instituted against Verres, the prætor of Sicily, a criminal infinitely more hateful than Catiline or Clodius, and to whom the Roman *republic*, at least, never produced an equal in turpitude and crime. He was now accused by the Sicilians of many flagrant acts of injustice, rapine, and cruelty, committed by him during his triennial government of their island, which he had done more to ruin than all the arbitrary acts of their native tyrants, or the devastating wars between the Carthaginians and Romans. This arduous task he was earnestly solicited to undertake, by a petition from all the towns of Sicily, except Syracuse and Messina, both which cities had been occasionally allowed by the plunderer to share the spoils of the province. Having accepted this trust, so important in his eyes to the honour of the republic, neither the far-distant evidence, nor irritating delays of all those guards of guilt with which Verres was environed, could deter or slacken his exertions. The first device on the part of the criminal, or rather of his counsel, Hortensius, to defeat the ends of justice, was an attempt to wrest the conduct of the trial from the hands of Cicero, by placing it in those of Cæcilius, who was a creature of Verres, and who now claimed a preference to Cicero, on the ground of personal injuries received from the accused, and a particular knowledge of the crimes of his pretended enemy. The judicial claims of these competitors had therefore to be first decided in that kind of process called *Divinatio*, in which Cicero delivered his oration, entitled *Contra Cæcilium*, and showed, with much power of argument and sarcasm, that he himself was in every way best fitted to act as the impeacher of Verres. Having succeeded in convincing the judges that Cæcilius only wished to get the cause into his own hands, in order to betray it, Cicero was appointed to conduct the prosecution, and was allowed 110 days to make a voyage to Sicily, in order to collect information for supporting his charge. He finished his progress through the island in less than half the time which had been granted him. On his return he found that a plan had been laid by the friends of Verres, to procrastinate the trial at least till the following season, when they expected to have magistrates and judges who would prove favourable to his interests. In this design they so far succeeded, that time was not left to go through the cause according to the ordinary forms and practice of oratorical discussion in the course of the year: Cicero, therefore, resolved to lose no time by enforcing or aggravating the several articles of charge, but to produce at once all his documents and witnesses, leaving the rhetorical part of the performance till the whole evidence was concluded. The first oration, therefore, against Verres, which is extremely short, was merely intended to explain the motives which had induced him to adopt this unusual mode of procedure. He accordingly exposes the devices by which the culprit and his cabal were attempting to pervert the course of justice, and unfolds the eternal disgrace that would attach to the Roman law, should their stratagems prove successful. This oration was followed by the deposition of the witnesses, and recital of the documents, which so clearly established the guilt of Verres, that, driven to despair, he submitted, without awaiting his sentence, to a voluntary exile. It therefore appears, that of the six orations against Verres, only one was pronounced. The other five, forming the series of harangues which he

intended to deliver after the proof had been completed, were subsequently published in the same shape as if the delinquent had actually stood his trial, and was to have made a regular defence. It is much to be regretted, that the oration for Fonteius, the next which Cicero delivered, has descended to us incomplete. It was the defence of an unpopular governor, accused of oppression by the province intrusted to his administration; and, as such, would have formed an interesting contrast to the accusation of Verres. *Pro Cæcina.*—This was a mere question of civil right, turning on the effect of a prætorian edict. *Pro Lege Manilia.*—Hitherto Cicero had only addressed the judges in the forum in civil suits or criminal prosecutions. The oration for the Manilian law, which is accounted one of the most splendid of his productions, was the first in which he spoke to the whole people from the rostrum. It was pronounced in favour of a law proposed by Manilius, a tribune of the people, for constituting Pompey sole general, with extraordinary powers, in the war against Mithridates and Tigranes, in which Lucullus at the time commanded. The chiefs of the senate regarded this law as a dangerous precedent in the republic; and all the authority of Catullus, and eloquence of Hortensius, were directed against it. The glare of glory that surrounded Pompey, concealed from Cicero his many and great imperfections, and seduced an honest citizen, and finest genius in Rome, a man of unparalleled industry, and that generally applied to the noblest purposes, into the prostitution of his abilities and virtues, for exalting an ambitious chief, and investing him with such exorbitant and unconstitutional powers, as virtually subverted the commonwealth. *Pro Cluentio.*—This is a pleading for Cluentius, who, at his mother's instigation, was accused of having poisoned his stepfather, Oppianicus. Great part of the harangue appears to be but collaterally connected with the direct subject of the prosecution. The whole oration discloses such a scene of enormous villany—of murders, by poison and assassination—of incest, and subornation of witnesses, that the family history of Cluentius may be regarded as the counterpart in domestic society, of what the government of Verres was in public life. Though very long, and complicated too, in the subject, it is one of the most correct and forcible of all Cicero's judicial orations; and under the impression that it comes nearer to the strain of a modern pleading than any of the others, it has been selected by Dr. Blair as the subject of a minute analysis and criticism. *De Lege Agraria contra Rullum.*—In his discourse *Pro Lege Manilia*, the first of the deliberative kind addressed to the assembly of the people, Cicero had the advantage of speaking for a favourite of the multitude, and against the chiefs of the senate; but he was placed in a very different situation when he came to oppose the Agrarian law. This had been for 300 years the darling object of the Roman tribes—the daily attraction and rallying word of the populace—the signal of discord, and most powerful engine of the seditious tribunate. The first of the series of orations against the Agrarian law, now proposed by Rullus, was delivered by Cicero in the senate-house, shortly after his election to the consulship: the second and third were delivered in the popular from the rostrum. *Pro Rabirio.*—About the year 654, Saturninus, a seditious tribune, had been slain by a party attached to the interests of the senate. Thirty-six years afterwards, Rabirius was accused of accession to this murder, by Labienus, subsequently well known as Cæsar's lieutenant in Gaul. Hortensius had pleaded the cause before the Duumvirs, Caius and Lucius Cæsar, by whom Rabirius being condemned, appealed to the people, and was defended by Cicero in the Comitia. Cicero's oration on this contention between the senatorial and tribunitial power, gives us more the impression of prompt and unstudied eloquence than most of his other harangues. *Contra Catilinam.*—The detection and suppression of that nefarious plot form the most glorious part of the political life of Cicero: and the orations he pronounced against the chief conspirators, are still regarded as the most splendid monuments of his eloquence. The conspiracy of Catiline tended to the utter extinction of the city and government. Cicero, having discovered his designs, summoned the senate to meet in the temple of Jupiter Stator, with the intention of laying before it the whole circumstances of the plot. But Catiline having unexpectedly appeared in the midst of the assembly, his audacity impelled the consular orator into an abrupt invective, which is directly addressed to the traitor, and commenced without the preamble by which most of his other harangues are introduced. The great object of the whole oration, was to drive Catiline into banishment; and it appears somewhat singular, that so dangerous a personage, and who might have been so easily convicted, should thus have been forced, or even allowed, to withdraw to his army, instead of being seized and punished. Catiline having escaped unmolested to his camp, the conduct of the consul in not apprehending, but sending away this formidable enemy, had probably excited some censure and discontent; and the second Catilinarian oration was in consequence delivered by Cicero, in an assembly of the people, in order to justify his driving the chief conspirator from Rome. Manifest proofs of the whole plot having been at length obtained, by the arrest of the ambassadors from the Allobroges, with whom the conspirators had tampered, and who were bearing written credentials from them to their own country, Cicero, in his third oration, laid before the people all the particulars of the discovery, and invited them to join in celebrating a thanksgiving, which had been decreed by the senate to his honour, for the preservation of his country. The last Catilinarian oration was pronounced in the senate, on the debate concerning the punishment to be inflicted on the conspirators. Cicero does not precisely declare for any particular punishment; but he shows that his mind evidently inclined to the severest, by dwelling on the enormity of the conspirators' guilt, and aggravating all their crimes with much acrimony and art. His sentiments finally prevailed; and those conspirators who had remained in Rome, were strangled under his immediate superintendence. In these four orations, the tone and style of each of them, particularly of the first and last, is very different, and accommodated with a great deal of judgment to the occasion, and to the circum-

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stances under which they were delivered. Through the whole series of the Catilinarian orations, the language of Cicero is well calculated to overawe the wicked, to confirm the good, and encourage the timid. It is of that description which renders the mind of one man the mind of a whole assembly, or a whole people. *Pro Murœna.*—The Comitia being now held in order to choose consuls for the ensuing year, Junius Silanus and Murœna were elected. The latter candidate had for his competitor the celebrated jurisconsult Sulpicius Rufus; who, being assisted by Cato, charged Murœna with having prevailed by bribery and corruption. This case was one of great expectation, from the dignity of the prosecutors, and eloquence of the advocates of the accused. Before Cicero spoke, it had been pleaded by Hortensius, and Crassus the triumvir; and Cicero, in engaging in the cause, felt the utmost desire to surpass these rivals of his eloquence. Such was his anxiety, that he slept none during the whole night which preceded the hearing of the cause; and being thus exhausted with care, his eloquence on this occasion fell short of that of Hortensius. He shows, however, much delicacy and art in the manner in which he manages the attack on the philosophy of Cato, and profession of Sulpicius, both of whom were his particular friends, and high in the estimation of the judges he addressed. *Pro Cornelio Sylla.*—Sylla, who was afterwards a great partisan of Cæsar's, was prosecuted for having been engaged in Catiline's conspiracy; but his accuser, Torquatus, digressing from the charge against Sylla, turned his raillery on Cicero; alleging, that he had usurped the authority of a king; and asserting, that he was the third foreign sovereign who had reigned at Rome after Numa and Tarquin. Cicero, therefore, in his reply had not only to defend his client, but to answer the petulant raillery by which his antagonist attempted to excite envy and odium against himself. For this defence of Cornelius Sylla, Cicero privately received from his client the sum of 20,000 sesterces, which chiefly enabled him to purchase his magnificent house on the Palatine Hill. *Pro Archia.*—This is one of the orations of Cicero on which he has succeeded in bestowing the finest polish, and it is, perhaps, the most *pleasing* of all his harangues. Archias was a native of Antioch, and, having come to Italy in early youth, was rewarded for his learning and genius with the friendship of the first men in the state, and with the citizenship of Heraclea, a confederate and enfranchised town of Magna Græcia. A few years afterwards, a law was enacted conferring the rights of Roman citizens on all who had been admitted to the freedom of federate states, provided they had a settlement in Italy at the time when the law was passed, and had asserted the privilege before the prætor within sixty days from the period at which it was promulgated. After Archias had enjoyed the benefit of this law for more than twenty years, his claims were called in question by one Gracchus, who now attempted to drive him from the city, under the enactment expelling all foreigners who usurped, without due title, the name and attributes of Roman citizens. The loss of records, and some other circumstances, having thrown doubts on the legal right of his client, Cicero chiefly enlarged on the dignity of literature and poetry, and the various accomplishments of Archias, which gave him so just a claim to the privileges he enjoyed. The whole oration is interspersed with beautiful maxims and sentences, which have been quoted with delight in all ages. *Pro Cælio.*—Middleton has pronounced this to be the most entertaining of the orations which Cicero has left us, from the vivacity of wit and humour with which he treats the gallantries of Clodia, her commerce with Cælius, and in general the gayeties and licentiousness of youth. Cælius was a young man of considerable talents and accomplishments, who had been intrusted to the care of Cicero on his first introduction to the Forum; but having imprudently engaged in an intrigue with Clodia, the well-known sister of Clodius, and having afterwards deserted her, she accused him of an attempt to poison her, and of having borrowed money from her in order to procure the assassination of Dio, the Alexandrian ambassador. *De Provinciis Consularibus.*—The government of Gaul was continued to Cæsar, in consequence of this oration, so that it may be considered as one of the immediate causes of the ruin of the Roman republic, which it was incontestably the great wish of Cicero to protect and maintain inviolate. *In Pisonem.*—Piso having been recalled from his government of Macedon, in consequence of Cicero's oration, *De Provinciis Consularibus*, he complained, in one of his first appearances in the senate, of the treatment he had received, and attacked the orator, particularly on the score of his poetry, ridiculing the well-known line:—

'Cedant arma togæ—concedat laurea linguæ.'

Cicero replied in a bitter invective, in which he exposed the whole life and conduct of his enemy to public contempt and detestation. The most singular feature of this harangue is the personal abuse and coarseness of expression it contains, which appear the more extraordinary when we consider that it was delivered in the senate-house, and directed against an individual of such distinction and consequence as Piso. *Pro Milone.*—The speech which Cicero actually delivered, was taken down in writing, and is mentioned by Asconius Pedianus as still extant in his time. But that beautiful harangue which we now possess, is one which was retouched and polished, as a gift for Milo, after he had retired in exile to Marseilles. *Pro Ligario.*—This oration was pronounced after Cæsar, having vanquished Pompey in Thessaly and destroyed, the remains of the republican party in Africa, assumed the supreme administration of affairs at Rome. Merciful as the conqueror appeared, he was understood to be much exasperated against those who, after the rout at Pharsalia, had renewed the war in Africa. Ligarius, when on the point of obtaining a pardon, was formerly accused by his old enemy Tubero, of having borne arms in that contest. The dictator himself presided at the trial of the case, much prejudiced against Ligarius, as was known from his having previously declared, that his resolution was fixed, and was not to be altered by the charms of eloquence. Cicero, however, overcame his prepossessions, and extorted from him a pardon. The countenance of Cæsar, it

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is said, changed, as the orator proceeded in his speech; but when he touched on the battle of Pharsalia, and described Tubero as seeking his life, amid the ranks of the army, the dictator became so agitated, that his body trembled, and the papers which he held dropped from his hand. This oration is remarkable for the free spirit which it breathes, even in the face of that power to which it was addressed for mercy. But Cicero, at the same time, shows much art in not overstepping those limits, within which he knew he might speak without offence, and in seasoning his freedom with appropriate compliments to Cæsar, of which, perhaps, the most elegant is, that he forgot nothing but the injuries done to himself. This was the person whom, in the time of Pompey, he characterized as *monstrum et portentum tyrannum*, and whose death he soon afterwards celebrated as *divinum in rempublicam beneficium! Philippica.*—The chief remaining orations of Cicero are those directed against Antony, of whose private life and political conduct they present us with a full and glaring picture. The character of Antony, next to that of Sylla, was the most singular in the annals of Rome, and in some of its features bore a striking resemblance to that of the fortunate dictator. The philipics against Antony, like those of Demosthenes, derive their chief beauty from the noble expression of just indignation, which, indeed, composes many of the most splendid and admired passages of ancient eloquence. They were all pronounced during the period which elapsed between the assassination of Cæsar and the defeat of Antony at Modena. Cicero was not only a great orator, but had also left the fullest instructions and the most complete historical details on the art which he so gloriously practised. His precepts are contained in the dialogue *De Oratore* and the *Orator*; while the history of Roman eloquence is comprehended in the dialogue entitled, *Brutus, sive De Claris Oratoribus.* Cicero, in his youth, also wrote the *Rhetorica, seu de Inventione Rhetorica*, of which there are still extant two books, treating of the part of rhetoric that relates to invention. This is the work mentioned by Cicero, in the commencement of the treatise *De Oratore*, as having been published by him in his youth. It is generally believed to have been written in 666, when Cicero was only twenty years of age, and to have originally contained four books. Schütz, however, the German editor of Cicero, is of opinion, that he never wrote, or at least, never published, more than the two books we still possess. Cicero, who was unquestionably the first orator, was as decidedly the most learned philosopher of Rome; and while he eclipsed all his contemporaries in eloquence, he acquired, towards the close of his life, no small share of reputation as a writer on ethics and metaphysics. His wisdom, however, was founded entirely on that of the Greeks, and his philosophic writings were chiefly occupied with the discussion of questions which had been agitated in the Athenian schools, and from them had been transmitted to Italy. The disquisition respecting the certainty or uncertainty of human knowledge, with that concerning the supreme good and evil, were the inquiries which he chiefly pursued; and the notions which he entertained of these subjects, were all derived from the Portico, Academy, or Lyceum. Cicero was in many respects well qualified for the arduous but noble task which he had undertaken, of naturalizing philosophy at Rome, and exhibiting her, according to the expression of Erasmus, on the stage of life. He was a man of fertile genius, luminous understanding, sound judgment, and indefatigable industry—qualities adequate for the cultivation of reason, and sufficient for the supply of subjects of meditation. Never was philosopher placed in a situation more favourable for gathering the fruits of an experience employed on human nature and civil society, or for observing the effects of various qualities of the mind on public opinion and on the actions of men. In the writings of Cicero, accordingly, every thing deduced from experience and knowledge of world—every observation on the duties of society, is clearly expressed, and remarkable for justness and acuteness. But neither Cicero, nor any other Roman author, possessed sufficient subtilty and refinement of spirit, for the more abstruse discussions, among the labyrinths of which the Greek philosophers delighted to find a fit exercise of their ingenuity. Hence, all that required research into the ultimate foundation of truths, or a more exact analysis of common ideas and perceptions—all, in short, that related to the subtilties of the Greek schools, is neither so accurately expressed nor so logically connected. In the form of dialogue, Cicero has successively treated of law, metaphysics, theology, and morals. When Cæsar had attained the supremacy at Rome, and Cicero no longer gave law to the senate, he became the head of a sort of literary or philosophical society. Filelfo, who delivered public lectures at Rome; on the Tusculan disputations, attempted to prove that he had stated meetings of learned men at his house, and opened a regular academy at Tusculum. The most valuable editions of the works complete, are that of Verburgius, 2 vols. fol. Amst. 1724.—That of Olivet, 9 vols. 4to. Geneva, 1758.—The Oxford edition in 10 vols. 4to. 1782—and that of Lallemand, 12mo. 14 vols. Paris apud Barbou, 1768. *Plutarch. in vitâ.—Quintil.—Dio. Cass.—Appian.—Florus.—C. Nep. in Attic.—Eutrop.—Cic. &c.*——II. Marcus, the son of Cicero, was taken by Augustus as his colleague in the consulship. He revenged his father's death by throwing public dishonour upon the memory of Antony. He disgraced his father's virtues, and was so fond of drinking, that Pliny observes he wished to deprive Antony of the honour of being the greatest drunkard in the Roman empire. *Plut. in Cic.*—III. Quintus, the brother of the orator, was Cæsar's lieutenant in Gaul, and proconsul of Asia for three years. He was proscribed with his son at the same time as his brother Tully. *Plut. in Cic.—Appian.*

Cilles, a general of Ptolemy, conquered by Demetrius. *Diod.* 19.

Cilo, Jun. an oppressive governor of Bithynia and Pontus. The provinces carried their complaints against him to Rome; but such was the noise of the flatterers that attended the emperor Claudius, that he was unable to hear them; and when he asked what they had said, he was told by one of Cilo's friends, that they returned thanks for his good administration; upon which

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the emperor said, Let Cilo be continued two years longer in his province. *Dio.* 60.—*Tacit. Ann.* 12, c. 21.

CIMBER, TULL., one of Cæsar's murderers. He laid hold of the dictator's robe which was a signal for the rest to strike. *Plut. in Cæs.*

CIMBRICUM BELLUM, was begun by the Cimbri and Teutones, by an invasion of the Roman territories, B. C. 109. These barbarians were so courageous, and even desperate, that they fastened their first ranks each to the other with cords. In the first battle they destroyed 80,000 Romans, under the consuls Manlius and Servilius Cæpio. But when Marius, in his second consulship, was chosen to carry on the war, he met the Teutones at Aquæ Sextiæ, where, after a bloody engagement, he left dead on the field of battle 20,000, and took 90,000 prisoners, B. C. 102. The Cimbri, who had formed another army, had already penetrated into Italy, where they were met at the river Athesis, by Marius and his colleague Catulus, a year after. An engagement ensued, and 140,000 of them were slain. The last battle put an end to this dreadful war, and the two consuls entered Rome in triumph. *Flor.* 3, c. 3.—*Plin.* 7, c. 22, l. 17, c. 1.—*Mela*, 3, c. 3.—*Paterc.* 2, c. 12.—*Plut. in Mario.*

CIMON, I. an Athenian, son of Miltiades and Hegisipyle, famous for his debaucheries in his youth, and the reformation of his morals when arrived to years of discretion. When his father died, he was imprisoned, because unable to pay the fine laid upon him by the Athenians; but he was released from confinement by his sister and wife Elpinice. *Vid. Elpinice.* He behaved with great courage at the battle of Salamis, and rendered himself popular by his munificence and valour. He defeated the Persian fleet, and took 200 ships, and totally routed their land army the very same day. The money he obtained by his victories was not applied to his own private use; but with it he fortified and embellished the city. He, some time after, lost all his popularity, and was banished by the Athenians, who declared war against the Lacedæmonians. He was recalled from his exile, and, at his return, he made a reconciliation between Lacedæmon and his countrymen. He was afterwards appointed to carry on the war against Persia in Egypt and Cyprus, with a fleet of 200 ships; and on the coast of Asia he gave battle to the enemy and totally ruined their fleet. He died as he was besieging the town of Citium in Cyprus, B. C. 449, in the 21st year of his age. He may be called the last of the Greeks, whose spirit and boldness defeated the armies of the barbarians. He was such an inveterate enemy to the Persian power, that he formed a plan of totally destroying it; and in his wars he had so reduced the Persians, that they promised in a treaty not to pass the Chelidonian islands with their fleet, or to approach within a day's journey of the Grecian seas. The munificence of Cimon has been highly extolled by his biographers; and he has been deservedly praised for leaving his gardens open to the public. *Thucyd.* 1, c. 100 and 112.—*Justin.* 2, c. 13.—*Diod.* 11.—*Plut. & C. Nep. in vitâ.*——II. An Athenian, father of Miltiades. *Herodot.* 6, c. 34.——III. A Roman, supported in prison by the milk of his daughter.——IV. An Athenian, who wrote an account of the war of the Amazons against his country.

CINCIA LEX, was enacted by M. Cincius, tribune of the people, A. U. C. 549. By it no man was permitted to take any money as a gift or a fee in judging a cause. *Liv.* 34, c. 4.

CINCINNATUS, L. Q. a celebrated Roman, who was informed, as he ploughed his field, that the senate had chosen him dictator. Upon this he left his ploughed land with regret, and repaired to the field of battle, where his countrymen were closely besieged by the Volsci and Æqui. He conquered the enemy, and returned to Rome in triumph; and 16 days after his appointment, he laid down his office and retired back to plough his fields. In his 80th year he was again summoned against Præneste as dictator; and after a successful campaign, he resigned the absolute power he had enjoyed only 21 days, nobly disregarding the rewards that were offered him by the senate. He flourished about 460 years before Christ. *Liv.* 3, c. 26.—*Flor.* 1, c. 11.——*Cic. de Finib.* 4.—*Plin.* 18, c. 3.

CINCIUS ALIMENTUS, (L.) I. a prætor of Sicily in the second Punic war, who wrote annals in Greek. *Dionys. Hal.* 1.——II. Marcus, a tribune of the people, A. U. C. 594, author of the Cincia Lex.

CINEAS, a Thessalian, minister and friend to Pyrrhus, king of Epirus. He was sent to Rome by his master to sue for a peace, which he, however, could not obtain. He told Pyrrhus that the Roman senate were a venerable assembly of kings; and observed, that to fight with them was to fight against another Hydra. He was of such a retentive memory, that the day after his arrival at Rome he could salute every senator and knight by his name. *Plin.* 7, c. 24.—*Cic. ad Fam.* 9, ep. 25.

CINESIAS, a Greek poet of Thebes in Bœotia, who composed some dithyrambic verses. *Athen.*

CINNA, L. CORN. I. a Roman who oppressed the republic with his cruelties, and was banished by Octavius for attempting to make the fugitive slaves free. He joined himself to Marius; and with him, at the head of 30 legions, he filled Rome with blood, defeated his enemies, and made himself consul even to a fourth time. He massacred so many citizens at Rome that his name became odious; and one of his officers assassinated him at Ancona, as he was preparing war against Sylla. His daughter Cornelia married Julius Cæsar, and became mother of Julia. *Plut. in Mar. Pomp. & Syll.—Lucan.* 4, v. 822.—*Appian. Bell. Civ.* 1.—*Flor.* 3, c. 21.—*Paterc.* 2, c. 20, &c.—*Plut. in Cæs.*——II. One of Cæsar's murderers.——III. C. Helvius Cinna, a poet, intimate with Cæsar. He went to attend the obsequies of Cæsar, and, being mistaken by the populace for the other Cinna, he was torn to pieces. He had been eight years in composing an obscure poem called Smyrna, in which he made mention of the incest of Cinyras. *Plut. in Cæs.*——IV. A grandson of Pompey. He conspired against Augustus, who pardoned him and made him one of his most intimate friends. He was consul, and made Augustus his heir. *Dio.—Seneca de Clem.* c. 9.

CINNADON, a Lacedæmonian youth, who resolved to put to death the Ephori, and seize upon the sovereign power. His conspiracy was discovered, and he was put to death. *Aristot.*

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Circenses Ludi, games performed in the Circus at Rome. They were dedicated to the god Consus, and were first established by Romulus at the rape of the Sabines. They were in imitation of the Olympian games among the Greeks, and, by way of eminence, were often called the *great* games. Their original name was Consualia, and they were first called Circensians by Tarquin the elder, after he had built the Circus. They were not appropriated to one particular exhibition, but were equally celebrated for leaping, wrestling, throwing the quoit and javelin, races on foot as well as in chariots, and boxing. Like the Greeks, the Romans gave the name of Pentathlum or Quinquertium to these five exercises. The celebration continued five days, beginning on the 15th of September. All games in general that were exhibited in the Circus, were soon after called Circensian games. Some sea-fights and skirmishes, called by the Romans Naumachiæ, were afterwards exhibited in the Circus. *Virg. Æn.* 8, v. 636.

Circus, a large and elegant building at Rome, where plays and shows were exhibited. There were about eight at Rome; the first, called Maximus Circus, was the grandest, raised and embellished by Tarquin Priscus. Its figure was oblong, and it was filled all round with benches, and could contain, as some report, about 300,000 spectators. It was about 2187 feet long, and 960 broad. All the emperors vied in beautifying it, and J. Cæsar introduced in it large canals of water, which, on a sudden, could be covered with an infinite number of vessels, and represent a sea-fight.

Claudia, a patrician family at Rome, descended from Clausus, a king of the Sabines. It gave birth to many illustrious patriots in the republic; and it is particularly recorded that there were not less than 28 of that family who were invested with the consulship, five with the office of dictator, and seven with that of censor, besides the honour of six triumphs. *Sueton. in Tib.* 1.

Claudia, I. a vestal virgin, accused of incontinence. To show her innocence, she offered to remove a ship which had brought the image of Vesta to Rome, and had stuck in one of the shallow places of the river. This had already baffled the efforts of a number of men; and Claudia, after addressing her prayers to the goddess, untied her girdle, and with it easily dragged after her the ship to shore, and by this action was honourably acquitted. *Val. Max.* 5, c. 4.—*Propert.* 4, el. 12, v. 52.—*Ital.* 17, v. 35.—*Ovid. Fast.* 4, v. 315, *ex Ponto.* 1, ep. 2, v, 144. ——II. A stepdaughter of M. Antony, whom Augustus married. He dismissed her undefiled, immediately after the contract of marriage, on account of a sudden quarrel with her mother Fulvia. *Sueton. in Aug.* 62.——III. The wife of the poet Statius. *Stat.* 3, *Sylv.* 5.——IV. A daughter of Appius Claudius, betrothed to Tib. Gracchus.——V. The wife of Metellus Celer, sister to P. Clodius and to Appius Claudius. ——IV. Pulcra, a cousin of Agrippina, accused of adultery and criminal designs against Tiberius. She was condemned. *Tacit. Ann.* 4, c. 52.——VII. Antonia, a daughter of the emperor Claudius, married Cn. Pompey, whom Messalina caused to be put to death. Her second husband Sylla Faustus, by whom she had a son, was killed by Nero, and she shared his fate when she refused to marry his murderer.

Claudia Lex, *de comitiis*, was enacted by M. Cl. Marcellus, A. U. C. 702. It ordained that at public elections of magistrates, no notice should be taken of the votes of such as were absent.——Another, *de usura*, which forbade people to lend money to minors on condition of payment after the decease of their parents.——Another, *de negotiatione*, by Q. Claudius, the tribune, A. U. C. 535. It forbade any senator, or father of a senator, to have any vessel containing above 300 amphoræ, for fear of their engaging themselves in commercial schemes. The same law also forbade the same thing to the scribes and the attendants of the quæstors, as it was naturally supposed that the people who had any commercial connexions could not be faithful to their trust, nor promote the interest of the state.—— Another, A. U. C. 576, to permit the allies to return to their respective cities, after their names were enrolled. *Liv.* 41, c. 9.——Another, to take away the freedom of the city of Rome from the colonists which Cæsar had carried to Novicomum. *Sueton. in Jul.* 28.

Claudiæ Aquæ, the first water brought to Rome by means of an aqueduct of 11 miles, erected by the censor Appius Claudius, A. U. C. 441. *Eutrop.* 2, c. 4.—*Liv.* 9, c. 29.

Claudianus, a celebrated poet, born at Alexandria in Egypt, in the age of Honorius and Arcadius, who seems to possess all the majesty of Virgil, without being a slave to the corrupted style which prevailed in his age. Scaliger observes, that he has supplied the poverty of his matter by the purity of his language, the happiness of his expressions, and the melody of his numbers. As he was the favourite of Stilicho, he removed from the court when his patron was disgraced, and passed the rest of his life in retirement and learned ease. His poems on Rufinus and Eutropius seem to be the best of his compositions. The best editions of his works are that of Burman, 4to. 2 vols. Amst. 1760, and that of Gesner, 2 vols. 8vo. Lips. 1758.

Claudius, I. (Tiber. Drusus Nero,) son of Drusus, Livia's second son, succeeded as emperor of Rome, after the murder of Caligula, whose memory he endeavoured to annihilate. He made himself popular for a while, passed over into Britain, and obtained a triumph for victories which his generals had won; and suffered himself to be governed by favourites, whose licentiousness and avarice plundered the state and distracted the provinces. He married four wives, one of whom, called Messalina, he put to death on account of debauchery. He was at last poisoned by another called Agrippina, who wished to raise her son Nero to the throne. The poison was conveyed in mushrooms; but as it did not operate fast enough, his physician, by order of the empress, made him swallow a poisoned feather. He died in the 63d year of his age, October 13, A. D. 54, after a reign of 13 years, debased by weakness and irresolution. He was succeeded by Nero. *Tacit. Ann.* 11, &c.—*Dio.* 60.—*Juv.* 6, v. 619.—*Suet. in vitâ.*—— The second emperor of that name was a Dalmatian, who succeeded Gallienus. He conquered the Goths, Scythians, and Heruli, and killed no less than 300,000 in a battle; and after a reign of about two years, died of the plague in Pan-

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monia. The excellence of his character, marked with bravery and tempered with justice and benevolence, is well known by these words of the senate addressed to him: *Claudi Auguste, tu frater, tu pater, tu amicus, tu bonus senator, tu vere princeps.*——III. Nero, a consul with Liv. Salinator, who defeated and killed Asdrubal near the river Metaurum, as he was passing from Spain into Italy, to go to the assistance of his brother Annibal. *Liv.* 27, &c.—*Horat.* 4, od. 4, v. 37.—*Suet. in Tib.*——IV. The father of the emperor Tiberius, quæstor to Cæsar in the wars of Alexandria.——V. Pollos, an historian. *Plin.* 7, ep. 51.——VI. Pontius, a general of the Samnites, who conquered the Romans at Furcæ Caudinæ, and made them pass under the yoke. *Liv.* 9, c. 1, &c.——VII. Petilius, a dictator, A. U. C. 442.——VIII. App. Cæcus, a Roman censor, who built an aqueduct, A. U. C. 441, which brought water to Rome from Tusculum, at the distance of seven or eight miles. The water was called *Appia*, and it was the first that was brought to the city from the country. Before his age the Romans were satisfied with the waters of the Tiber or of the fountains and wells in the city. *Vid. Appius. Liv.* 9, c. 29.—*Ovid. Fast.* 6, v. 203.—*Cic. de sen.* 6.——IX. Pulcher, a consul. He was unsuccessful in his expeditions against the Carthagenians in Sicily, and disgraced on his return to Rome.——X. Tiberius Nero, was the elder brother to Drusus, and son of Livia Drusilla, who married Augustus after his divorce of Scribonia. He married Livia, the emperor's daughter by Scribonia, and succeeded in the empire by the name of Tiberius. *Vid. Tiberius. Horat.* 4, ep. 3, v. 2.——The name of Claudius is common to many Roman consuls and other officers of state; but nothing is recorded of them.

Cleadas, a man of Platæa, who raised tombs over those who had been killed in the battle against Mardonius. *Herodot.* 9, c. 85.

Cleander, I. one of Alexander's officers, who killed Parmenio by the king's command. *Curt.* 7, c. 2, l. 10, c. 1.——II. The first tyrant of Gela. *Aristot.* 5, *Polit.* c. 12.——III. A favourite of the emperor Commodus, who was put to death A. D. 190, after abusing public justice and his master's confidence.

Cleanthes, a stoic philosopher of Assos in Troas, successor of Zeno. He was so poor, that to maintain himself he used to draw out water for a gardener in the night, and study in the daytime. Cicero calls him the father of the stoics; and, out of respect for his virtues, the Roman senate raised a statue to him in Assos. It is said that he starved himself in his 90th year, B. C. 240. *Strab.* 13.—*Cic. de Finib.* 2, c. 69, l. 4, c. 7.

Clearchus, I. a tyrant of Heraclea in Pontus, who was killed by Chion and Leonidas, Plato's pupils, during the celebration of the festivals of Bacchus, after the enjoyment of the sovereign power during twelve years, 353 B. C. *Justin.* 16, c. 4.—*Diod.* 15.——II. The second tyrant of Heraclea of that name, died B. C. 288.——III. A Lacedæmonian sent to quiet the Byzantines. He was recalled, but refused to obey, and fled to Cyrus the younger, who made him captain of 13,000 Greek soldiers. He obtained a victory over Artaxerxes, who was so enraged at the defeat, that when Clearchus fell into his hands by the treachery of Tissaphernes, he put him to immediate death. *Diod.* 14.

Clemens Romanus, I. one of the fathers of the church, said to be contemporary with St. Paul. Several spurious compositions are ascribed to him, but the only thing extant is his epistle to the Corinthians, written to quiet the disturbances that had arisen there. It has been much admired. The best edition is that of Wotton, 8vo. Cantab. 1718.——II. Another of Alexandria, called from thence *Alexandrinus*, who flourished 206 A. D. His works are various, elegant, and full of erudition; the best edition of which is Potter's, 2 vols. fol. Oxon. 1715.

Cleobis and Biton, two youths, sons of Cydippe, the priestess of Juno at Argos. When oxen could not be procured to draw their mother's chariot to the temple of Juno, they put themselves under the yoke, and drew it 45 stadia to the temple, amidst the acclamations of the multitude, who congratulated the mother on account of the filial affection of her sons. Cydippe entreated the goddess to reward the piety of her sons with the best gift that could be granted to a mortal. They went to rest and awoke no more: and by this the goddess showed that death is the only true happy event that can happen to man. The Argives raised them statues at Delphi. *Cic. Tusc.* 1, c. 47.—*Val. Max.* 5, c. 4.—*Herodot.* 1, c. 31.—*Plut. de Cons. ad Apol.*

Cleobulina, a daughter of Cleobulus, remarkable for her genius, learning, judgment, and courage. She composed enigmas, some of which have been preserved. One of them runs thus: "A father had 12 children, and these 12 children had each 30 white sons and 30 black daughters, who were immortal, though they die every day." In this there is no need of an Œdipus to discover that there are 12 months in the year, and that every month consists of 30 days and of the same number of nights. *Laert.*

Cleobulus, one of the seven wise men of Greece, son of Evagoras of Lindos, famous for the beautiful shape of his body. He wrote some few verses, and died in the 70th year of his age, B. C. 564. *Diog. in vitâ.—Plut. in Symp.*

Cleomedes, a famous athlete of Astypalæa, above Crete. In a combat at Olympia he killed one of his antagonists by a blow with his fist. On account of this accidental murder he was deprived of the victory, and he became delirious. In his return to Astypalæa, he entered a school, and pulled down the pillars which supported the roof, and crushed to death 60 boys. He was pursued with stones, and he fled for shelter into a tomb, whose doors he so strongly secured that his pursuers were obliged to break them for access. When the tomb was opened, Cleomedes could not be found either dead or alive. The oracle of Delphi was consulted, and gave this answer: *Ultimus heroum Cleomedes Astypalæs.* Upon this they offered sacrifices to him as a god. *Paus.* 6, c. 9.—*Plut. in Rom.*

Cleomenes 1st, king of Sparta, conquered the Argives, and burnt 5000 of them by setting fire to a grove where they had fled, and freed Athens from the tyranny of the Pisistratim. By bribing the oracle, he pronounced Demaratus, his colleague on the throne, illegitimate, because he refused to punish the people of Ægina,

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who had deserted the Greeks. He killed himself in a fit of madness, 491 B. C. *Herodot.* 5, 6 and 7.—*Paus.* 8, c. 3, &c.——The 2d, succeeded his brother Agesipolis 2d. He reigned 61 years in the greatest tranquillity, and was father to Acrotatus and Cleonymus, and was succeeded by Areus 1st, son of Acrotatus. *Paus.* 3, c. 6.——The 3d, succeeded his father Leonidas. He was of an enterprising spirit, and resolved to restore the ancient discipline of Lycurgus in its full force by banishing luxury and intemperance. He killed the Ephori, and removed by poison his royal colleague Eurydamides, and made his own brother, Euclidas, king, against the laws of the state, which forbade more than one of the same family to sit on the throne. He made war against the Achæans, and attempted to destroy their league. Aratus, the general of the Achæans, who supposed himself inferior to his enemy, called Antigonus to his assistance; and Cleomenes, when he had fought the unfortunate battle of Sellasia, B. C. 222, retired into Egypt, to the court of Ptolemy Evergetes, where his wife and children had fled before him. Ptolemy received him with great cordiality; but his successor, weak and suspicious, soon expressed his jealousy of this noble stranger, and imprisoned him. Cleomenes killed himself, and his body was flayed and exposed on a cross, B. C. 219. *Polyb.* 6.—*Plut. in vitâ.*—*Justin.* 28, c. 4.

Cleon, an Athenian, who, though originally a tanner, became general of the armies of the state by his intrigues and eloquence. He took Thoron in Thrace, and after distinguishing himself in several engagements, he was killed at Amphipolis, in a battle with Brasidas the Spartan general, 422 B. C. *Thucyd.* 3, 4, &c.—*Diod.* 12.

Cleonica, a young virgin of Byzantium, whom Pausanias, king of Sparta, invited to his bed. She was introduced into his room when he was asleep, and unluckily overturned a burning lamp which was by the side of the bed. Pausanias was awakened at the sudden noise, and thinking it to be some assassin, he seized his sword, and killed Cleonica before he knew who it was. *Paus.* 7, c. 17.—*Plut. in Cim.*

Cleonymus, I. a son of Cleonemes 2d, who called Pyrrhus to his assistance, because Areus, his brother's son, had been preferred to him in the succession; but the measure was unpopular, and even the women united to repel the foreign prince. His wife was unfaithful to his bed, and committed adultery with Acrotatus. *Plut. in Pyrrh.*—*Paus.* 1, c. 3.——II. A person so cowardly, that *Cleonymo timidior* became proverbial.

Cleopatra, I. the grand-daughter of Attalus, betrothed to Philip of Macedonia, after he had divorced Olympias. When Philip was murdered by Pausanias, Cleopatra was seized by order of Olympias, and put to death. *Diod.* 16.—*Justin.* 9, c. 7.—*Plut. in Pyrrh.*——II. A sister of Alexander the Great, who married Perdiccas, and was killed by Antigonus as she attempted to fly to Ptolemy in Egypt. *Diod.* 16 and 20.—*Justin.* 9, c. 6, l. 13, c. 6.——III. A wife of Tigranes, king of Armenia, sister of Mithridates. *Justin.* 38, c. 3.——IV. A daughter of Ptolemy Philometor, who married Alexander Bala, and afterwards Nicanor. She killed Seleucus, Nicanor's son, because he ascended the throne without her consent. She was suspected of preparing poison for Antiochus her son, and compelled to drink it herself, B. C. 120.——V. A wife and sister of Ptolemy Evergetes, who raised her son Alexander, a minor, to the throne of Egypt, in preference to his elder brother, Ptolemy Lathurus, whose interest the people favoured. As Alexander was odious, Cleopatra suffered Lathurus to ascend the throne, on condition, however, that he should repudiate his sister and wife, called Cleopatra, and married Seleuca, his younger sister. She afterwards raised her favourite, Alexander, to the throne; but her cruelties were so odious that he fled to avoid her tyranny. Cleopatra laid snares for him; and when Alexander heard it, he put her to death. *Justin.* 39, c. 3 and 4.——VI. A queen of Egypt, daughter of Ptolemy Auletes, and sister and wife to Ptolemy Dionysius, celebrated for her beauty and her cunning. She admitted Cæsar to her arms, to influence him to give her the kingdom in preference to her brother, who had expelled her, and had a son by him called Cæsarion. As she had supported Brutus, Antony, in his expedition to Parthia, summoned her to appear before him. She arrayed herself in the most magnificent apparel, and appeared before her judge in the most captivating attire. Her artifice succeeded: Antony, became enamoured of her, and publicly married her, forgetful of his connexion with Octavia, the sister of Augustus. He gave her the greatest part of the eastern provinces of the Roman empire. This behaviour was the cause of a rupture between Augustus and Antony; and these two celebrated Romans met at Actium, where Cleopatra, by flying with sixty sail, ruined the interest of Antony, and he was defeated. Cleopatra had retired to Egypt, where soon after Antony followed her. Antony killed himself upon the false information that Cleopatra was dead; and as his wound was not mortal, he was carried to the queen, who drew him up by a cord from one of the windows of the monument where she had retired and concealed herself. Antony soon after died of his wounds; and Cleopatra, after she had received pressing invitations from Augustus, and even pretended declarations of love, destroyed herself by the bite of an asp, not to fall into the conqueror's hands. Her beauty has been greatly commended, and her mental perfections so highly celebrated, that she has been described as capable of giving audience to the ambassadors of seven different nations, and of speaking their various languages as fluently as her own. In Antony's absence she improved the public library of Alexandria, with the addition of that of Pergamus. Two treatises, *de medicamine faciei epistolæ erotica*, and *de morbis mulierum*, have been falsely attributed to her. She died B. C. 30 years, after a reign of 94 years, aged 39. Egypt became a Roman province at her death. *Flor.* 4, c. 11.—*Appian.* 5, *Bell. Civ.*—*Plut. in Pomp. & Ant.*—*Horat.* 1, od. 37, v. 21, &c.—*Strab.* 17.

Cleophes, a queen of India, who submitted to Alexander, by whom, as some suppose, she had a son. *Curt.* 8, c. 10.

Cleophon, was contemporary with Critias. His style was perspicuous, but not elevated, and sometimes the addition of a lofty-sounding ep-

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ithet to a trifling noun made it ridiculous. His characters were drawn with an accurate but unpoetic adherence to reality. Ten tragedies of his are enumerated by Suidas and Eudocia, and a piece called *Μανδραβουλος* by Aristotle, from its name a comedy or other light poem.

Cleora, the wife of Agesilaus. *Plut. in Ages.*

Cleostratus, I. a youth devoted to be sacrificed to a serpent among the Thespians, &c. *Paus.* 9, c. 26.——II. An ancient philosopher and astronomer of Tenedos, about 536 years before Christ. He first found the constellations of the zodiac, and reformed the Greek calender.

Clesides, a Greek painter, about 276 years before Christ, who revenged the injuries he had received from queen Stratonice, by representing her in the arms of a fisherman. However indecent the painter might represent the queen, she was drawn with such personal beauty, that she preserved the piece and liberally rewarded the artist.

Clinias, I. a Pythagorean philosopher and musician, 520 years before the Christian era. *Plut. Symp.—Ælian. V. H.* 14, c. 23.——II. A son of Alcibiades, the bravest man in the Greecian fleet that fought against Xerxes. *Herodot.* 8, c. 7.——III. The father of Alcibiades, killed at the battle of Coronea. *Plut. in Alc.*——IV. The father of Aratus, killed by Abantidas, B. C. 263. *Plut. in Arat.*

Clinus of Cos, was general of 7000 Greeks in the pay of king Nectanebus. He was killed with some of his troops, by Nicostratus and the Argives, as he passed the Nile. *Diod.* 16.

Clisthenes, I. the last tyrant of Sicyon. *Aristot.*——II. An Athenian, of the family of Alcmæon. It is said that he first established ostracism, and that he was the first who was banished by that institution. He banished Isagoras, and was himself soon after restored. *Plut. in Arist.—Herodot.* 5, c. 66, &c.

Clitarchus, I. a man who made himself absolute at Eretria, by means of Philip of Macedonia. He was ejected by Phocion.——II. An historian, who accompanied Alexander the Great, of whose life he wrote the history. *Curt.* 9, c. 5.

Clitomachus, a Carthaginian philosopher of the third academy, who was pupil and successor to Carneades at Athens; B. C. 128. *Diog. in vitâ.*

Clitus, I. a familiar friend and foster-brother of Alexander. He had saved the king's life in a bloody battle. Alexander killed him with a javelin, in a fit of anger, because, at a feast, he preferred the actions of Philip to those of his son. Alexander was inconsolable for the loss of a friend, whom he had sacrificed in the hour of drunkenness and dissipation. *Justin.* 12, c. 6.—*Plut. in Alex.—Curt.* 4, &c.——II. An officer sent by Antipater, with 240 ships, against the Athenians, whom he conquered near Echinades. *Diod.* 18.

Clodia, I. the wife of Lucullus, repudiated for her lasciviousness. *Plut. in Lucull.*——II. An opulent matron at Rome, mother of D. Brutus. *Cic. ad. Attic.*——III. A vestal virgin, who successfully repressed the rudeness of a tribune that attempted to stop the procession of her father in his triumph through the streets of Rome. *Cic. pro M. Cal.*——IV. A woman who married Q. Metellus, and afterwards disgraced herself by her amours with Cœlius.

Clodia Lex, *de Cypro*, was enacted by the tribune Clodius, A. U. C. 695, to reduce Cyprus into a Roman province, and expose Ptolemy king of Egypt to sale in his regal ornaments. It empowered Cato to go with the prætorian power, and see the auction of the king's goods, and commissioned him to return the money to Rome.——Another, *de Magistratibus*, A. U. C. 695, by Clodius the tribune. It forbade the censors to put a stigma or mark of infamy upon any person who had not been actually accused and condemned by both the censors.——Another, *de Religione*, by the same, A. U. C. 696, to deprive the priest of Cybele, a native of Pessinus, of his office, and confer the priesthood upon Brotigonus, a Gallo-grecian.——Another, *de Provinciis*, A. U. C. 695, which nominated the provinces of Syria, Babylon, and Persia, to the consul Gabinus; and Achaia, Thessaly, Macedon, and Greece, to his colleague Piso, with pro-consular power. It empowered them to defray the expenses of their march from their public treasury.——Another, A. U. C. 695, which required the same distribution of corn among the people gratis, as had been given them before at six *asses* and a *triens* the bushel.——Another, A. U. C. 695, by the same, *de Judiciis.* It called to an account such as had executed a Roman citizen without a judgment of the people, and all the formalities of a trial.——Another, by the same, to pay no attention to the appearances of the heavens, while any affair was before the people.——Another, to make the power of the tribunes free, in making and proposing laws.——Another, to re-establish the companies of artists, which had been instituted by Numa; but since his time abolished.

Clodius, Pb. a Roman descended from an illustrious family, and remarkable for his licentiousness, avarice, and ambition. He introduced himself in women's clothes into the house of J. Cæsar, whilst Pompeia, Cæsar's wife, of whom he was enamoured, was celebrating the mysteries of Ceres, where no man was permitted to appear. He was accused for this violation of human and divine laws; but he corrupted his judges, and by that means screened himself from justice. He descended from a patrician into a plebeian family to become a tribune. He was an enemy to Cato, and also to Cicero; and by his influence he banished him from Rome, partly on pretence that he had punished with death, and without trial, the adherents of Catiline. He wreaked his vengeance upon Cicero's house, which he burnt, and set all his goods to sale; which, however, to his great mortification, no one offered to buy. In spite of Clodius, Cicero was recalled, and all his goods restored to him. Clodius was some time after murdered by Milo, whose defence Cicero took upon himself. *Plut. in Cic.—Appian. de Civ.* 2.—*Cic. pro Milon. & pro Domo.—Dio.*

Cloelia, I. a Roman virgin, given with other maidens as hostages to Porsenna, king of Etruria. She escaped from her confinement, and swam across the Tiber to Rome. Her unprecedented virtue was rewarded by her countrymen with an equestrian statue in the Via Sa-

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era. *Liv.* 2, c. 13.—*Virg. Æn.* 8, v. 651.—*Dionys. Hal.* 5.—*Juv.* 8, v. 265.——II. A patrician family, descended from Clœlias, one of the companions of Æneas. *Dionys.*

Clœlius Gracchus, I. a general of the Volsci and Sabines against Rome, conquered by Q. Cincinnatus the dictator.——II. Tullus, a Roman ambassador put to death by Tolumnius, king of the Veientes.

Cluentius, a Roman citizen, accused by his mother of having murdered his father, 54 years B. C. He was ably defended by Cicero, in an oration still extant. The family of the Cluentii was descended from Cloanthus, one of the companions of Æneas. *Virg. Æn.* 5, v. 122.—*Cic. pro Cluent.*

Clusia, a daughter of an Etrurian king, of whom V. Torquatus, the Roman general, became enamoured. He asked her of her father, who slighted his addresses; upon which he besieged and destroyed his town. Clusia threw herself down from a high tower, and came to the ground unhurt. *Plut. in Parall.*

Clymēnus, a king of Orchomenos, son of Presbon, and father of Erginus, Stratius, Arrhon, and Axius. He received a wound from a stone thrown by a Theban, of which he died. His son Erginus, who succeeded him, made war against the Thebans to revenge his death. *Paus.* 9, c. 37.

Clytemnestra, a daughter of Tyndarus, king of Sparta, by Leda. She was born, together with her brother Castor, from one of the eggs which her mother brought forth after her amour with Jupiter, under the form of a swan. Clytemnestra married Agamemnon king of Argos. She had before married Tantalus, son of Thyestes, according to some authors. When Agamemnon went to the Trojan war, he left his cousin Ægysthus to take care of his wife, of his family, and all his domestic affairs. Besides this, a certain favourite musician was appointed by Agamemnon to watch over the conduct of the guardian as well as that of Clytemnestra. In the absence of Agamemnon, Ægysthus made his court to Clytemnestra, and publicly lived with her. Her infidelity reached the ears of Agamemnon before the walls of Troy, and he resolved to take full revenge upon the adulterers at his return. He was prevented from putting his schemes into execution; Clytemnestra, with her adulterer, murdered him at his arrival, as he came out of the bath, or, according to other accounts, as he sat down at a feast prepared to celebrate his happy return. After this murder, Clytemnestra publicly married Ægysthus, and he ascended the throne of Argos. Orestes, after an absence of seven years, returned to Mycenæ, resolved to avenge his father's murder. He concealed himself in the house of his sister Electra, who had been married by the adulterers to a person of mean extraction and indigent circumstances. His death was publicly announced; and when Ægysthus and Clytemnestra repaired to the temple of Apollo, to return thanks to the god for the death of the surviving son of Agamemnon, Orestes, who, with his faithful friend Pylades, had concealed himself in the temple, rushed upon the adulterers and killed them with his own hand. They were buried without the walls of the city, as their remains were deemed unworthy to be laid in the sepulchre of Agamemnon. *Vid. Ægysthus, Agamemnon, Orestes, Electra. Diod.* 4.—*Homer. Od.* 11.—*Apollod.* 3, c. 10.—*Paus.* 2, c. 18 and 22.—*Euripid. Iphig. in Aul.*—*Hygin. fab.* 117 and 140.—*Propert.* 3, el. 19.—*Virg. Æn.* 4, v. 471.—*Philostr. Icon.* 2, c. 9.

Cnemus, a Macedonian general, unsuccessful in an expedition against the Acarnanians. *Diod.* 12.—*Thucyd* 2, c. 66, &c.

Cneus, or Cnæus, a prænomen common to many Romans.

Cnopus, one of the descendants of Codrus, who went to settle a colony. *Polyæn.* 8.

Cocceius Nerva, I. a friend of Horace and Mecænas, and grandfather to the emperor Nerva. He was one of those who settled the disputes between Augustus and Antony. He afterwards accompanied Tiberius in his retreat in Campania, and starved himself to death. *Tacit. Ann.* 4, c. 58, and 6, c. 26.—*Horat.* 1, *Sat.* 5, v. 27.——II. An architect of Rome, one of whose buildings is still in being, the present cathedral of Naples.——III. A man to whom Nero granted a triumph, after the discovery of the Pisonian conspiracy. *Tacit.* 15, *Ann.* c. 72.

Cocles, Pub. Horat. a celebrated Roman, who, alone, opposed the whole army of Porsenna at the head of a bridge, while his companions behind him were cutting off the communication with the other shore. When the bridge was destroyed, Cocles, though severely wounded in the leg by the darts of the enemy, leapt into the Tiber, and swam across with his arms. A brazen statue was raised to him in the temple of Vulcan, by the consul Publicola, for his eminent services. He had the use only of *one eye*, as *Cocles* signifies. *Liv.* 2, c. 10.—*Val. Max.* 3, c. 2.—*Virg. Æn.* 8, v. 650.

Codomānus, a surname of Darius the third, king of Persia.

Codrīdæ, the descendants of Codrus, who went from Athens at the head of several colonies. *Paus.* 7, c. 2.

Codrus, I. the 17th and last king of Athens, son of Melanthus. When the Heraclidæ made war against Athens, the oracle declared that the victory would be granted to that nation whose king was killed in battle. The Heraclidæ upon this gave strict orders to spare the life of Codrus, but the patriotic king disguised himself, and attacked one of the enemy, by whom he was killed. The Athenians obtained the victory, and Codrus was deservedly called the father of his country. He reigned 22 years, and was killed 1070 years before the Christian era. To pay greater honour to his memory, the Athenians made a resolution that no man after Codrus should reign in Athens under the name of king, and therefore the government was put into the hands of perpetual archons. *Paterc.* 1, c. 2.—*Justin.* 2, c. 6 and 7.—*Paus.* 1, c. 19, l. 7, c. 25.—*Val. Max.* 5, c. 6.——II. Another, in the reign of Domitian, whose poverty became a proverb. *Juv.* 3, v. 203.

Cœlia, the wife of Sylla. *Plut. in Syll.* The Cœlian family, which was plebeian, but honoured with the consulship, was descended from Vibenna Cœles, an Etrurian, who came to settle at Rome in the age of Romulus.

Cœlius, I. a Roman, defended by Cicero.——II. Two brothers of Tarracina, accused of

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having murdered their father in his bed. They were acquitted, when it was proved that they were both asleep at the time of the murder. *Val. Max.* 8, c. 1.—*Plut. in Cic.*——III. A man who, after spending his all in dissipation and luxury, became a public robber with his friend Birrhus. *Horat.* 1, *Sat.* 4, v. 69.

Cœnus, an officer of Alexander, son-in-law to Parmenio. He died of a distemper, in his return from India. *Curt.* 9, c. 3.—*Diod.* 17.

Coes, a man of Mitylene, made sovereign master of his country by Darius. His countrymen stoned him to death. *Herodot.* 5, c. 11 and 38.

Cohors, a division in the Roman armies, consisting of about 600 men. It was the sixth part of a legion, and consequently its number was under the same fluctuations as that of the legions, being sometimes more, and sometimes less.

Colænus, a king of Attica, before the age of Cecrops, according to some accounts. *Paus.* 1, c. 31.

Collatīnus, L. Tarquinius, a nephew of Tarquin the Proud, who married Lucretia, to whom Sext. Tarquin offered violence. He, with Brutus, drove the Tarquins from Rome, and were made first consuls. As he was one of the Tarquins, so much abominated by all the Roman people, he laid down his office of consul, and retired to Alba in voluntary banishment. *Liv.* 1, c. 57, l. 2, c. 2.—*Flor.* 1, c. 9.

Colo, Jun. a governor of Pontus, who brought Mithridates to the emperor Claudius. *Tacit.* 12, *Ann.* c. 21.

Colossus, a celebrated brazen image at Rhodes, which passed for one of the seven wonders of the world. Its feet were upon the two moles which formed the entrance of the harbour, and ships passed in full sail between its legs. It was 70 cubits, or 105 feet high, and every thing in equal proportion, and few could clasp round its thumb. It was the work of Chares, the disciple of Lysippus, and the artist was 12 years in making it. It was begun 300 years before Christ; and after it had remained unhurt during 56 or 58 years, it was partly demolished by an earthquake, 224 B. C. A winding staircase ran to the top, from which could easily be discerned the shores of Syria, and the ships that sailed on the coast of Egypt, by the help of glasses, which were hung on the neck of the statue. It remained in ruins for the space of 894 years; and the Rhodians, who had received several large contributions to repair it, divided the money among themselves, and frustrated the expectations of the donors, by saying that the oracle of Delphi forbade them to raise it up again from its ruins. In the year 672 of the Christian era, it was sold by the Saracens, who were masters of the island, to a Jewish merchant of Edessa, who loaded 900 camels with the brass, whose value has been estimated at 36,000 pounds English money.

Colotes, a Teian painter, disciple of Phidias. *Plin.* 36, c. 8.

Columella, (L. Jun. Moderatus) a native of Gades, who wrote, among other works, twelve books on agriculture, of which the tenth, on gardening, is in verse. The style is elegant, and the work displays the genius of a naturalist and the labours of an accurate observer. The best edition of Columella is that of Gesner, 2 vols 4to. Lips. 1735, and reprinted there 1772.

Colŭthus, a native of Lycopolis in Egypt, who wrote a short poem on the rape of Helen, in imitation of Homer. The composition remained long unknown, till it was discovered at Lycopolis, in the 15th century, by the learned cardinal Bessarion. Coluthus was, as some suppose, a contemporary of Tryphiodorus.

Cominius, (Q.) a Roman knight, who wrote some illiberal verses against Tiberius. *Tacit.* 4, *Ann.* c. 31.

Comitia, (*orum*,) an assembly of the Roman people. The word is derived from *Comitium*, the place where they were convened, *quasi a cum eundo*. The Comitium was a large hall, which was left uncovered at the top, in the first ages of the republic; so that the assembly was often dissolved in rainy weather. The Comitia were called, some *consularia*, for the election of the consuls; others *prætoria*, for the election of prætors, &c. These assemblies were more generally known by the name of *Comitia, Curiata, Centuriata*, and *Tributa*. The *Curiata* was when the people gave their votes by curiæ. The *Centuriata* were not convened in later times. (*Vid. Centuria.*) Another assembly was called *Comitia Tributa*, where the votes were received from the whole tribes together. At first the Roman people were divided only into three tribes; but as their numbers increased, the tribes were at last swelled to 35. The object of these assemblies was the electing of magistrates, and all the public officers of state. They could be dissolved by one of the tribunes, if he differed in opinion from the rest of his colleagues. If one among the people was taken with the falling sickness, the whole assembly was immediately dissolved; whence that disease is called *morbis comitalis*. After the custom of giving their votes *vivâ voce* had been abolished, every one of the assembly, in the enacting of a law, was presented with two ballots, on one of which were the letters U. R. that is, *uti rogas*, be it as it is required: on the other was an A, that is, *antiquo*, which bears the same meaning as *antiquam volo*, I forbid it, the old law is more preferable. If the number of ballots with U. R. was superior to the A's the law was approved constitutionally; if not, it was rejected. Only the chief magistrates, and sometimes the pontifices, had the privilege of convening these assemblies. There were only these eight of the magistrates who had the power of proposing a law, the consuls, the dictator, the prætor, the interrex, the decemvirs, the military tribunes, the kings, and the triumvirs. These were called *majores magistratus*: to whom one of the *minores magistratus* was added, the tribune of the people.

Comius, a man appointed king over the Atrebates, by J. Cæsar, for his services. *Cæs. Bell. G.* 4, c. 21.

Commŏdus, (L. Aurelius Antoninus) son of M. Antoninus, succeeded his father in the Roman empire. He was naturally cruel, and fond of indulging his licentious propensities; and regardless of the instructions of philosophers and of the decencies of nature, he corrupted his own sisters, and kept 300 women, and as many boys, for his illicit pleasures. Desirous to be called Hercules, like that hero, he adorned his shoulders with a lion's skin, and armed his hand with

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a knotted club. He showed himself naked in public, and fought with the gladiators, and boasted of his dexterity in killing the wild beasts in the amphitheatre. He required divine honours from the senate, and they were granted, He was wont to put such an immense quantity of gold dust in his hair, that when he appeared bareheaded in the sunshine, his head glittered as if surrounded with sunbeams. Martia, one of his concubines, whose death he had prepared, poisoned him; but as the poison did not quickly operate, he was strangled by a wrestler. He died in the 31st year of his age, and the 13th of his reign, A. D. 192. It has been observed, that he never trusted himself to a barber, but always burnt his beard in imitation of the tyrant Dionysius. *Herodian.*

Compĭtălia, festivals celebrated by the Romans the 12th of January and the 6th of March, in the cross ways, in honour of the household gods called Lares. Tarquin the Proud, or, according to some, Servius Tullius, instituted them, on account of an oracle which ordered him to offer heads to the Lares. He sacrificed to them human victims; but J. Brutus, after the expulsion of the Tarquins, thought it sufficient to offer them only poppy heads and men of straw. The slaves were generally the ministers, and, during the celebration, they enjoyed their freedom. *Varro. de L. L.* 5, c. 3.—*Ovid. Fast.* 5, v. 140.—*Dionys. Hal.* 4.

Conetodūnus and Cotuatus, two desperate Gauls, who raised their countrymen against Rome, &c. *Cæs. Bell. G.* 7, c. 3.

Confucius, a Chinese philosopher, as much honoured among his countrymen as a monarch. He died about 479 years B. C.

Conon, I. a famous general of Athens, son of Timotheus. He was made governor of all the islands of the Athenians, and was defeated in a naval battle by Lysander, near the Ægospotamos. He retired in voluntary banishment to Evagoras, king of Cyprus, and afterwards to Artaxerxes king of Persia, by whose assistance he freed his country from slavery. He defeated the Spartans near Cnidos, in an engagement where Pisander, the enemy's admiral, was killed. By his means the Athenians fortified their city with a strong wall, and attempted to recover Ionia and Æolia. He was perfidiously betrayed by a Persian, and died in prison, B. C. 393. *C. Nep. in vitâ.—Plut. in Lys. & Artax.—Isocrates.*——II. A Greek astronomer of Samos, who, to gain the favour of Ptolemy Evergetes, publicly declared that the queen's locks, which had been dedicated in the temple of Venus, and had since disappeared, were become a constellation. He was intimate with Archimedes, and flourished 247 B. C. *Catul.* 67.—*Virg. Ecl.* 3, v. 40.——III. A Grecian mythologist, in the age of Julius Cæsar, who wrote a book which contained 40 fables, still extant, preserved by Photius.——There was a treatise written on Italy by a man of the same name.

Considius Æquus, I. a Roman knight, &c. *Tacit.*——II. Caius, one of Pompey's adherents, &c. *Cæs Bell. Civ.* 2, c. 23.

Constans, a son of Constantine. *Vid. Constantinus.*

Constantia, a grand-daughter of the great Constantine, who married the emperor Gratian.

Constantīnus, I. surnamed *the Great*, from the greatness of his exploits, was son of Constantius. As soon as he became independent, he assumed the title of Augustus, and made war against Licinius, his brother-in-law and colleague on the throne, because he was cruel and ambitious. He conquered him, and obliged him to lay aside the imperial power. It is said, that as he was going to fight against Maxentius, one of his rivals, he saw a cross in the sky, with this inscription, *ἐν τούτῳ νίκα, in hoc vince.* From this circumstance he became a convert to Christianity, and obtained an easy victory, ever after adopting a cross or *labarum* as his standard. After the death of Diocletian, Maximian, Maxentius, Maximinus, and Licinius, who had reigned together, though in a subordinate manner, Constantine became sole emperor, and began to reform the state. He founded a city where old Byzantium formerly stood, and called it by his own name, *Constantinopolis.* Thither he transported part of the Roman senate; and by keeping his court there, he made it the rival of Rome in population and magnificence. From that time the two imperial cities began to look upon each other with an eye of envy; and soon after the age of Constantine, a separation was made of two empires, and Rome was called the capital of the western, and Constantinopolis was called the capital of the eastern dominions of Rome. The emperor has been distinguished for personal courage, and praised for the protection he extended to the Christians. He at first persecuted the Arians, but afterwards inclined to their opinions. His murder of his son Crispus has been deservedly censured. By removing the Roman legions from the garrisons on the rivers, he opened an easy passage to the barbarians, and rendered his soldiers unwarlike. He defeated 100,000 Goths, and received into his territories 300,000 Sarmatians, who had been banished by their slaves, and allowed them land to cultivate. Constantine was learned, and preached, as well as composed, many sermons, one of which remains. He died A. D. 337, after a reign of 31 years of the greatest glory and success. He left three sons, Constantinus, Constans, and Constantius, among whom he divided his empire. The first, who had Gaul, Spain, and Britain, for his portion, was conquered by the armies of his brother Constans, and killed in the 25th year of his age, A. D. 340. Magnentius, the governor of the provinces of Rhætia, murdered Constans in his bed, after a reign of 13 years over Italy, Africa, and Illyricum; and Constantius, the only surviving brother, now became the sole emperor, A. D. 353, punished his brother's murderer, and gave way to cruelty and oppression. He visited Rome, where he displayed a triumph, and died in his march against Julian, who had been proclaimed independent emperor by his soldiers.—The name of Constantine was very common to the emperors of the east in a later period.——II. A private soldier in Britain, raised on account of his name to the imperial dignity.——III. A general of Belisarius.

Constantius Chlorus, I. son of Eutropius, and father of the great Constantine, merited the title of Cæsar, which he obtained, by his victories in Britain and Germany. He became the colleague of Galerius on the abdication of Dio-

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cletian; and after bearing the character of a humane and benevolent prince, he died at York, and made his son his successor, A. D. 306.——II. The second son of Constantine the Great. *Vid. Constantinus.*——III. The father of Julian and Gallus, was son of Constantius by Theodora, and died A. D. 337.——IV. A Roman general of Nyssa, who married Placidia, the sister of Honorius, and was proclaimed emperor, an honour he enjoyed only seven months. He died, universally regretted, 421 A. D. and was succeeded by his son Valentinian in the west.

Consuales Ludi, or Consualia, festivals at Rome in honour of Consus, the god of counsel, whose altar Romulus discovered under the ground. This altar was always covered, except at the festival, when a mule was sacrificed, and games and horseraces exhibited in honour of Neptune. It was during these festivals that Romulus carried away the Sabine women who had assembled to be spectators of the games. They were first instituted by Romulus. Some say, however, that Romulus only regulated and re-instituted them after they had been before established by Evander. During the celebration, which happened about the middle of August, horses, mules, and asses, were exempted from all labours, and were led through the streets adorned with garlands and flowers. *Auson.* 69, v. 9.—*Ovid. Fast.* 3, v. 199.—*Liv.* 1, c. 9.—*Dionys. Hal.*

Consul, a magistrate at Rome, with regal authority for the space of one year. There were two consuls, a *consulendo*, annually chosen in the Campus Martius. The two first consuls were L. Jun. Brutus, and L. Tarquinius Collatinus, chosen A. U. C. 244, after the expulsion of the Tarquins. In the first ages of the republic, the two consuls were always chosen from patrician families or noblemen; but the people obtained the privilege, A. U. C. 388, of electing one of the consuls from their own body; and sometimes both were plebeians. The first consul among the plebeians was L. Sextius. It was required that every candidate for the consulship should be 43 years of age, called *legitimum tempus*. He was always to appear at the election as a private man, without a retinue; and it was requisite, before he canvassed for the office, to have discharged the inferior functions of quæstor, edile, and prætor. Sometimes these qualifications were disregarded. Val. Corvinus was made a consul in his 23d year, and Scipio in his 24th. Young Marius, Pompey, and Augustus, were also under the proper age when they were invested with the office, and Pompey had never been quæstor or prætor. The power of the consuls was unbounded, and they knew no superior but the gods and the laws: but after the expiration of their office, their conduct was minutely scrutinized by the people, and misbehaviour was often punished by the laws. The badge of their office was the *prætexta*, a robe fringed with purple, afterwards exchanged for the *toga picta* or *palmata*. They were preceded by 12 lictors, carrying the *fasces* or bundle of sticks, in the middle of which appeared an axe. The axe, being the characteristic rather of tyranny than of freedom, was taken away from the *fasces* by Valerius Publicola, but it was restored by his successor. The consuls took it by turns, monthly, to be preceded by the lictors while at Rome, lest the appearance of two persons with the badges of royal authority should raise apprehensions in the multitude. While one appeared publicly in state, only a crier walked before the other, and the lictors followed behind without the fasces. Their authority was equal; yet the Valerian law gave the right of priority to the older, and the Julian law to him who had the most children, and he was generally called *consul major* or *prior*. As their power was absolute, they presided over the senate, and could convene and dismiss it at pleasure. The senators were their counsellors; and among the Romans, the manner of reckoning their years was by the name of the consuls; and by *M Tull. Cicerone & L. Antonio Consulibus*, for instance, the year of Rome 691 was always understood. This custom lasted from the year of Rome 244 till the year 1294, or 541st year of the Christian era, when the consular office was totally suppressed by Justinian. In public assemblies the consuls sat in ivory chairs, and held in their hands an ivory wand, called *scipio eburneus*, which had an eagle on its top, as a sign of dignity and power. When they had drawn by lot the provinces over which they were to preside during their consulship, they went to the capitol to offer their prayers to the gods, and entreat them to protect the republic: after this they departed from the city, arrayed in their military dress, and preceded by the lictors. Sometimes the provinces were assigned them, without drawing by lot, by the will and appointment of the senators. At their departure, they were provided by the state with whatever was requisite during their expedition. In their provinces they were both attended by the 12 lictors, and equally invested with legal authority. They were not permitted to return to Rome without the special command of the senate, and they always remained in the province till the arrival of their successor. At their return they harangued the people, and solemnly protested that they had done nothing against the laws or interests of their country, but had faithfully and diligently endeavoured to promote the greatness and welfare of the state. No man could be consul two following years, yet this institution was sometimes broken; and we find Marius re-elected consul, after the expiration of his office, during the Cimbrian war. The office of consul, so dignified during the times of the commonwealth, became a mere title under the emperors, and retained nothing of its authority but the useless ensigns of original dignity. Even the office of consul, which was originally annual, was reduced to two or three months by J. Cæsar: but they who were admitted on the first of January denominated the year, and were called *ordinarii*. Their successors, during the year, were distinguished by the name of *suffecti*. Tiberius and Claudius abridged the time of the consulship, and the emperor Commodus made no less than 25 consuls in one year. Constantine the Great renewed the original institution, and permitted them to be a whole year in office. The two first consuls, A. U. C. 244, were L. Jun. Brutus and L. Tarq. Collatinus. Collatinus retired from Rome, and Pub. Valerius was chosen in his room. When Brutus was killed in battle, Sp. Lucretius was elected to succeed him; and after the death of Lucretius, Mar-

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cus Horatius was chosen for the rest of the year with Valerius Publicola. The first consulship lasted about 16 months, during which the Romans fought against the Tarquins, and the capitol was dedicated. From the time of Augustus the consular authority may be considered at an end, though consuls continued to be elected till the latest days of the empire. The Italians always retained a fondness for this name, and the principal officers of the republics of the middle ages were generally called consuls.

Corax, an ancient rhetorician of Sicily, who first demanded salary of his pupils. *Cic. in Brut.* 12, *de orat.* 1, c. 20.—*Aul. Gell.* 5, c. 10.—*Quintil.* 3, c. 1.

Corbŭlo, (Domitius,) a prefect of Belgium, who, when governor of Syria, routed the Parthians, destroyed Artaxata, and made Tigranes king of Armenia. Nero, jealous of his virtues, ordered him to be murdered; and Corbulo, hearing this, fell upon his sword, exclaiming, I have well deserved this! A. D. 66. His name was given to a place (*Monumentum*) in Germany, which some suppose to be modern *Groningen. Tacit. Ann.* 11, c. 18.

Cordus. *Vid. Cremutius.*

Corinna, I. a celebrated woman of Tanagra, near Thebes, disciple to Myrtis. Her father's name was Archelodorus. It is said that she obtained five times a poetical prize, in which Pindar was her competitor; but it must be acknowledged that her beauty greatly contributed to defeat her rivals. She had composed 50 books of epigrams and odes, of which only some few verses remain. *Propert.* 2, el. 3.—*Paus.* 9, c. 22.——II. Corinna, a wanton, enticing beauty, whose real name and family the commentators and biographers have ineffectually laboured to discover. From the elegies of Ovid, it appears that she was a married woman, but it does not seem to have been known even at Rome in the poet's time, who the lady was that he sung under that fictitious name; and others than the true Corinna advanced their vain pretensions to the celebrity which his verses conferred. It is quite improbable that Corinna denoted Julia, the daughter of Augustus, and impossible that she represented Julia his grand-daughter, who was but an infant when Ovid recorded his amours with Corinna. It is evident, however, that she was a lady of some distinction, and of a rank superior to his own. She was attended not only by a waiting-maid, but a watchful eunuch. The poet compares her to Semiramis, and speaks of her condescension towards him as resembling that of the goddess Calypso in loving Ulysses. Corinna, whoever she may have been, always held the first place among his mistresses, and his passion for her is the chief subject of his amatory poems. But even she, with all her charms and fascinations was compelled to share his affections not only with the legal partners of his heart, but with her own attendant; which, however, he perhaps justified, as one of the arts practised for gaining the affections of the mistress.

Corinnus, an ancient poet in the time of the Trojan war, on which he wrote a poem. Homer, as some suppose, took his subject from the poem of Corinnus.

Coriŏlanus, the surname of C. Martius, from his victory over Corioli. When master of the place, he accepted, as the only reward, the surname of Coriolanus, a horse, and prisoners, and his ancient host, to whom he immediately gave his liberty. After a number of military exploits, and many services to his country, he was refused the consulship by the people, when his scars had for a while influenced them in his favour. This raised his resentment; and when the Romans had received a present of corn from Gelo, king of Sicily, Coriolanus insisted that it should be sold for money and not be given gratis. Upon this the tribunes raised the people against him, and even wished to put him to death. This rigorous sentence was stopped by the influence of the senators, and Coriolanus submitted to a trial. He was banished by a majority of three tribes, and he immediately retired among the Volsci, to Tullus Aufidius, his greatest enemy, from whom he met a most friendly reception. He advised him to make war against Rome, and he marched at the head of the Volsci as general. The approach of Coriolanus greatly alarmed the Romans, who sent him several embassies to reconcile him to his country and to solicit his return. He was deaf to all proposals, and bade them prepare for war. He pitched his camp only at the distance of five miles from the city; and his enmity against his country would have been fatal, had not his mother Volumnia, and his wife Vergilia, been prevailed upon by the Romon matrons to go and appease his resentment. The meeting of Coriolanus with his family was tender and affecting. He remained long inexorable; but at last the tears and entreaties of a mother and a wife prevailed over the stern and obstinate resolutions of an enemy, and Coriolanus marched the Volsci from the neighbourhood of Rome. To show their sense of Volumnia's merit and patriotism, the Romans dedicated a temple to *Female Fortune*. The behaviour of Coriolanus, however, displeased the Volsci. He was summoned to appear before the people of Antium, and was murdered on the place appointed for his trial, B. C. 488. His body was honoured with a magnificent funeral by the Volsci, and the Roman matrons put on mourning for his loss. Some historians say that he died in exile, in an advanced old age. *Plut. in vitâ.—Flor.* 2, c. 22.

Cornēlia Lex, *de Civitate*, was enacted A. U. C. 670, by L. Corn. Sylla. It confirmed the Sulpician law, and required that the citizens of the eight newly elected tribes should be divided among the 35 ancient tribes.——Another, *de Judiciis*, A. U. C. 673, by the same. It ordained that the prætor should always observe the same invariable method in judicial proceedings, and that the process should not depend upon his will.——Another, *de Sumptibus*, by the same. It limited the expenses which generally attended funerals.——Another, *de Religione*, by the same, A. U. C. 677. It restored to the college of priests the privilege of choosing the priests, which, by the Domitian law, had been lodged in the hands of the people.——Another, *de Municipiis*, by the same; which revoked all the privileges which had been some time before granted to the several towns that had assisted Marius and Cinna in the civil wars.——Another, *de Magistratibus*, by the same; which gave the power of bearing hon-

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ours and being promoted before the legal age, to those who had followed the interest of Sylla, while the sons and partisans of his enemies, who had been proscribed, were deprived of the privilege of standing for any office of the state. ——Another, *de Magistratibus*, by the same, A. U. C. 673. It ordained that no person should exercise the same office within ten years' distance, or be invested with two different magistracies in one year.——Another, *de Magistratibus*, A. U. C. 673. It divested the tribunes of the privilege of making laws, interfering, holding assemblies, and receiving appeals. All such as had been tribunes were incapable of holding any other office in the state by that law. ——Another, *de Majestate*, by the same, A. U. C. 670. It made it treason to send an army out of a province, or engage in a war without orders, to influence the soldiers to spare or ransom a captive general of the enemy, to pardon the leaders of robbers or pirates, or for the absence of a Roman citizen to a foreign court, without previous leave. The punishment was *aquæ et ignis interdictio*.——Another, by the same, which gave the power to a man accused of murder, either by poison, weapons, or false accusations, and the setting fire to buildings, to choose whether the jury that tried him should give their verdict *clam* or *palam vivâ voce*, or by ballots.——Another, by the same, which made it *aquæ et ignis interdictio* to such as were guilty of forgery, concealing and altering of wills, corruption, false accusations, and the debasing or counterfeiting of the public coin; all such as were accessary to this offence, were deemed as guilty as the offender.——Another, *de pecuniis repetundis*, by which a man convicted of peculation or extortion in the provinces, was condemned to suffer the *aquæ et ignis interdictio*.—— Another, by the same, which gave the power to such as were sent into the provinces with any government, of retaining their command and appointment without a renewal of it by the senate, as was before observed.——Another, by the same, which ordained that the lands of proscribed persons, should be common, especially those about Volaterræ and Fesulæ in Etruria, which Sylla divided among his soldiers.—— Another, by C. Cornelius, tribune of the people, A. U. C. 686; which ordained that no person should be exempted from any law, according to the general custom, unless 200 senators were present in the senate; and no person thus exempted, could hinder the bill of his exemption from being carried to the people for their concurrence.——Another, by Nasica, A. U. C. 582, to make war against Perseus, son of Philip, king of Macedonia, if he did not give proper satisfaction to the Roman people.

Cornēlia, I. a daughter of Cinna, who was the first wife of J. Cæsar. She became mother of Julia, Pompey's wife, and was so affectionately loved by her husband, that at her death he pronounced a funeral oration over her body. *Plut. in Cæs.*——II. A daughter of Metellus Scipio, who married Pompey after the death of her husband P. Crassus. She has been praised for her great virtues. *Plut. in Pomp.*——III. A daughter of Scipio Africanus, who married Sempronius Gracchus, and was the mother of Tiberius and Caius Gracchus. She was courted by a king, but she preferred being the wife of a Roman citizen to that of a monarch. Her virtues have been deservedly commended, as well as the wholesome principles she inculcated in her two sons. When a Campanian lady made once a show of her jewels at Cornelia's house, and entreated her to favour her with a sight of her own, Cornelia produced her two sons, saying, These are the only jewels of which I can boast. A statue was raised to her, with this inscription, *Cornelia mater Gracchorum*. Some of her epistles are preserved. *Plut. in Gracch.—Juv.* 6, v. 167.—*Val. Max.* 4, c. 4.—*Cic. in Brut.* 58, *de El. Or.* 58.

Cornēlii, Cossus, I. a military tribune during the time that there were no consuls in the republic. He offered to Jupiter the spoils called *opima*. *Liv.* 4, c. 19.——II. Scipio, a man appointed master of the horse, by Camillus, when dictator.——III. C. Nepos, an historian. *Vid. Nepos.*——IV. Merula, a consul, sent against the Boii in Gaul. He killed 1400 of them. His grandson followed the interest of Sylla; and when Marius entered the city, he killed himself by opening his veins.——V. Severus, an epic poet in the age of Augustus, of great genius. He wrote a poem on mount Ætna, and on the death of Cicero. *Quintil.* 10, v. 1.——VI. Aur. Celsus, wrote eight books on medicine, still extant, and highly valued.——VII. Cn. and Publ. Scipio. *Vid. Scipio.*

Cornificius, I. a poet and general in the age of Augustus, employed to accuse Brutus, &c. His sister Cornificia was also blessed with a poetical genius. *Plut. in Brut.*——II. A lieutenant of J. Cæsar. *Id. in Cæs.*——III. A friend of Cicero and his colleague in the office of augur.

Cornūtus, I. A stoic philosopher of Africa, preceptor to Persius, the satirist. He wrote some treatises on philosophy and rhetoric. *Pers.* 5, v. 36.——II. A Roman, saved from the proscription of Marius by his servants, who hung a dead man in his room, and said it was their master. *Plut. in Mario.*

Corœbus, I. a Phrygian, son of Mygdon and Anaximena. He assisted Priam in the Trojan war, with the hopes of being rewarded with the hand of Cassandra. Cassandra advised him in vain to retire from the war. He was killed by Peneleus. *Paus.* 10, c. 27.—*Virg. Æn.* 2, v. 341, &c.——II. A courier of Elis, killed by Neoptolemus. He obtained a prize at Olympia, B. C. 776, in the 28th olympiad, from the institution of Iphitus; but this year has generally been called the first olympiad. *Paus.* 5, c. 8.

Corvinus, I. a name given to M. Valerius from a *crow*, which assisted him when he was fighting against a Gaul.——II. Messala, an eloquent orator in the Augustan age, distinguished for integrity and patriotism, yet ridiculed for his frequent quotations of Greek in his orations. In his old age he became so forgetful as not even to remember his own name.

Coruncānus, T. the first plebeian who was made high-priest at Rome.——The family of the *Coruncani* was famous for the number of great men which it supplied for the service of the republic. *Cic. pro Domo.*

Cossus, a surname given to the family of the Cornelii.——A Roman, who killed Volumnius, king of Veii, and obtained the *Spolia Opima*, A. U. C. 317. *Virg. Æn.* 6, v. 841.

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Cossutia, a family at Rome, of which Cossutia, Cæsar's wife, was descended. *Suet. in Cæs.* 1.—One of the family was distinguished as an architect about 200 B. C. He first introduced into Italy the more perfect models of Greece.

Cōtiso, a king of the Daci, whose army invaded Pannonia, and was defeated by Corn. Lentulus, the lieutenant of Augustus. It is said that Augustus solicited his daughter in marriage. *Suet. in Aug.* 63.—*Horat.* 3, od. 8, v. 18.

Cotta, M. Aurelius, I. a Roman who opposed Marius. He was consul with Lucullus; and when in Asia, he was defeated by sea and land by Mithridates. He was surnamed *Ponticus*, because he took Heraclea of Pontus by treachery. *Plut. in Lucull.*——II. An orator, greatly commended by *Cicero de Orat.* In his manner he was soft and relaxed; but every thing he said was sober, and in good taste, and he often led the judges to the same conclusion to which Sulpicius impelled them. "No two things," says Cicero, "were ever more unlike than they are to each other. The one, in a polite, delicate manner, sets forth his subject in well-chosen expressions. He still keeps to his point; and, as he sees with the greatest penetration what he has to prove to the court, he directs to that the whole strength of his reasoning and eloquence, without regarding other arguments. But Sulpicius, endued with irresistible energy, with a full strong voice, with the greatest vehemence and dignity of action, accompanied with so much weight and variety of expression, seemed, of all mankind, the best fitted by nature for eloquence." It was supposed that Cotta wished to resemble Antony, as Sulpicius obviously imitated Crassus; but the latter wanted the agreeable pleasantry of Crassus, and the former the force of Antony. None of the orations of Sulpicius remained in the time of Cicero—those circulated under his name have been written by Canutius after his death. The oration of Cotta for himself, when accused on the Varian law, was composed, it is said, at his request by Lucius Ælius; and, if this be true, nothing can appear to us more extraordinary, than that so accomplished a speaker as Cotta should have wished any of the trivial harangues of Ælius to pass for his own.

Cotys, I. a king of Thrace, who divided the kingdom with his uncle, by whom he was killed. It is the same to whom Ovid writes from his banishment. *Tacit.* 2, *Ann.* 64.—*Ovid.* 2, *de Pont. ep.* 9.——II. A king of Armenia Minor, who fought against Mithridates in the age of Claudius. *Tacit. Ann.* 11 and 13.

Cranaus, the second king of Athens, who succeeded Cecrops, and reigned nine years, B. C. 1497. *Paus.* 1, c. 2.

Crantor, a philosopher of Soli.

Crassus, I. a grandfather of Crassus the Rich, who never laughed. *Plin.* 7, c. 19.——II. Publ. Licinius, a Roman high-priest, about 131 years B. C., who went into Asia with an army against Aristonicus, where he was killed, and buried at Smyrna.——III. M. Licinius, a celebrated Roman, surnamed *Rich* on account of his opulence. The cruelties of Cinna obliged him to leave Rome, and he retired to Spain. After Cinna's death he passed into Africa, and thence to Italy, where he served Sylla, and ingratiated himself in his favour. When the gladiators, with Spartacus at their head, had spread a universal alarm in Italy, and defeated some of the Roman generals, Crassus was sent against them. A battle was fought, in which Crassus slaughtered 12,000 of the slaves, and by this decisive blow he soon put an end to the war, and was honoured with an *ovatio* at his return. He was soon after made consul with Pompey; and in this high office he displayed his opulence, by entertaining the populace at 10,000 tables. He was afterwards censor, and formed the first triumvirate with Pompey and Cæsar. As his love of riches was more predominant than that of glory, Crassus never imitated the ambitious conduct of his colleagues, but was satisfied with the province of Syria, which seemed to produce an inexhaustible source of wealth. With hopes of enlarging his possessions he set off from Rome, though the omens proved unfavourable, and every thing seemed to threaten his ruin. He crossed the Euphrates, and, forgetful of the rich cities of Babylon and Seleucia, he hastened to make himself master of Parthia. He was betrayed in his march by the delay of Artavasdes, king of Armenia, and the perfidy of Ariamnes. He was met in a large plain by Surena, the general of the forces of Orodes, king of Parthia; and a battle was fought, in which 20,000 Romans were killed, and 10,000 taken prisoners. The darkness of the night favoured the escape of the rest, and Crassus, forced by the mutiny and turbulence of his soldiers, and the treachery of his guides, trusted himself to the general of the enemy, on pretence of proposing terms of accommodation, and he was put to death, B. C. 53. His head was cut off, and sent to Orodes, who poured melted lead down his throat, and insulted his misfortunes. The firmness with which Crassus received the news of his son's death, who perished in that expedition, has been deservedly commended; and the words that he uttered when he surrendered himself into the hands of Surena, equally claim our admiration. He was wont often to say, that no man ought to be accounted rich if he could not maintain an army. Though he has been called avaricious, yet he showed himself always ready to lend money to his friends without interest. He was fond of philosophy, and his knowledge of history was great and extensive. Plutarch has written his life. *Flor.* 3, c. 11.——IV. Publius, the son of the rich Crassus, went into Parthia with his father. When he saw himself surrounded by the enemy, and without any hope of escape, he ordered one of his men to run him through. His head was cut off, and shown with insolence to his father by the Parthians. *Plut. in Crass.*——V. L. Licinius, a celebrated Roman orator, commended by Cicero, and introduced in his book *de Oratore* as the principal speaker.——VI. A son of Crassus the Rich, killed in the civil wars, after Cæsar's death.

Cratĕrus, I. one of Alexander's generals. He rendered himself conspicuous by his literary fame, as well as by his valour in the field, and wrote the history of Alexander's life. He was greatly respected and loved by the Macedonian soldiers, and Alexander always trusted him with unusual confidence. After Alexander's death, he subdued Greece with Antipater, and passed

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with his colleague into Asia, where he was killed in a battle against Eumenes, B. C. 321. He had received for his share of Alexander's kingdoms, Greece and Epirus. *Nep. in Eumen.* 2.—*Justin.* 12 and 13.—*Curt.* 3.—*Arrian.*—*Plut. in Alex.*—II. An Athenian, who collected into one body all the decrees which had passed in the public assemblies at Athens.

Crates, I. a philosopher of Bœotia, son of Ascondus and disciple of Diogenes the cynic, B. C. 324. He sold his estates, and gave the money to his fellow-citizens. He was naturally deformed, and he rendered himself more hideous by sewing sheepskins to his mantle, and by the singularity of his manners. He clothed himself as warm as possible in the summer; but in the winter his garments were uncommonly thin, and incapable to resist the inclemency of the season. Hipparchia, the sister of a philosopher, became enamoured of him; and, as he could not cool her passion by representing himself as poor and deformed, he married her. Some of his letters are extant. *Diog. in vitâ.*——II. A stoic, son of Timocrates, who opened a school at Rome, where he taught grammar. *Sueton.*——III. A native of Pergamus, who wrote an account of the most striking events of every age, B. C. 165. *Ælian. de Anim.* 17, c. 9.——IV. A philosopher of Athens, who succeeded in the school of his master Polemon.——V. He was originally an actor, and performed the principal parts in the plays of Cratinus. Afterwards, about B. C. 450, he began to compose comedies himself. Crates, according to Aristotle, was the first Athenian poet who abandoned the iambic or satiric form of comedy, and made use of invented and general stories or fables. Perhaps the law, mentioned below (*Vid. Cratinus*) might have some share in giving his plays this less offensive turn. His style is said to have been gay and facetious; yet the few fragments of his writings which remain are of a serious cast. From the expressions of Aristophanes, in the parabasis of the *Equites*, the comedies of Crates seem to have been marked by elegance of language and ingenious ideas. Yet, with all his endeavours to please his fastidious authors, the poet had, in common with his rivals, to endure many contumelies and vexations. He nevertheless, with unwearied resolution, continued to compose and exhibit during a varied career of success and reverses.

Cratinus, the son of Callimedes, an Athenian, was born Olymp. 65th, 2, B. C. 519. It was not till late in life that he directed his attention to comic composition. The first piece of his on record is the Ἀρχίλοχοι, which was represented about Olymp. 83d, B. C. 448; at which time he was in his 71st year. Soon after this, comedy became so licentious and virulent in its personalities, that the magistracy were obliged to interfere. A decree was passed, Olymp. 85th, 1, B. C. 440, prohibiting the exhibitions of comedy; which law continued in force only during that year and the two following, being repealed in the archonship of Euthymenes. Three victories of Cratinus stand recorded after the recommencement of comic performances. With the Χειμαζόμενοι he was second, B. 425, when the Ἀχαρνῆς of Aristophanes won the prize, and the third place was adjudged to the Νουμηνίαι of Eupolis. In the succeeding year he was again second with the Σάτυροι, and Aristophanes again first with the Ἱππῆς. In a parabasis of this play, that young rival makes mention of Cratinus; where, after having noticed his former successes, he insinuates under the cloak of an equivocal pity, that the veteran was become doting and superannuated. The old man, now in his 95th year, indignant at this insidious attack, exerted his remaining vigour, and composed against the contests of the following season a comedy entitled Πυτίνη, or *The Flagon*, which turned upon the accusations brought against him by Aristophanes. The aged dramatist had a complete triumph. He was first; whilst his humbled antagonist was also vanquished by Ameipsias with the Κόννις, though the play of Aristophanes was his favourite Νεφέλαι. Notwithstanding his notorious excesses, Cratinus lived to an extreme old age, dying B. C. 422, in his 97th year. The titles of 38 of his comedies have been collected by Meursius, Kœnig, &c. His style was bold and animated; and, like his younger brethren, Eupolis and Aristophanes, he fearlessly and unsparingly directed his satire against the iniquitous public officer and the profligate of private life. Nor yet are we to suppose that the comedies of Cratinus and his contemporaries contained nothing beyond broad jests or coarse invective and lampoon. They were, on the contrary, marked by elegance of expression and purity of language; elevated sometimes into philosophical dignity by the sentiments which they introduced, and graced with many a passage of beautiful idea and high poetry: so that Quinctilian deems the Old comedy, after Homer, the most fitting and beneficial object for a young pleader's study. In short, the character of this stage in the comic drama cannot be more happily defined than by the words of the chorus in the Ranæ; its duty was—

> πολλὰ μὲν γελοῖα εἰ-
> πεῖν πολλὰ δὲ σπουδαῖα.—389.

Cratippus, I. a philosopher of Mitylene, who, among others, taught Cicero's son at Athens. After the battle of Pharsalia, Pompey visited the house of Cratippus, where their discourse chiefly turned upon Providence, which the warrior blamed and the philosopher defended. *Phil. in Pomp.*—*Cic. in Offic.* 1.——II. An historian contemporary with Thucydides: *Dionys. Hal.*

Cratylus, a philosopher, preceptor to Plato after Socrates.

Cremutius Cordus. He wrote during the reign of Augustus, and is said to have read to that prince a history, in which he styled Brutus and Cassius the last of the Romans. Augustus did not take pleasure, like Caligula or Nero, in cruel or arbitrary acts; and he was so skilful a politician, that he never, like Tiberius, suspected a plot or apprehended a danger, when none in fact existed. He knew that his throne was then too firmly established to be shaken by the empty echoes of liberty, and he heard, perhaps, with secret satisfaction, that Brutus and Cassius would have no successors among his subjects. The writings of Cordus, however, were suppressed under the reign of Tiberius; but his daughter Marcia saved a copy which was extant in the time of Seneca. The appellation of the last of the Romans which he bestow-

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ed on Brutus and Cassius, was made the pretext of a capital charge during the administration of Sejanus, who had taken umbrage at an observation which had escaped him with regard to a statue of that minister, placed in the theatre of Pompey. Two infamous informers, Satrius Secundus and Pinarius Natta, came forward as his accusers. Their connexion with the minister of Tiberius was itself ominous of his fate. The emperor heard his defence in person, in the senate, with a stern countenance, which announced to him the sentence he was about to receive. Certain of death, he pleaded his cause with a spirit and eloquence which he perhaps might not have exerted had any hope of safety remained. He justified himself by the example of Livy, Pollio, and Messala, he mentioned Cicero's panegyric of Cato, which Cæsar contented himself with answering by a similar production, and also a number of other compositions, as the epistles of Antony, and the harangues of Brutus, all filled with opprobrious defamations of Augustus; after which, having left the senate-house, he returned home, and resolved to perish by abstaining from sustenance. He retired to his own chamber, where he partly exhausted his strength by the excessive use of the warm bath. That he might deceive his daughter, he pretended that he ate in his own apartment; and, in order to carry on the deception, he concealed, or threw over the window, part of the provisions which were brought to him. While at supper with his family, he excused himself from partaking of their meal, on the pretence that he had already eaten sufficiently in his own chamber. He persisted in this abstinence for three days; but on the fourth, the extreme exhaustion and weakness of his body became manifest. It was then that he embraced his daughter, announced to her his approaching end, and informed her that she neither could preserve his existence longer, nor ought to attempt it. Having shut himself up in his chamber, he ordered the light to be completely excluded, and expired at the very moment when his infamous accusers were deliberating in court on the forms and proceedings to be adopted at his trial.

Creon. *Vid.* Part III.

Creophilus, a Samian, who hospitably entertained Homer, from whom he received a poem in return. Some say that he was that poet's master, &c. *Strab.* 14.

Cresphontes, a son of Aristomachus, who, with his brothers Temenus and Aristodemus, attempted to recover the Peloponnesus. *Paus.* 4, c. 3, &c.

Creüsa, a daughter of Priam, king of Troy, by Hecuba. She married Æneas, by whom she had some children, among which was Ascanius. When Troy was taken, she fled in the night with her husband; but they were separated in the midst of the confusion, and Æneas could not recover her, nor hear where she was. Cybele saved her, and carried her to her temple, of which she became priestess, according to the relation of Virgil, who makes Creusa appear to her husband in a vision, while he was seeking her in the tumult of war. She predicted to Æneas the calamities that attended him, the fame he should acquire when he came to Italy, and his consequent marriage with a princess of the country. *Paus.* 10, c. 16.—*Virg. Æn.* 2, v. 562, &c. *Vid.* Part III.

Crispinus, I. a prætorian, who, though originally a slave in Egypt, was, after the acquisition of riches, raised to the honours of Roman knighthood by Domitian. *Juv.* 1, v. 26.——II. A stoic philosopher, as remarkable for his loquacity as for the foolish and tedious poem he wrote to explain the tenets of his own sect, to which *Horace* alludes in the last verses of 1, *Sat.* 1.

Crispus Sallustius. *Vid. Sallustius.*—— Flav. Jul. a son of the great Constantine, made Cæsar by his father, and distinguished for valour and extensive knowledge. Fausta, his stepmother, wished to seduce him; and when he refused, she accused him before Constantine, who believed the crime and caused his son to be poisoned, A. D. 326.

Critias, one of the thirty tyrants set over Athens by the Spartans. He was eloquent and wellbred, but of dangerous principles; and he cruelly persecuted his enemies, and put them to death. He was killed in a battle against those citizens whom his oppression had banished. He had been among the disciples of Socrates, and had written elegies and other compositions, of which some fragments remain. *Cic.* 2, *de Orat.*

Crito, I. one of the disciples of Socrates, who attended his learned preceptor in his last moments, and composed some dialogues now lost. *Diog.*——II. A Macedonian historian, who wrote an account of Pallene of Persia, of the foundation of Syracuse, of the Getæ, &c.

Critobulus, I. a general of Phocis, at the battle of Thermopylæ between Antiochus and the Romans. *Paus.* 10, c. 20.——II. A son of Crito, disciple to Socrates. *Diog. in Crit.*

Critolaus, I. a citizen of Tegea in Arcadia, who, with two brothers, fought against the two sons of Demostratus of Pheneus, to put an end to a long war between their respective nations. The brothers of Critolaus were both killed, and he alone remained to withstand his three bold antagonists. He conquered them; and when, at his return, his sister deplored the death of one of his antagonists, to whom she was betrothed, he killed her in a fit of resentment. The offence deserved capital punishment; but he was pardoned, on account of the services he had rendered his country. He was afterwards general of the Achæans, and it is said that he poisoned himself, because he had been conquered at Thermopylæ by the Romans. *Cic. de Nat. D.*—— II. A peripatetic philosopher of Athens, sent ambassador to Rome, &c. 140 B. C. *Cic.* 2, *de Orat.*

Crœsus, the fifth and last of the Mermnadæ, who reigned in Lydia, was son of Alyattes, and passed for the richest of mankind. He was the first who made the Greeks of Asia tributary to the Lydians. His court was the asylum of learning; and Æsop, the famous fable-writer, among others, lived under his patronage. In a conversation with Solon, Crœsus wished to be thought the happiest of mankind; but the philosopher apprized him of his mistake, and gave the preference to poverty and domestic virtue. Crœsus undertook a war against Cyrus, the king of Persia, and marched to meet him with an army of 420,000 men and 60,000 horse. After a reign of 14 years, he was defeated, B. C. 548;

his capital was besieged, and he fell into the conqueror's hands, who ordered him to be burnt alive. The pile was already on fire, when Cyrus heard the conquered monarch three times exclaim, Solon! with lamentable energy. He asked him the reason of his exclamation, and Crœsus repeated the conversation he had once had with Solon on human happiness. Cyrus was moved at the recital, and at the recollection of the inconstancy of human affairs, he ordered Crœsus to be taken from the burning pile, and he became one of his most intimate friends. The kingdom of Lydia became extinct in his person, and the power was transferred to Persia. Crœsus survived Cyrus. The manner of his death is unknown. He is celebrated for the immensely rich presents which he made to the temple of Delphi, from which he received an obscure and ambiguous oracle, which he interpreted in his favour, and which was fulfilled in the destruction of his empire. *Herodot.* 1, c. 26, &c.—*Plut. in Solon.* 8, c. 26.—*Justin.* 1, c. 7.

Cronia, a festival at Athens, in honour of Saturn. The Rhodians observed the same festival, and generally sacrificed to the god a condemned malefactor.

Ctesias, I. a Greek historian and physician of Cnidos, taken prisoner by Artaxerxes Mnemon at the battle of Cunaxa. He cured the king's wounds, and was his physician for 17 years. He wrote a history of the Assyrians and Persians, which Justin and Diodorus have partially preferred to that of Herodotus. Some fragments of his compositions have been preserved by Photius, and are to be found in Wesseling's edition of Herodotus. *Strab.* 1.—*Athen.* 12.—*Plut. in Artax.*——II. A sycophant of Athens.——III. An historian of Ephesus.

Ctesibius, I. a mathematician of Alexandria, who flourished 135 years B. C. He was the inventor of the pump and other hydraulic instruments. He also invented a *clepsydra*, or a water-clock. This invention of measuring time by water, was wonderful and ingenious. Water was made to drop upon wheels, which it turned. The wheels communicated their regular motion to a small wooden image, which, by a gradual rise, pointed with a stick to the proper hours and months, which were engraved on a column near the machine. This artful invention gave rise to many improvements; and the modern manner of measuring time with an hour-glass is an imitation of the clepsydra of Ctesibius. *Vitruv. de Archit.* 9, c. 9.——II. An historian, who flourished 254 years B. C. and died in his 104th year. *Plut. in Dem.*

Ctesiphon, an Athenian, son of Leosthenes, who advised his fellow-citizens publicly to present Demosthenes with a golden crown for his probity and virtue. This was opposed by the orator Æschines, the rival of Demosthenes, who accused Ctesiphon of seditious views. Demosthenes undertook the defence of his friend, in a celebrated oration still extant, and Æschines was banished. *Demost. and Æschin. de Corona.*

Curia, a division of the Roman tribes. Romulus originally divided the people into three tribes, and each tribe into 10 Curiæ. Over each Curiæ was appointed a priest, who officiated at the sacrifices of his respective assembly. The sacrifices were called *Curionia*, and the priest *Curio*. He was to be above the age of fifty. His morals were to be pure and unexceptionable, and his body free from all defects. The *Curiones* were elected by their respective Curiæ, and above them was a superior priest called *Curio maximus*, chosen by all the Curiæ in a public assembly.——The word *Curia* was also applied to public edifices among the Romans. These were generally of two sorts, divine and civil. In the former were held the assemblies of the priests, and of every religious order, for the regulation of religious sacrifices and ceremonies. The other was appointed for the senate, where they assembled for the despatch of public business. The Curia were solemnly consecrated by the augurs before a lawful assembly could be convened there. There were three at Rome which more particularly claim our attention; *Curia Hostilia*, built by King Tullus Hostilius; *Curia Pompeii*, where Julius Cæsar was murdered; and *Curia Augusti*, the palace and court of the emperor Augustus.

Curia Lex, *de Comitiis*, was enacted by M. Curius Dentatus, the tribune. It forbade the convening of the *Comitia*, for the election of magistrates, without a previous permission from the senate.

Curiatii, a family of Alba, which was carried to Rome by Tullus Hostilius, and entered among the patricians. The three Curiatii, who engaged the Horatii, and lost the victory, were of this family. *Flor.* 1, c. 3.—*Dionys. Hal.* 5.—*Liv.* 1, c. 24.

Curio, (C.) I. an excellent orator, who called Cæsar in full senate, *Omnium mulierum virum, et omnium virorum mulierem.* *Tacit.* 21. *Ann.* c. 7.—*Suet. in Cæs.* 49.—*Cic. in Brut.*——II. His son, C. Scribonius, was tribune of the people, and an intimate friend of Cæsar. He saved Cæsar's life as he returned from the senate-house after the debates concerning the punishments which ought to be inflicted on the adherents of Catiline. He killed himself in Africa. *Flor.* 4, c. 2.—*Plut. in Pomp. & Cæs.* 49.—*Val. Max.* 9, c. 1.—*Lucan.* v. 268.

Curius Dentatus Marcus Annius, a Roman, celebrated for his fortitude and frugality. He was three times consul, and was twice honoured with a triumph. He obtained decisive victories over the Samnites, the Sabines, and the Lucanians, and defeated Pyrrhus near Tarentum. The ambassadors of the Samnites visited his cottage while he was boiling some vegetables in an earthen pot, and they attempted to bribe him by the offer of large presents. He refused their offers with contempt, and said, I prefer my earthen pots to all your vessels of gold and silver; and it is my wish to command those who are in possession of money, while I am deprived of it and live in poverty. *Plut. in Cat. Cens.*—*Horat.* 1, od. 12, v. 41.—*Flor.* 1, c. 15.

Curtius, M. a Roman youth, who devoted himself to the gods Manes for the safety of his country, about 360 years B. C. A wide gap, called afterwards *Curtius lacus*, had suddenly opened in the forum, and the oracle had said that it never would close before Rome threw into it whatever it had most precious. Curtius immediately perceived that no less than a human sacrifice was required. He armed himself, mounted his horse, and solemnly threw himself into the gulf, which instantly closed over his head. *Liv.* 7, c. 6.—*Val. Max.* 5, c. 6.

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CURULIS MAGISTRATUS, a state officer at Rome, who had the privilege of sitting in an ivory chair in public assemblies. The dictator, the consuls, the censors, the prætors, and ediles, claimed that privilege, and therefore were called *curules magistratus*. The senators who had passed through the abovementioned offices were generally carried to the senate-house in ivory chairs, as all generals in their triumphant procession to the capital. When names of distinction began to be known among the Romans, the descendants of curule magistrates were called *nobiles*; the first of a family who discharged that office were known by the name of *noti*, and those that had never been in office were called *ignobiles*.

CYAXARES, or CYAXARES, I. son of Phraortes, was king of Media and Persia. He bravely defended his kingdom, which the Scythians had invaded. He made war against Alyattes, king of Lydia, and subjected to his power all Asia beyond the river Halys. He died, after a reign of 40 years, B. C. 585. *Diod.* 2.—*Herodot.* I, c. 73 and 103.——II. Another prince, supposed by some to be the same as Darius the Mede. He was the son of Astyages, king of Media. He added seven provinces to his father's dominions, and made war against the Assyrians, whom Cyrus favoured. *Xenoph. Cyrop.* 1.

CYDIAS, a painter who made a painting of the Argonauts. This celebrated piece was bought by the orator Hortensius for 164 talents. *Plin.* 34.

CYNÆGĪRUS, an Athenian, celebrated for his extraordinary courage. He was brother to the poet Æschylus. After the battle of Marathon, he pursued the flying Persians to their ships, and seized one of their vessels with his right hand, which was immediately severed by the enemy. Upon this he seized the vessel with his left hand, and when he had lost that also, he still kept his hold with his teeth. *Herodot.* 6, c. 114.—*Justin.* 2, c. 9.

CYNICI, a sect of philosophers, founded by Antisthenes the Athenian. They received this name *a caninâ mordacitate*, from their canine propensity to criticise the lives and actions of men, or because, like dogs, they were not ashamed to gratify their crimmal desires publicly. They were famous for their contempt of riches, for the negligence of their dress, and the length of their beards. Diogenes was one of their sect. They generally slept on the ground. *Vid. Diogenes. Cic.* 1, *Off.* 35 and 41. *Vid. Antisthenes.*

CYNISCA, a daughter of Archidamus, king of Sparta, who obtained the first prize in the chariot races at the Olympic games. *Paus.* 3, c. 8.

CYPRIANUS, a native of Carthage, who, though born of heathen parents, became a convert to Christianity, and the bishop of his country. To be more devoted to purity and study, he abandoned his wife; and, as a proof of his charity, he distributed his goods to the poor. He wrote 81 letters, besides several treatises, *de Dei gratiâ, de virginum habitu*, &c. and rendered his compositions valuable by the information he conveys of the discipline of the ancient church, and by the soundness and purity of his theology. He died a martyr, A. D. 258. The best editions of Cyprian are, that of Fell, fol. Oxon. 1682, and that reprinted Amst. 1700.

CYPSĒLIDES, the name of three princes as descendants of Cypselus, who reigned at Corinth during 73 years. Cypselus was succeeded by his son Periander, who left his kingdom, after a reign of 40 years, to Cypselus II.

CYPSĒLUS, I. a king of Arcadia, who married the daughter of Ctesiphon, to strengthen himself against the Heraclidæ. *Paus.* 4, c. 3.—— II. A man of Corinth, son of Eetion and father of Periander. He destroyed the Bacchiadæ, and seized upon the sovereign power, about 659 years before Christ. He reigned 30 years, and was succeeded by his son. Periander had two sons, Lycophron and Cypselus, who was insane. Cypselus received his name from the Greek word κυψελος, *a coffer*, because when the Bacchiadæ attempted to kill him, his mother saved his life by concealing him in a coffer. *Paus.* 5, c. 17.—*Cic. Tusc.* 5, c. 37.—*Herodot.* I, c. 114, l. 5, c. 92, &c.—*Aristot. Polit.*——III. The father of Miltiades. *Herodot.* 6, c. 35.

CYRĒNAĪCI, a sect of philosophers who followed the doctrine of Aristippus. They placed their *summum bonum* in pleasure, and said that virtue ought to be commended because it gave pleasure. *Laert. in Arist.*—*Cic. de Nat. D.* 3.

CYRIADES, one of the thirty tyrants who harassed the Roman empire in the reign of Gallienus. He died A. D. 269.

CYRILLUS, I. a bishop of Jerusalem, who died A. D. 386. Of his writings, composed in Greek, there remain 28 *catachèses*, and a letter to the emperor Constantine, the best edition of which is Milles, fol. Oxon. 1703.——II. A bishop of Alexandria, who died A. D. 444. The best edition of his writings, which are mostly controversial in Greek, is that of Paris, fol. 7 vols. 1638.

CYRSĪLUS, an Athenian, stoned to death by his countrymen because he advised them to receive the army of Xerxes, and to submit to the power of Persia. *Demosth. de Coronâ.*—*Cic. de Offic.* c. 11.

CYRUS, I. a king of Persia, son of Cambyses and Mandane, daughter of Astyages king of Media. His father was of an ignoble family, whose marriage with Mandane had been consummated on account of the apprehensions of Astyages. (*Vid. Astyages.*) Cyrus was exposed as soon as born; but he was preserved by a shepherdess, who educated him as her own son. As he was playing with his equals in years, he was elected king in a certain diversion, and he exercised his power with such an independent spirit, that he ordered one of his play companions to be severely whipped for disobedience. The father of the youth, who was a nobleman, complained to the king of the ill treatment which his son had received from a shepherd's son. Astyages ordered Cyrus before him, and discovered that he was Mandane's son, from whom he had so much to apprehend. He treated him with great coldness; and Cyrus, unable to bear his tyranny, escaped from his confinement, and began to levy troops to dethrone his grandfather. He was assisted and encouraged by the ministers of Astyages, who were displeased with the king's oppression. He marched against him, and Astyages was defeated in a battle and taken prisoner, B. C. 559. From this victory the empire of Media became tributary to the Persians. Cyrus subdued the eastern parts of Asia, and made war against Crœsus, king of Lydia, whom he con-

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quered, B. C. 548. He invaded the kingdom of Assyria, and took the city of Babylon, by drying the channels of the Euphrates, and marching his troops through the bed of the river, while the people were celebrating a grand festival. He afterwards marched against Tomyris, the queen of the Messagetæ, a Scythian nation, and was defeated in a bloody battle, B. C. 530. The victorious queen, who had lost her son in a previous encounter, was so incensed against Cyrus, that she cut off his head, and threw it into a vessel filled with human blood, exclaiming, *Satia te sanguine quem sitisti.* Xenophon has written the life of Cyrus; but his history is not perfectly authentic. In the character of Cyrus, he delineates a brave and virtuous prince, and often puts in his mouth many of the sayings of Socrates. The chronology is false; and Xenophon, in his narration, has given existence to persons whom no other historian ever mentioned. The *Cyropædia*, therefore, is not to be looked upon as an authentic history of Cyrus the Great, but we must consider it as showing what every good and virtuous prince ought to be. *Diod.* 1.—*Herodot.* 1, c. 75, &c.—*Justin*, 1, c. 5 and 7.—II. The younger Cyrus was the younger son of Darius Nothus, and the brother of Artaxerxes. He was sent by his father, at the age of sixteen, to assist the Lacedæmonians against Athens. Artaxerxes succeeded to the throne at the death of Nothus; and Cyrus, who was of an aspiring soul, attempted to assassinate him. He was discovered, and would have been punished with death, had not his mother, Parysatis, saved him from the hands of the executioner by her tears and entreaties. This circumstance did not in the least check the ambition of Cyrus; he was appointed over Lydia and the seacoast, where he secretly fomented rebellion, and levied troops under various pretences. At last, he took the field with an army of 100,000 barbarians, and 13,000 Greeks under the command of Clearchus. Artaxerxes met him with 900,000 men near Cunaxa. The battle was long and bloody, and Cyrus might have perhaps obtained the victory, had not his uncommon rashness proved his ruin. It is said that the two royal brothers met in person, and engaged with the most inveterate fury, and their engagement ended in the death of Cyrus, 401 years B. C. It is said that in the letter he wrote to Lacedæmon, to solicit auxiliaries, Cyrus boasted his philosophy, his royal blood, and his ability to drink more wine than his brother without being intoxicated. *Plut. in Artax.*—*Diod.* 14.—*Justin.* 5, c. 11.—III. A poet of Panopolis, in the age of Theodosius. *Vid.* Part I.

D.

DACICUS, a surname assumed by Domitian on his pretended victory over the Dacians. *Juv.* 6, v. 204.

DÆDĂLA, two festivals in Bœotia. One of these was observed at Alalcomenos by the Plateans, in a large grove, where they exposed, in the open air, pieces of boiled flesh, and carefully observed whither the crows that came to prey upon them directed their flight. All the trees upon which any of these birds alighted were immediately cut down, and with them statues were made called *Dædala*, in honour of Dædalus.—The other festival was of a more solemn kind. It was celebrated every sixty years, by all the cities of Bœotia, as a compensation for the intermission of the smaller festivals for that number of years, during the exile of the Plateans. Fourteen of the statues, called Dædala, were distributed by lot among the Platæans, Lebadæans, Coroneans, Orchomenians, Thespians, Thebans, Tanagræans, and Chæroneans, because they had effected a reconciliation among the Plateans, and caused them to be recalled from exile about the time that Thebes was restored by Cassander, the son of Antipater. During this festival, a woman in the habit of a bridemaid accompanied a statue which was dressed in female garments, on the banks of the Eurotas. This procession was attended to the top of mount Cithæron by many of the Bœotians, who had places assigned them by lot. Here an altar of square pieces of wood, cemented together like stones, was erected, and upon it were thrown large quantities of combustible materials. Afterwards a bull was sacrificed to Jupiter, and an ox or heifer to Juno, by every one of the cities of Bœotia, and by the most opulent that attended. The poorest citizens offered small cattle; and all these oblations, together with the Dædala, were thrown in the common heap and set on fire, and totally reduced to ashes.

DÆDĂLUS. *Vid.* Part III.

DAĬDIS, a solemnity observed by the Greeks. It lasted three days. The first was in commemoration of Latona's labour; the second in memory of Apollo's birth; and the third in honour of the marriage of Podalirius and the mother of Alexander. Torches were always carried at the celebration; whence the name.

DAMAGETUS, a man of Rhodes, who inquired of the oracle what wife he ought to marry; and received for answer, the daughter of the bravest of the Greeks. He applied to Aristomenes, and obtained his daughter in marriage, B. C. 670. *Paus.* 4, c. 24.

DAMASCIUS, a stoic of Damascus, who wrote a philosophical history, the life of Isidorus, and four books on extraordinary events, in the age of Justinian. His works, which are now lost, were greatly esteemed according to Photius.

DAMIPPUS, a Spartan, taken by Marcellus as he sailed out of the port of Syracuse. He discovered to the enemy that a certain part of the city was negligently guarded, and in consequence of this discovery, Syracuse was taken. *Polyæn.*

DAMIS, a man who disputed with Aristodemus, the right of reigning over the Messenians. *Paus.* 4, c. 10.

DAMNONII, a people of Britain, now supposed Devonshire.

DAMO, a daughter of Pythagoras, who, by order of her father, devoted her life to perpetual celibacy, and induced others to follow her example. Pythagoras at his death intrusted her with all the secrets of his philosophy, and gave her the unlimited care of his compositions, under the promise that she never would part with them. She faithfully obeyed his injunctions; and though in the extremest poverty, she refused to obtain money by the violation of her father's commands. *Laert. in Pythag.*

DAMOCLES, one of the flatterers of Dionysius

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the elder, of Sicily. He admired the tyrant's wealth, and pronounced him the happiest man on earth. Dionysius prevailed upon him to undertake for a while the charge of royalty, and be convinced of the happiness which a sovereign enjoyed. Damocles ascended the throne, and while he gazed upon the wealth and splendour that surrounded him, he perceived a sword hanging over his head by a horse-hair. This so terrified him, that all his imaginary felicity vanished at once, and he begged Dionysius to remove him from a situation which exposed his life to such fears and dangers. *Cic. in Tuscul.* 5, c. 21.

Damocrĭtus, I. a timid general of the Achæans, &c. *Paus.* 7, c. 13.——II. A Greek writer, who composed two treatises, one upon the art of drawing an army in battle array, and the other concerning the Jews.——III. A man who wrote a poetical treatise upon medicine.

Damon, I. a victor at Olympia. *Olymp.* 102. —*Paus.* 4, c. 27.——II. A poet and musician of Athens, intimate with Pericles, and distinguished for his knowledge of government and fondness of discipline. He was banished for his intrigues about 430 years before Christ. *C. Nep.* 15, c. 2.—*Plut. in Pericl.*——III. A Pythagorean philosopher, very intimate with Pythias. When he had been condemned to death by Dionysius, he obtained from the tyrant leave to go and settle his domestic affairs, on promise of returning at a stated hour to the place of execution. Pythias pledged himself to undergo the punishment which was to be inflicted on Damon, should he not return in time, and he consequently delivered himself into the hands of the tyrant. Damon returned at the appointed moment, and Dionysius was so struck with the fidelity of those two friends, that he remitted the punishment, and entreated them to permit him to share their friendship and enjoy their confidence. *Val. Max.* 4, c. 7.

Damophĭla, a poetess of Lesbos, wife of Pamphilus. She was intimate with Sappho, and not only wrote hymns in honour of Diana and of the gods, but opened a school, where the younger persons of her sex were taught the various powers of music and poetry. *Philostr.*

Dănaus. *Vid.* Part III.

Daphnēphŏria, a festival in honour of Apollo, celebrated every ninth year by the Bœotians. It was then usual to adorn an olive bough with garlands of laurel and other flowers, and place on the top a brazen globe, on which were suspended smaller ones. In the middle was placed a number of crowns, and a globe of inferior size, and the bottom was adorned with a saffron-coloured garment. The globe on the top represented the sun, or Apollo, that in the middle was an emblem of the moon, and the others of the stars. The crowns, which were 65 in number, represented the sun's annual revolution. This bough was carried in solemn procession by a beautiful youth of an illustrious family, and whose parents were both living. The youth was dressed in rich garments, which reached to the ground; his hair hung loose and dishevelled, his head was covered with a golden crown, and he wore on his feet shoes called *Iphicratidæ*, from Iphicrates, an Athenian, who first invented them. He was called Δαφνηφορος, *laurel-bearer*, and at that time he executed the office of priest to Apollo. He was preceded by one of his nearest relations, bearing a rod adorned with garlands, and behind him followed a train of virgins with branches in their hands. In this order the procession advanced as far as the temple of Apollo, surnamed Ismenius, where supplicatory hymns were sung to the god.—This festival owed its origin to the following circumstance: when an oracle advised the Ætolians, who inhabited Arne and the adjacent country, to abandon their ancient possessions, and go in quest of a settlement, they invaded the Theban territories, which at that time were pillaged by an army of Pelasgians. As the celebration of Apollo's festivals was near, both nations, who religiously observed it, laid aside all hostilities, and, according to custom, cut down laurel boughs from mount Helicon and in the neighbourhood of the river Melas, and walked in procession in honour of the divinity. The day that this solemnity was observed, Polemates, the general of the Bœotian army, saw a youth in a dream that presented him with a complete suit of armour, and commanded the Bœotians to offer solemn prayers to Apollo, and walk in procession with laurel boughs in their hands every ninth year. Three days after this dream, the Bœotian general made a sally, and cut off the greater part of the besiegers, who were compelled by this blow to relinquish their enterprise. Polemates immediately instituted a novennial festival to the god who seemed to be the patron of the Bœotians. *Paus. Bœotic.*, &c.

Daphnis, a shepherd of Sicily, son of Mercury by a Sicilian nymph. It is supposed he was the first who wrote pastoral poetry, in which his successor Theocritus so happily excelled. From the celebrity of this shepherd, the name of *Daphnis* has been appropriated by the poets, ancient and modern, to express a person fond of rural employments, and of the peaceful innocence which accompanies the tending of flocks. *Ælian. V. H.* 10, c. 18.—*Diod.* 4.

Dardănides, a name given to Æneas, as descended from Dardanus. The word, in the plural number, is applied to the Trojan women. *Virg. Æn.*

Dardănus, a son of Jupiter and Electra, who killed his brother Jasius to obtain the kingdom of Etruria, after the death of his reputed father Corytus, and fled to Samothrace, and thence to Asia Minor, where he married Batia, the daughter of Teucer, king of Teucria. Dardanus taught his subjects to worship Minerva; and he gave them two statues of the goddess, one of which is well known by the name of Palladium. *Virg. Æn.* 2, v. 167.—*Paus.* 7, c. 4.—*Hygin.* fab. 155 and 275.—*Apollod.* 3.—*Homer. Il.* 20.

Dares, a Phrygian, who lived during the Trojan war, in which he was engaged, and of which he wrote the history in Greek. This history was extant in the age of Ælian; the Latin translation, now extant, is universally believed to be spurious, though it is attributed by some to Cornelius Nepos. The best edition is that of Smids cum not. var. 4to. and 8vo. Amst. 1702. *Homer. Il.* 5, v. 10 and 27.

Darius, a noble satrap of Persia, son of Hystaspes, who conspired with six other noblemen to destroy Smerdis, who usurped the crown of Persia after the death of Cambyses. On the murder of the usurper, the seven conspirators universally agreed that he whose horse neighed

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first should be appointed king. In consequence of this resolution, the groom of Darius previously led his master's horse to a mare at a place near which the seven noblemen were to pass. On the morrow, before sunrise, when they proceeded all together, the horse, recollecting the mare, suddenly neighed, and at the same time a clap of thunder was heard, as if in approbation of the choice. The noblemen dismounted from their horses, and saluted Darius king; and a resolution was made among them, that the king's wives and concubines should be taken from no other family but that of the conspirators, and that they should for ever enjoy the unlimited privilege of being admitted into the king's presence without previous introduction. Darius was 29 years old when he ascended the throne, and he soon distinguished himself by his activity and military accomplishments. He besieged Babylon, which he took, after a siege of 20 months, by the artifice of Zopyrus. From thence he marched against the Scythians, and in his way conquered Thrace. This expedition was unsuccessful, and after several losses and disasters in the wilds of Scythia, the king retired with shame, and soon after turned his arms against the Indians, whom he subdued. The burning of Sardis, which was a Grecian colony, incensed the Athenians, and a war was kindled between Greece and Persia. Darius was so exasperated against the Greeks, that a servant every evening, by his order, repeated these words: "Remember, O king, to punish the Athenians." Mardonius, the king's son-in-law, was intrusted with the care of the war, but his army was destroyed by the Thracians; and Darius, more animated by his loss, sent a more considerable force under the command of Datis and Artaphernes. They were conquered at the celebrated battle of Marathon, by 10,000 Athenians; and the Persians lost in that expedition no less than 206,000 men. Darius was not disheartened by this severe blow, but he resolved to carry on the war in person, and immediately ordered a still larger army to be levied. He died in the midst of his preparations, B. C. 485, after a reign of 36 years, in the 65th year of his age. *Herodot.* 1, 2, &c.—*Diod.* 1.—*Justin.* 1, c. 9.—*Plut. in Arist.*—*C. Nep. in Miltiad.*——The second king of Persia of that name, was also called *Ochus* or *Nothus*, because he was the illegitimate son of Artaxerxes by a concubine. Soon after the murder of Xerxes he ascended the throne of Persia, and married Parysatis, his sister, a cruel and ambitious woman, by whom he had Artaxerxes Memnon, Amestris, and Cyrus the younger. He carried on many wars with success, under the conduct of his generals, and of his son Cyrus. He died B. C. 404, after a reign of 19 years, and was succeeded by his son Artaxerxes, who asked him on his deathbed, what had been the guide of his conduct in the management of the empire, that he might imitate him? *The dictates of justice and religion*, replied the expiring monarch. *Justin.* 5, c. 11.—*Diod.* 12.——The third of that name was the last king of Persia, surnamed *Codomanus*. He was son of Arsanes and Sysigambis, and descended from Darius Nothus. The peace of Darius was early disturbed, and Alexander invaded Persia to avenge the injuries which the Greeks had suffered from the predecessors of Darius. The king of Persia met his adversary in person, at the head of 600,000 men. This army was remarkable more for its opulence and luxury than for the military courage of its soldiers; and Athenæus mentions that the camp of Darius was crowded with 277 cooks, 29 waiters, 87 cupbearers, 40 servants to perfume the king, and 66 to prepare garlands and flowers to deck the dishes and meats which appeared on the royal table. With these forces Darius met Alexander. A battle was fought near the Granicus, in which the Persians were easily defeated. Another was soon after fought near Issus; and Alexander left 110,000 of the enemy dead on the field of battle, and took among the prisoners of war, the mother, wife, and children of Darius. The darkness of the night favoured the retreat of Darius, and he saved himself by flying in disguise on the horse of his armour-bearer. These losses weakened but discouraged not Darius; he assembled another more powerful army, and the last decisive battle was fought at Arbela. The victory was long doubtful; but the intrepidity of Alexander, and the superior valour of the Macedonians, prevailed over the effeminate Persians; and Darius, sensible of his disgrace and ruin, fled towards Media. His misfortunes were now complete. Bessus, the governor of Bactriana, took away his life, in hopes of succeeding him on the throne; and Darius was found by the Macedonians in his chariot, covered with wounds and almost expiring, B. C. 331. He asked for water, and exclaimed, when he received it from the hand of a Macedonian: "It is the greatest of my misfortunes that I cannot reward thy humanity. Beg Alexander to accept my warmest thanks for the tenderness with which he has treated my wretched family, whilst I am doomed to perish by the hand of a man whom I have loaded with kindness." In him the empire of Persia was extinguished, 228 years after it had been first founded by Cyrus the Great. *Diod.* 17.—*Plut. in Alex.*—*Justin.* 10, 11, &c.—*Curtius.*——A son of Artaxerxes, declared successor to the throne, as being the eldest prince. He conspired against his father's life, and was capitally punished. *Plut. in Artax.*

Datames, a son of Camissares, governor of Caria, and general of the armies of Artaxerxes. The influence of his enemies at court obliged him to fly for safety, after he had greatly signalized himself by his military exploits. He took up arms in his own defence, and the king made war against him. He was treacherously killed by Mithridates, who had invited him under pretence of entering into the most inviolable connexion and friendship, 362 B. C. *C. Nep. in Datam.*

Datapherne, after the murder of Darius, betrayed Bessus into Alexander's hands. He also revolted from the conqueror, and was delivered up by the Dahæ. *Curt.* 7, c. 5 and 8.

Datis, a general of Darius 1st, sent with an army of 200,000 foot and 10,000 horse, against the Greeks, in conjunction with Artaphernes. He was defeated at the celebrated battle of Marathon by Miltiades, and some time after put to death by the Spartans. *C. Nep. in Milt.*

Daunus, a son of Pilumnus and Danæ. He came from Illyricum into Apulia, where he reigned over part of the country, which from him was called Daunia, and he was still on the throne

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when Diomedes came to Italy. *Plin.* 3, c. 1.—*Mela.* 2, c. 4.—*Strab.* 5.

Decebălus, a warlike king of the Daci, who made a successful war against Domitian. He was conquered by Trajan, Domitian's successor, and he obtained peace. His active spirit again kindled rebellion, and the Roman emperor marched against him and defeated him. He destroyed himself, and his head was brought to Rome, and Dacia became a Roman province, A. D. 103. *Dio.* 68.

Decemviri, ten magistrates of absolute authority among the Romans. The tribunes demanded that a code of laws might be framed for the use and benefit of the Roman people. This petition was complied with, and three ambassadors were sent to Athens, and all the other Grecian states, to collect the laws of Solon and of the other celebrated legislators of Greece. Upon the return of the commissioners, it was universally agreed that ten new magistrates, called *Decemviri*, should be elected from the senate to put the project into execution. Their power was absolute; all other offices ceased after their election, and they presided over the city with regal authority. They were invested with the badges of the consul, in the enjoyment of which they succeeded by turns, and only one was preceded by the fasces, and had the power of assembling the senate and confirming decrees. The first decemvirs were Appius Claudius, T. Genutius, P. Sextus, Sp. Veturius, C. Julius, A. Manlius, Ser. Sulpitius Pluriatius, T. Romulus, Sp. Posthumius, A. U. C. 303. Under them the laws which had been exposed to public view, that every citizen might speak his sentiments, were publicly approved of as constitutional, and ratified by the priests and augurs in the most solemn and religious manner. These laws were ten in number, and were engraved on tables of brass; two were afterwards added, and they were called the laws of the twelve tables, *leges duodecim tabularum*, and *leges decemvirales*. In the third year after their creation, the decemvirs became odious, on account of their tyranny; and the attempt of Ap. Claudius to ravish Virginia was followed by the total abolition of the office.——There were other officers in Rome, called *decemvirs*, who were originally appointed, in the absence of the prætor, to administer justice. Their appointment became afterwards necessary, and they generally assisted at sales called *subhastationes*, because a spear, *hasta*, was fixed at the door of the place where the goods were exposed to sale. They were called *decemviri litibus judicandis*.—The officers whom Tarquin appointed to guard the Sibylline books were also called decemviri. They were originally two in number, called *duumviri*, till the year of Rome 388, when their number was increased to ten, five of which were chosen from the plebeians and five from the patricians. Sylla increased their number to fifteen, called *quindecemvirs*.

Decia Lex, was enacted by M. Decius the tribune, A. U. C. 442, to empower the people to appoint two proper persons to fit and repair the fleets.

Decius Mus, I. a celebrated Roman consul, who, after many glorious exploits, devoted himself to the gods Manes for the safety of his country, in a battle against the Latins, 338 years B. C. His son Decius imitated his example, and devoted himself in like manner, in his fourth consulship, when fighting against the Gauls and Samnites, B. C. 296. His grandson also did the same in the war against Pyrrhus and the Tarentines, B. C. 280.——II. Brutus, conducted Cæsar to the senate-house the day that he was murdered.——III. (Cn. Metius, Q. Trajanus,) a native of Pannonia, sent by the emperor Philip to appease a sedition in Mœsia. Instead of obeying his master's command, he assumed the imperial purple, and soon after marched against him, and at his death became the only emperor. He signalized himself against the Persians; and when he marched against the Goths, he pushed his horse in a deep marsh, from which he could not extricate himself, and he perished with all his army by the darts of the barbarians, A. D. 251, after a reign of two years. This monarch enjoyed the character of a brave man and of a great disciplinarian; and by his justice and exemplary life, merited the title of *Optimus*, which a servile senate lavished upon him.

Decurio, a subaltern officer in the Roman armies. He commanded a *decuria*, which consisted of ten men, and was the third part of a *turma*, or the 30th part of a *legio* of horse, which was composed of 300 men. The badge of the centurions was a vine rod or sapling, and each had a deputy called *optio*. There were certain magistrates in the provinces, called *decuriones municipales*, who formed a body to represent the Roman senate in free and corporate towns. They consisted of ten, whence the name; and their duty extended to watch over the interest of their fellow-citizens, and to increase the revenues of the commonwealth. Their court was called *curia decurionum* and *minor senatus*; and their decrees, called *decreta decurionum*, were marked with two D. D. at the top. They generally styled themselves *civitatum patres curiales*, and *honorati municipiorum, senatores*. They were elected with the same ceremonies as the Roman senators; they were to be at least 25 years of age, and to be possessed of a certain sum of money. The election happened on the calends of March.

Deiŏces, a son of Phraortes, by whose means the Medes delivered themselves from the yoke of the Assyrians. He presided as judge among his countrymen, and his great popularity and love of equity raised him to the throne, and he made himself absolute, B. C. 700. He was succeeded by his son Phraortes, after a reign of 53 years. He built Ecbatana, according to Herodotus, and surrounded it with seven different walls, in the middle of which was the royal palace. *Herodot.* 1, c. 96, &c.—*Polyæn.*

Deiotărus, a governor of Galatia, made king of that province by the Roman people. In the civil wars of Pompey and Cæsar, Deiotarus followed the interest of the former. After the battle of Pharsalia, Cæsar severely reprimanded Deiotarus for his attachment to Pompey, deprived him of part of his kingdom, and left him only the bare title of royalty. When he was accused by his grandson of attempts upon Cæsar's life, Cicero ably defended him in the Roman senate. He joined Brutus with a large army, and faithfully supported the republican cause. His wife was barren, but fearing that her husband might die without issue, she presented him with a beau-

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tiful slave, and tenderly educated, as her own, the children of this union. Deiotarus died in an advanced old age. *Strab.* 12.—*Lucan.* 5, v. 56.

Dēĭphŏbus, a son of Priam and Hecuba, who, after the death of his brother Paris, married Helen. His wife unworthily betrayed him, and introduced into his chamber her old husband Menelaus, to whom she wished to reconcile herself. He was shamefully mutilated and killed by Menelaus. He had highly distinguished himself during the war, especially in his two combats with Merion, and in that in which he slew Ascalaphus, son of Mars. *Virg. Æn.* 6, v. 495. —*Homer. Il.* 13.

Deldon, a king of Mysia, defeated by Crassus.

Dēlia, a festival celebrated every fifth year in the island of Delos, in honour of Apollo. It was first instituted by Theseus, who, at his return from Crete, placed a statue there, which he had received from Ariadne. At the celebration, they crowned the statue of the goddess with garlands, appointed a choir of music, and exhibited horseraces. They afterwards led a dance, in which they imitated, by their motions, the various windings of the Cretan labyrinth, from which Theseus had extricated himself by Ariadne's assistance.——There was also another festival of the same name, yearly celebrated by the Athenians in Delos. It was also instituted by Theseus, who, when he was going to Crete, made a vow that if he returned victorious he would yearly visit, in a solemn manner, the temple of Delos. The person employed in this annual procession were called *Deliastæ* and *Theori*. The ship, the same which carried Theseus, and had been carefully preserved by the Athenians, was called *Theoria* and *Delias*. When the ship was ready for the voyage, the priest of Apollo solemnly adorned the stern with garlands, and a universal lustration was made all over the city. The *Theori* were crowned with laurel, and before them proceeded men armed with axes, in commemoration of Theseus, who had cleared the way from Trœzene to Athens, and delivered the country from robbers. When the ship arrived at Delos, they offered solemn sacrifices to the god of the island, and celebrated a festival in his honour. After this they retired to the ship, and sailed back to Athens, where all the people of the city ran in crowds to meet them. Every appearance of festivity prevailed at their approach, and the citizens opened their doors; and prostrated themselves before the Deliastæ as they walked in procession. During this festival, it was unlawful to put to death any malefactor; and on that account the life of Socrates was prolonged for thirty days. *Zenophon. Memor. & in Conv.* —*Plut. in Phæd.*—*Senec.* ep. 70.

Delmatius, Fl. Jul. a nephew of Constantine the Great, honoured with the title of Cæsar, and put in possession of Thrace, Macedonia, and Achaia. His great virtues were unable to save him from a violent death, and he was assassinated by his own soldiers, &c.

Delphis, the priestess of Delphi. *Martial.* 9, ep. 43.

Demădes, an Athenian, who, from a sailor became an eloquent orator, and obtained much influence in the state. He was taken prisoner at the battle of Cheronæa, by Philip, and ingratiated himself into the favour of that prince, by whom he was greatly esteemed. He was put to death, with his son, on suspicion of treason, B. C. 322. One of his orations is extant. *Diod.* 16 and 17.—*Plut. in Dem.*

Demărătus, I. the son and successor of Ariston on the throne of Sparta, B. C. 596. He was banished by the intrigues of Cleomenes, his royal colleague, as being illegitimate. He retired into Asia, and was kindly received by Darius, son of Hystaspes, king of Persia. When the Persian monarch made preparations to invade Greece, Demaratus, though persecuted by the Lacedæmonians, informed them of the hostilities which hung over their head. *Herodot.* 5, c. 75, &c. l. 6, c. 50, &c.——II. A rich citizen of Corinth, of the family of the Bacchiadæ. When Cypselus had usurped the sovereign power of Corinth, Demaratus, with all his family, migrated to Italy, and settled at Tarquinii, 658 years before Christ. His son, Lucumon, was king of Rome, under the name of Tarquinius Priscus. *Dionys. Hal.*

Demariste, the mother of Timoleon.

Dēmătria, a Spartan mother, who killed her son because he returned from a battle without glory. *Plut. Lac. Inst.*

Demetria, a festival in honour of Ceres, called by the Greeks *Demeter*. It was then customary for the votaries of the goddess to lash themselves with whips made with the bark of trees. The Athenians had a solemnity of the same name, in honour of Demetrius Poliorcetes.

Dēmētrius, I. a son of Antigonus and Stratonice, surnamed Poliorcetes, *destroyer of towns*. At the age of 22, he was sent by his father against Ptolemy, who invaded Syria. He was defeated near Gaza; but he soon repaired his loss by a victory over one of the generals of the enemy. He afterwards sailed with a fleet of 250 ships to Athens, and restored the Athenians to liberty, by freeing them from the power of Cassander and Ptolemy, and expelling the garrison which was stationed there under Demetrius Phalereus. After this successful expedition, he besieged and took Munychia, and defeated Cassander at Thermopylæ. His reception at Athens, after these victories, was attended with the greatest servility; and the Athenians were not ashamed to raise altars to him as a god, and to consult his oracles. This uncommon success raised the jealousy of the successors of Alexander; and Seleucus, Cassander, and Lysimachus, united to destroy Antigonus and his son. Their hostile armies met at Ipsus, B. C. 301. Antigonus was killed in the battle; and Demetrius, after a severe loss, retired to Ephesus. His ill success raised him many enemies; and the Athenians, who had lately adored him as a god, refused to admit him into their city. He soon after ravaged the territories of Lysimachus, and reconciled himself to Seleucus, to whom he gave his daughter Stratonice in marriage. Athens now laboured under tyranny; and Demetrius relieved it, and pardoned the inhabitants. The loss of his possessions in Asia, recalled him from Greece, and he established himself on the throne of Macedonia, by the murder of Alexander, the son of Cassander. Here he was continually at war with the neighbouring states; and the superior power of his adversaries obliged him to leave Macedonia, after he had sat on the throne for seven years.

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He passed into Asia, and attacked some of the provinces of Lysimachus with various success; but famine and pestilence destroyed the greatest part of his army, and he retired to the court of Seleucus for support and assistance. He met with a kind reception, but hostilities were soon begun; and after he had gained some advantages over his son-in-law, Demetrius was totally forsaken by his troops in the field of battle, and became an easy prey to the enemy. Though he was kept in confinement by his son-in-law, yet he maintained himself like a prince, and passed his time in hunting, and in every laborious exercise. His son Antigonus offered Seleucus all his possessions, and even his person, to procure his father's liberty; but all proved unavailing, and Demetrius died in the 54th year of his age, after a confinement of three years, 286 B. C. His remains were given to Antigonus, and honoured with a splendid funeral pomp at Corinth, and thence conveyed to Demetrias. His posterity remained in possession of the Macedonian throne till the age of Perseus, who was conquered by the Romans. Demetrius has rendered himself famous for his fondness of dissipation when among the dissolute, and his love of virtue and military glory in the field of battle. He has been commended as a great warrior; and his ingenious inventions, his warlike engines, and stupendous machines in his war with the Rhodians, justify his claims to that perfect character. He has been blamed for his voluptuous indulgences; and his biographer observes, that no Grecian prince had more wives and concubines than Poliorcetes. His obedience and reverence to his father have been justly admired; and it has been observed that Antigonus ordered the ambassadors of a foreign prince particularly to remark the cordiality and friendship which subsisted between him and his son. *Plut. in vitâ.—Diod.* 17.—*Justin.* 1, c. 17, &c.——II. A prince who succeeded his father Antigonus on the throne of Macedonia. He reigned 11 years, and was succeeded by Antigonus Doson. *Justin.* 26, c. 2.—*Polyb.* 2.——III. A son of Philip, king of Macedonia, delivered as a hostage to the Romans. His modesty delivered his father from a heavy accusation laid before the Roman senate. When he returned to Macedonia, he was falsely accused by his brother Perseus, who was jealous of his popularity, and his father too credulously consented to his death, B. C. 180. *Liv.* 40, c. 20.—*Justin.* 32, c. 2.——IV. A prince, surnamed *Soter*, was son of Seleucus Philopater, the son of Antiochus the Great, king of Syria. His father gave him as a hostage to the Romans. After the death of Seleucus, Antiochus Epiphanes, the deceased monarch's brother, usurped the kingdom of Syria, and was succeeded by his son Antiochus Eupator. This usurpation displeased Demetrius, who was detained at Rome; he procured his liberty, on pretence of going to hunt, and fled to Syria, where the troops received him as their lawful sovereign, B. C. 162. He put to death Eupator and Lysias, and established himself on his throne by cruelty and oppression. Alexander Bala, the son of Antiochus Epiphanes, laid claim to the crown of Syria, and defeated Demetrius in a battle, in the 12th year of his reign. *Strab.* 16.—*Appian.* —*Justin.* 34, c. 3.——V. The 2d, surnamed *Nicanor*, or *Conqueror*, was son of *Soter*, to whom he succeeded by the assistance of Ptolemy Philometer, after he had driven out the usurper Alexander Bala, B. C. 146. He married Cleopatra, daughter of Ptolemy; who was, before, the wife of the expelled monarch. Demetrius gave himself up to luxury and voluptuousness, and suffered his kingdom to be governed by his favourites. At that time a pretended son of Bala, called Diodorus Tryphon, seized a part of Syria; and Demetrius, to oppose his antagonist, made an alliance with the Jews, and marched into the east, where he was taken by the Parthians. Phraates, king of Parthia, gave him his daughter Rhodogyne in marriage; and Cleopatra was so incensed at this new connexion, that she gave herself up to Antiochus Sidetes, her brother-in-law, and married him. Sidetes was killed in a battle against the Parthians, and Demetrius regained the possession of his kingdom. His pride and oppression rendered him odious, and his subjects asked a king of the house of Seleucus, from Ptolemy Physcon, king of Egypt; and Demetrius, unable to resist the power of his enemies, fled to Ptolemais, which was then in the hands of his wife Cleopatra. The gates were shut up against his approach by Cleopatra; and he was killed by order of the governor of Tyre, whither he had fled for protection. He was succeeded by Alexander Zebina, whom Ptolemy had raised to the throne, B. C. 127. *Justin.* 36, &c.—*Appian. de Bell. Syr.*—*Joseph.* ——VI. The 3d, surnamed *Eucerus*, was son of Antiochus Gryphus. After the example of his brother Philip, who had seized Syria, he made himself master of Damascus, B. C. 93, and soon after obtained a victory over his brother. He was taken in a battle against the Parthians, and died in captivity. *Joseph.* 1. ——VII. Phalereus, a disciple of Theophrastus, who gained such an influence over the Athenians, by his eloquence and the purity of his manners, that he was elected decennial archon, B. C. 317. He so embellished the city, and rendered himself so popular by his munificence, that the Athenians raised 360 brazen statues to his honour. Yet in the midst of all this popularity, his enemies raised a sedition against him, and he was condemned to death, and all his statues thrown down, after maintaining the sovereign power for 10 years. He fled without concern or mortification to the court of Ptolemy Lagus, where he met with kindness and cordiality. The Egyptian monarch consulted him concerning the succession of his children; and Demetrius advised him to raise to the throne the children of Eurydice in preference to the offspring of Berenice. This counsel so irritated Philadelphus, the son of Berenice, that after his father's death he sent the philosopher into Upper Egypt, and there detained him in strict confinement. Demetrius, tired with his situation, put an end to his life by the bite of an asp, 284 B. C. According to some, Demetrius enjoyed the confidence of Philadelphus, and enriched his library at Alexandria with 200,000 volumes. All the works of Demetrius, on rhetoric, history, and eloquence, are lost. The last edition of the treatise on rhetoric, attributed improperly to him, is that of Glasgow, 8vo. 1743. *Diog. in vitâ.—Cic. in Brut. & de Offic.—Plut. in Exil.*——VIII. A

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cynic philosopher, disciple of Apollonius Thyaneus, in the age of Caligula. The emperor wished to gain the philosopher to his interest by a large present; but Demetrius refused it with indignation, and said, If Caligula wishes to bribe me, let him send me his crown.. Vespasian was displeased with his insolence, and banished him to an island. The cynic derided the punishment, and bitterly inveighed against the emperor. He died in a great old age; and Seneca observes, that *nature had brought him forth, to show mankind that an exalted genius can live securely without being corrupted by the vices of the surrounding world. Senec.—Philostr. in Apoll.*——IX. A writer, who published a history of the irruptions of the Gauls into Asia.

Dēmŏcēdes, a celebrated physician of Crotona, son of Calliphon, and intimate with Polycrates. He was carried as a prisoner from Samos to Darius, king of Persia, where he acquired great riches and much reputation by curing the king's foot and the breast of Atossa. He was sent to Greece as a spy by the king, and fled away to Crotona, where he married the daughter of the wrestler Milo. *Ælian. V. H.* 8, c. 18.—*Herodot.* 3, c. 124, &c.

Dēmŏchāres, I. an Athenian, sent with some of his countrymen with an embassy to Philip, king of Macedonia. The monarch gave them audience; and when he asked them what he could do to please the people of Athens, Demochares replied, "Hang yourself." But Philip mildly dismissed them, and bade them ask their countrymen, which deserved most the appellation of wise and moderate, they who gave such ill language, or he who received it without any signs of resentment? *Senec. de Ira.* 3.—*Ælian. V. H.* 3, 7, 8, 12.—*Cic. in Brut.* 3, *de Orat.* 2.——II. A poet of Soli, who composed a comedy on Demetrius Poliorcetes. *Plut. in Dem.*——III. A statuary, who wished to make a statue of mount Athos. *Vitruv.*——IV. A general of Pompey the younger, who died B. C. 36.

Dēmŏcrĭtus, a celebrated philosopher of Abdera, disciple to Leucippus. He travelled over the greatest part of Europe, Asia, and Africa, in quest of knowledge, and returned home in the greatest poverty. There was a law at Abdera, which deprived of the honour of a funeral the man who had reduced himself to indigence; and Democritus, to avoid ignominy, repeated before his countrymen one of his compositions called *Diacosmus*. It was received with such uncommon applause, that he was presented with 500 talents; statues were erected in his honour; and a decree passed that the expenses of his funeral should be paid from the public treasury. He retired to a garden near the city, where he dedicated his time to study and solitude; and, according to some authors, he put out his eyes to apply himself more closely to philosophical inquiries. He was accused of insanity, and Hippocrates was ordered to inquire into the nature of his disorder. The physician had a conference with the philosopher, and declared that not Democritus, but his enemies were insane. He continually laughed at the follies and vanities of mankind, who distract themselves with care, and are at once a prey to hope and to anxiety. He told Darius, who was inconsolable for the loss of his wife, that he would raise her from the dead if he could find three persons who had gone through life without adversity, whose names he might engrave on the queen's monument. The king's inquiries to find such persons proved unavailing, and the philosopher in some manner soothed the sorrow of his sovereign. He taught his disciples that the soul died with the body; and therefore, as he gave no credit to the existence of ghosts, some youths, to try his fortitude, dressed themselves in a hideous and deformed habit, and approached his cave in the dead of night with whatever could create terror and astonishment. The philosopher received them unmoved; and without even looking at them, he desired them to cease making themselves such objects of ridicule and folly. He died in the 109th year of his age, B. C. 361. His father was so rich, that he entertained Xerxes, with all his army, as he was marching against Greece. All the works of Democritus are lost. He was the author of the doctrine of atoms, and first taught that the Milky-way was occasioned by a confused light from a multitude of stars. He may be considered as the parent of experimental philosophy, in the prosecution of which he showed himself so ardent, that he declared he would prefer the discovery of one of the causes of the works of nature to the diadem of Persia. He made artificial emeralds, and tinged them with various colours; he likewise dissolved stones and softened ivory. *Euseb.* 14, c. 27.—*Diog. in vitâ.*—*Ælian. V. H.* 4, c. 20.—*Cic. de Finib.*—*Val. Max.* 8, c. 7.—*Strab.* 1 and 15.

Dēmŏdŏcus, a musician at the court of Alcinous, who sang, in the presence of Ulysses, the secret amours of Mars and Venus, &c. *Homer. Od.* 8, v. 44.—*Plut. de Mus.*

Dēmon, an Athenian, nephew to Demosthenes. He was at the head of the government during the absence of his uncle, and obtained a decree that Demosthenes should be recalled, and that a ship should be sent to bring him back.

Dēmōnax, a celebrated philosopher of Crete in the reign of Adrian. He showed no concern about the necessaries of life; but when hungry, he entered the first house he met, and there satisfied his appetite. He died in his 100th year.

Dēmosthĕnes, a celebrated Athenian, son of a rich blacksmith, called Demosthenes, and of Cleobule. He was but seven years of age when his father died. His guardians negligently managed his affairs, and embezzled the greatest part of his possessions. His education was totally neglected; and for whatever advances he made in learning, he was indebted to his industry and application. He became the pupil of Isæus and Plato, and applied himself to study the orations of Isocrates. At the age of 17 he gave an early proof of his eloquence and abilities against his guardians, from whom he obtained the retribution of the greatest part of his estate. His rising talents were, however, impeded, by weak lungs, and a difficulty of pronunciation, especially of the letter ρ; but these obstacles were soon conquered by unwearied application. His abilities as an orator raised him to consequence at Athens, and he was soon placed at the head of the government. In this public capacity he roused his countrymen from their indolence, and animated them against the encroachments of Philip of Macedonia. In the battle of Cheronæa, however,

Demosthenes betrayed his pusillanimity, and saved his life by flight. After the death of Philip he declared himself warmly against his son and successor, Alexander, whom he branded with the appellation of boy; and when the Macedonians demanded of the Athenians their orators, Demosthenes reminded his countrymen of the fable of the sheep which delivered their dogs to the wolves. Though he had boasted that all the gold of Macedonia could not tempt him, yet he suffered himself to be bribed by a small golden cup from Harpalus. The tumults which this occasioned forced him to retire from Athens; and in his banishment, which he passed at Trœzene and Ægina, he lived with more effeminacy than true heroism. When Antipater made war against Greece, after the death of Alexander, Demosthenes was publicly recalled from his exile, and a galley was sent to fetch him from Ægina. His return was attended with much splendour, and all the citizens crowded at the Piræus to see him land. His triumph and popularity, however, were short. Antipater and Craterus were near Athens, and demanded all the orators to be delivered up into their hands. Demosthenes, with all his adherents, fled to the temple of Neptune in Calauria; and when he saw that all hopes of safety were banished, he took a dose of poison, which he always carried in a quill, and expired on the day that the Thesmophoria were celebrated, in the 60th year of his age, B. C. 322. The Athenians raised a brazen statue to his honour, with an inscription translated into this distich:

Si tibi par menti robur, Vir magne, fuisset,
Græcia non Macedæ succubuisset heri.

Demosthenes has been deservedly called the prince of orators; and Cicero, his successful rival among the Romans, calls him a perfect model, and such as he wished to be. These two great princes of eloquence have often been compared together; but the judgment hesitates to which to give the preference. They both arrived at perfection; but the measures by which they obtained it were diametrically opposite. Demosthenes has been compared, and with propriety, by his rival Æschines, to a siren, from the melody of his expression. No orator can be said to have expressed the various passions of hatred, resentment, or indignation, with more energy than he; and, as a proof of his uncommon application, it need only be mentioned, that he transcribed eight, or even ten times, the history of Thucydides, that he might not only imitate, but possess the force and energy of the great historian. The best editions of his works are that of Wolfius, fol. Frankof. 1604; that left unfinished by Taylor, Cantab. 4to. and that published in 12 vols. 8vo. 1720, &c. Lips. by Reiske and his widow. *Plut. in vitâ.—Diod.* 16.—*Cic. in Orat. &c.—Paus.* 1, c. 8, l. 2, c. 33. ——II. An Athenian general, sent to succeed Alcibiades in Sicily. He attacked Syracuse with Nicias, but his efforts were ineffectual. After many calamities, he fell into the enemy's hands, and his army was confined to hard labour. The accounts about the death of Demosthenes are various; some believe that he stabbed himself, whilst others suppose that he was put to death by the Syracusans, B. C. 413. *Plut. in Nic.— Thucyd.* 4, &c.—*Diod.* 12.——III. The father of the orator Demosthenes. He was very rich, and employed an immense number of slaves, in the business of a sword cutler. *Plut. in Dem.*

Dēmўlus, a tyrant, who tortured the philosopher Zeno. *Plut. de Stoic. Rep.*

Deodātus, an Athenian who opposed the cruel resolutions of Cleon against the captive prisoners of Mitylene.

Dercyllĭdas, a general of Sparta, celebrated for his military exploits. He took nine different cities in eight days, and freed Chersonesus from the inroads of the Thracians by building a wall across the country. He lived B. C. 399. *Diod.* 14.—*Xenoph. Hist. Græc.* 1, &c.

Diăgŏras, I. an Athenian philosopher. His father's name was Teleclytus. From the greatest superstition, he became a most unconquerable atheist: because he saw a man, who laid a false claim to one of his poems, and who perjured himself, go unpunished. His great impiety and blasphemies provoked his countrymen, and the Areopagites promised one talent to him who brought his head before their tribunal, and two if he were produced alive. He lived about 416 years before Christ. *Cic. de Nat. D.* 1, c. 23, l. 3, c. 37, &c.—*Val. Max.* 1, c. 1.——II. An athlete of Rhodes, 460 years before the Christian era. Pindar celebrated his merit in a beautiful ode, still extant, which was written in golden letters in a temple of Minerva. He saw his three sons crowned the same day at Olympia, and died through excess of joy. *Cic. Tusc.* 5. —*Plut. in Pel.—Paus.* 6, c. 7.

Diālis, a priest of Jupiter at Rome, first instituted by Numa. He was never permitted to swear, even upon public trials. *Varro. L. L.* 4, c. 15.—*Dionys.* 2.—*Liv.* 1, c. 20.

Diamastigōsis, a festival at Sparta, in honour of Diana Orthia, which received that name απο του μαστιγουν, *from whipping*, because boys were whipped before the altar of the goddess. These boys, called Bomonicæ, were originally freeborn Spartans; but, in the more delicate ages, they were of mean birth, and generally of a slavish origin. This operation was performed by an officer, in a severe and unfeeling manner; and that no compassion should be raised, the priest stood near the altar with a small light statue of the goddess, which suddenly became heavy and insupportable if the lash of the whip was more lenient or less rigorous. The parents of the children attended the solemnity, and exhorted them not to commit any thing, either by fear or groans, that might be unworthy of Laconian education. These flagellations were so severe, that the blood gushed in profuse torrents, and many expired under the lash of the whip without uttering a groan, or betraying any marks of fear. Such a death was reckoned very honourable, and the corpse was buried with much solemnity, with a garland of flowers on its head. The origin of this festival is unknown. Some suppose that Lycurgus first instituted it. Orestes first introduced that barbarous custom, after he had brought the statue of Diana Taurica into Greece. There is another tradition, which mentions that Pausanias, as he was offering prayers and sacrifices to the gods, before he engaged with Mardonius, was suddenly attacked by a number of Lydians, who disturbed the sacrifice, and were at last repelled with staves and

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stones, the only weapons with which the Lacedæmonians were provided at that moment. In commemoration of this, therefore, that whipping of boys was instituted at Sparta, and after that the Lydian procession.

Diasia, festivals in honour of Jupiter, at Athens. They received their name, απο του διος και της ασης, from *Jupiter and misfortune*, because, by making applications to Jupiter, men obtained relief from their misfortunes, and were delivered from dangers. During this festival things of all kinds were exposed to sale.

Dicearchus, a Messenian, famous for his knowledge of philosophy, history, and mathematics. He was one of Aristotle's disciples. Nothing remains of his numerous compositions. He had composed a history of the Spartan republic, which was publicly read over every year by order of the magistrates, for the improvement and instruction of youth.

Diceneus, an Egyptian philosopher in the age of Augustus, who travelled into Scythia, where he ingratiated himself with the king of the country, and by his instructions softened the wildness and rusticity of his manners. He also gained such an influence over the multitude, that they destroyed all the vines which grew in their country, to prevent the riot and dissipation which the wine occasioned among them. He wrote all his maxims and his laws in a book, that they might not lose the benefit of them after his death.

Dictātor, a magistrate at Rome, invested with regal authority. This officer, whose magistracy seems to have been borrowed from the customs of the Albans or Latins, was first chosen during the Roman wars against the Latins. The consuls being unable to raise forces for the defence of the state, because the plebeians refused to enlist if they were not discharged from all the debts they had contracted with the patricians, the senate found it necessary to elect a new magistrate, with absolute and uncontrollable power, to take care of the state. The dictator remained in office for six months; after which he was again elected, if the affairs of the state seemed to be desperate; but if tranquillity was re-established, he generally laid down his power before the time was expired. He knew no superior in the republic, and even the laws were subjected to him. He was called dictator, because *dictus*, named by the consul, or *quoniam dictis ejus parebat populus*, because the people implicitly obeyed his command. He was named by the consul in the night, *vivâ voce*, and his election was confirmed by the auguries, though sometimes he was nominated or recommended by the people. As his power was absolute, he could proclaim war, levy forces, conduct them against an enemy, and disband them at pleasure. He punished as he pleased: and from his decision there was no appeal, at least till later times. He was preceded by 24 lictors, with the *fasces*; during his administration, all other officers except the tribunes of the people, were suspended, and he was the master of the republic. But amidst all this independence he was not permitted to go beyond the borders of Italy, and he was always obliged to march on foot in his expeditions; and he never could ride, in difficult and laborious marches, without previously obtaining a formal leave from the people. This office, so respectable and illustrious in the first ages of the republic, became odious by the perpetual usurpations of Sylla and J. Cæsar; and after the death of the latter, the Roman senate, on the motion of the consul Antony, passed a decree, which for ever after forbade a dictator to exist in Rome. The dictator, as soon as elected, chose a subordinate officer, called his master of horse, *magister equitum*. This officer was respectable, but he was totally subservient to the will of the dictator, and could do nothing without his express order, though he enjoyed the privilege of using a horse, and had the same insignia as the prætors. This subordination, however, was some time after removed; and during the second Punic war the master of the horse was invested with a power equal to that of the dictator. A second dictator was also chosen for the election of magistrates at Rome, after the battle of Cannæ. The dictatorship was originally confined to the patricians, but the plebeians were afterwards admitted to share it. Titus Latius Flavus was the first dictator, A. U. C. 253. *Dionys. Hal.—Cic. de Leg.* 3.—*Dio.—Plut. in Fab.—Appian.* 3.—*Polyb.* 3.—*Paterc.* 2, c. 28.—*Liv.* 1, c. 23, l. 2, c. 18, l. 4, c. 57, l. 9, c. 38.

Dictys, a Cretan, who went with Idomeneus to the Trojan war. It is supposed that he wrote a history of this celebrated war, and that at his death he ordered it to be laid in his tomb, where it remained, till a violent earthquake in the reign of Nero opened the monument where he had been buried. This convulsion of the earth threw out his history of the Trojan war, which was found by some shepherds, and afterwards carried to Rome. This mysterious tradition is deservedly deemed fabulous; and the history of the Trojan war, which is now extant as the composition of Dictys of Crete, was composed in the 15th century, or, according to others, in the age of Constantine, and falsely attributed to one of the followers of Idomeneus. The edition of Dictys is by Masellus Venia, 4to. Mediol. 1477.

Didia Lex, *de Sumptibus*, by Didius, A. U. C. 606, to restrain the expenses that attended public festivals and entertainments, and limit the number of guests which generally attended them, not only at Rome, but in all the provinces of Italy. By it, not only those who received guests in these festive meetings, but the guests themselves, were liable to be fined. It was an extension of the Oppian and Fannian laws.

Didius, I. a governor of Spain, conquered by Sertorius. *Plut. in Sert.*——II. A man who brought Cæsar the head of Pompey's eldest son. *Plut.*——III. A governor of Britain, under Claudius.——IV. Julianus, a rich Roman, who, after the murder of Pertinax, bought the empire which the prætorians had exposed to sale, A. D. 192. His great luxury and extravagance rendered him odious; and when he refused to pay the money which he had promised for the imperial purple, the soldiers revolted against him, and put him to death, after a short reign. Severus was made emperor after him.

Dīdo, called also *Elissa*, a daughter of Belus, king of Tyre, who married Sichæus, or Sicharbas, her uncle, who was priest of Hercules. Pygmalion, who succeeded to the throne of Tyre after Belus, murdered Sichæus, to get possession of the immense riches which he possessed;

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and Dido, disconsolate for the loss of a husband whom she tenderly loved, and by whom she was equally esteemed, set sail in quest of a settlement, with a number of Tyrians, to whom the cruelty of the tyrant became odious. According to some accounts, she threw into the sea the riches of her husband, which Pygmalion so greatly desired; and by that artifice compelled the ships to fly with her, that had come by order of the tyrant to obtain the riches of Sichæus. A storm drove her fleet on the African coast, and she bought of the inhabitants as much land as could be covered by a bull's hide cut into thongs. Upon this piece of land she built a citadel called Byrsa, (*Vid. Byrsa,*) and the increase of population, and the rising commerce among her subjects, soon obliged her to enlarge her city and the boundaries of her dominions. Her beauty, as well as the fame of her enterprise, gained her many admirers; and her subjects wished to compel her to mary Iarbas, king of Mauretania, who threatened them with a dreadful war. Dido begged three months to give her decisive answer; and during that time she erected a funeral pile, as if wishing, by a solemn sacrifice, to appease the manes of Sichæus, to whom she had promised eternal fidelity. When all was prepared, she stabbed herself on the pile in presence of her people, and by this uncommon action obtained the name of Dido, *valiant woman*, instead of Elissa. According to Virgil and Ovid, the death of Dido was caused by the sudden departure of Æneas, of whom she was deeply enamoured, and whom she could not obtain as a husband. This poetical fiction represents Æneas as living in the age of Dido, and introduces an anachronism of near 300 years. Dido left Phœnicia 247 years after the Trojan war, or the age of Æneas, that is, about 953 years B. C. This chronological error proceeds not from the ignorance of the poets, but it is supported by the authority of Horace:—

"*Aut famam sequere, aut sibi convenientia finge.*"

While Virgil describes, in a beautiful episode, the desperate love of Dido, and the submission of Æneas to the will of the gods; he at the same time gives an explanation of the hatred which existed between the republics of Rome and Carthage, and informs his readers that their mutual enmity originated in their very first foundation, and was apparently kindled by a more remote cause than the jealousy and rivalship of two flourishing empires. Dido, after her death, was honoured as a deity by her subjects. *Justin.* 18, c. 4, &c.—*Paterc.* 1, c. 6.—*Virg. Æn.*—*Ovid. Met.* 14, fab. 2.—*Heroid.* 7.—*Appian. Alex.*—*Oros.* 4.—*Herodian.*—*Dionys. Hal.*

Didymus, a scholiast on Homer, surnamed Χαλκεντερος, flourished B. C. 40. He wrote a number of books, which are now lost. The editions of his commentaries are, that in 2 vols. 8vo. Venut. apud. Ald. 1528, and that of Paris, 8vo. 1530.

Dienèces, a Spartan, who, upon hearing, before the battle of Thermopylæ, that the Persians were so numerous that their arrows would darken the light of the sun, observed, that it would be a great convenience, for they then should fight in the shade. *Herodot.* 7, c. 226.

Dimarchus, a Greek orator, son of Sostratus, and disciple to Theophrastus, at Athens. He acquired much money by his compositions, and suffered himself to be bribed by the enemies of the Athenians, 307 B. C. Of 64 of his orations, only three remain. *Cic. de Orat.* 2, c. 53.

Dinocharès, an architect, who finished the temple of Diana at Ephesus, after it had been burnt by Erostratus.

Dinocrates, I. an architect of Macedonia, who proposed to Alexander to cut mount Athos in the form of a statue, holding a city in one hand, and in the other a basin, into which all the waters of the mountain should empty themselves. This project Alexander rejected as too chimerical, but he employed the talents of the artist in building and beautifying Alexandria. He began to build a temple in honour of Arsinoe, by order of Ptolemy Philadelphus, in which he intended to suspend a statue of the queen by means of loadstones. His death, and that of his royal patron, prevented the execution of a work which would have been the admiration of future ages. *Plin.* 7, c. 37.—*Marcell.* 22, c. 40.—*Plut. in Alex.*——II. A Messenian, who behaved with great effeminacy and wantonness. He defeated Philopœmen, and put him to death B. C. 183. *Plut. in Flam.*

Dinolochus, a Syracusan, who composed 14 comedies. *Ælian. de Anim.* 6, c. 52.

Dinon, the father of Clitarchus, who wrote a history of Persia in Alexander's age. He is esteemed a very authentic historian by *C. Nep. in Conon.—Plut. in Alex.—Diog.*

Diocles, festivals in the spring at Megara, in honour of Diocles, who died in the defence of a certain youth to whom he was tenderly attached. There was a contention on his tomb, and the youth who gave the sweetest kiss was publicly rewarded with a garland. Theocritus has described them in his 12 *Idyll.* v. 27.

Diocles, I. a general of Athens, &c. *Polyæn.* 5.——II. A comic poet of Athens.——III. An historian, the first Grecian who ever wrote concerning the origin of the Romans and the fabulous history of Romulus. *Plut. in Rom.*——IV. One of the four brothers placed over the citadel of Corinth by Archelaus, &c. *Polyæn.* 6.

Diocletianus, I. (Caius Valerius Jovius) a celebrated Roman emperor, born of an obscure family in Dalmatia. He was first a common soldier, and by merit and success he gradually rose to the office of a general, and, at the death of Numerian, he was invested with the imperial purple. In his high station he rewarded the virtues and fidelity of Maximian, who had shared with him all the subordinate officers in the army, by making him his colleague on the throne. He created two subordinate emperors, Constantius and Galerius, whom he called *Cæsars*, while he claimed for himself and his colleague the superior title of *Augustus*. Diocletian has been celebrated for his military virtues; and though he was naturally unpolished by education and study, yet he was the friend and patron of learning with true genius. His cruelty, however, against the followers of Christianity has been deservedly branded with the appellation of unbounded tyranny and insolent wantonness. After he had reigned 21 years in the greatest prosperity, he publicly abdicated the crown at Nicomedia, on the first of May, A. D. 304, and retired to a private station at Salona. Maximian,

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his colleague, followed his example, but not from voluntary choice; and when he some time after endeavoured to rouse the ambition of Diocletian, and persuade him to reassume the imperial purple, he received for answer, that Diocletian took now more delight in cultivating his little garden, than he formerly enjoyed in a palace when his power was extended over all the earth. He lived nine years after his abdication, in the greatest security and enjoyment at Salona, and died in the 68th year of his age. Diocletian is the first sovereign who voluntarily resigned his power; a philosophical resolution, which, in a later age, was imitated by the emperor Charles the fifth, of Germany.

Diōdōrus, I. an historian, surnamed *Siculus*, because he was born in Sicily. He wrote a history of Egypt, Persia, Syria, Media, Greece, Rome, and Carthage, which was divided into 40 books, of which only 15 are extant, with some few fragments. This valuable composition was the work of an accurate inquirer, and it is said that he visited all the places of which he has made mention in his history. It was the labour of 30 years, though the greater part may be considered as nothing more than a judicious compilation from Berosus, Timæus, Theopompus, Callisthenes, and others. The author, however, is too credulous in some of his narrations, and often wanders far from the truth. His style is neither elegant nor too laboured; but of great simplicity and unaffected correctness. He often dwells too long upon fabulous reports and trifling incidents, while events of the greatest importance to history are treated with brevity, and sometimes passed over in silence. His manner of reckoning, by the Olympiads and the Roman consuls, will be found very erroneous. The historian flourished about 44 years B. C. He spent much time at Rome to procure information and authenticate his historical narrations. The best edition of his works is that of Wesseling, 2 vols. fol. Amst. 1746.——II. A stoic philosopher, preceptor to Cicero. He lived and died in the house of his pupil, whom he instructed in the various branches of Greek literature. *Cic. in Brut.*

Diōgĕnes, I. a celebrated cynic philosopher of Sinope, banished from his country for coining false money. From Sinope he retired to Athens, where he became the disciple of Antisthenes, who was at the head of the cynics. Antisthenes, at first, refused to admit him into his house, and even struck him with a stick. Diogenes calmly bore the rebuke, and said, Strike me, Antisthenes, but never shall you find a stick sufficiently hard to remove me from your presence while there is any thing to be learnt, any information to be gained from your conversation and acquaintance. Such firmness recommended him to Antisthenes, and he became his most devoted pupil. He dressed himself in the garment which distinguished the cynics, and walked about the streets with a tub on his head, which served him as a house and a place of repose. Such singularity, joined to the greatest contempt for riches, soon gained him reputation; and Alexander the Great condescended to visit the philosopher in his tub. He asked Diogenes if there was any thing in which he could gratify or oblige him. Get out of my sunshine, was the only answer which the philosopher gave. Such an independence of mind so pleased the monarch, that he turned to his courtiers, and said, "*Were I not Alexander, I would wish to be Diogenes.*" He was once sold as a slave; but his magnanimity so pleased his master, that he made him the preceptor of his children and the guardian of his estates. After a life spent in the greatest misery and indigence, he died B. C. 324, in the 96th year of his age. ——II. A stoic of Babylon, disciple of Chrysippus. He went to Athens, and was sent as ambassador to Rome, with Carneades and Critolaus, 155 years before Christ. He died in the 88th year of his age, after a life of the most exemplary virtue. Some suppose that he was strangled by order of Antiochus, king of Syria, for speaking disrespectfully of his family in one of his treatises. *Quintil.* 1, c. 1.—*Athen.* 5, c. 11.—*Cic. de Offic.* 3, c. 51.——III. Laertius, an Epicurean philosopher, born in Cilicia. He wrote the lives of the philosophers, in ten books, still extant. This work contains an accurate account of the ancient philosophers, and is replete with all their anecdotes and particular opinions. It is compiled, however, without any plan, method, or precision, though much neatness and conciseness are observable through the whole. In this multifarious biography, the author does not seem particularly partial to any sect, except, perhaps, it be that of Potamon, of Alexandria. Diogenes died A. D. 222. The best editions of his works are that of Meibomius, 2 vols. 4to. Amst. 1692, and that of Lips. 8vo. 1759.

Diognetus, a philosopher who instructed Marcus Aurelius in philosophy and in writing dialogues.

Diŏmēdes, son of Tydeus and Deiphyle, was king of Ætolia, and one of the bravest of the Grecian chiefs in the Trojan war. He engaged Hector and Æneas, and by repeated acts of valour obtained much military glory. He went with Ulysses to steal the Palladium from the temple of Minerva at Troy, and assisted in murdering Rhesus, king of Thrace, and carrying away his horses. At his return from the siege of Troy, he lost his way in the darkness of the night, and landed in Attica, where his companion plundered the country, and lost the Trojan Palladium. During his long absence, his wife Ægiale forgot her marriage vows, and Diomedes resolved to abandon his native country. He came to that part of Italy which has been called Magna Græcia, where he built a city, called Argyripa, and married the daughter of Daunus, the king of the country. He died there in extreme old age, or, according to a certain tradition, he perished by the hand of his father-in-law. His death was greatly lamented by his companions, who, in the excess of their grief, were changed into birds resembling swans. These birds took flight into a neighbouring island in the Adriatic, and became remarkable for the tameness with which they approached the Greeks, and for the horror with which they shunned all other nations. They are called the birds of Diomedes. Altars were raised to Diomedes, as to a god, one of which Strabo mentions at Timavus. *Virg. Æn.* 1, v. 756, l. 11, v. 243, &c.—*Ovid. Met.* 14, fab. 10.—*Apollod.* 1, c. 8, l. 3, c. 7.—*Hygin.* fab. 97, 112, and 113.—*Paus.* 2, c. 30.

Dion, I. a Syracusan, son of Hipparinus, fa-

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mous for his power and abilities. He was related to Dionysius, and often advised him, together with the philosopher Plato, who, at his request, had come to reside at the tyrant's court, to lay aside the supreme power. His great popularity rendered him odious in the eyes of the tyrant, who banished him to Greece. There he collected a numerous force, and, encouraged by the influence of his name and the hatred of his enemy, he resolved to free his country from tyranny. He entered the port of Syracuse only with two ships, and in three days reduced under his power an empire which had already subsisted for fifty years, and which was guarded by 500 ships of war, and 100,000 foot and 10,000 horse. The tyrant fled to Corinth, and Dion kept the power in his own hands, fearful of the aspiring ambition of some of the friends of Dionysius. He was, however, shamefully betrayed and murdered by one of his familiar friends, called Callicrates, or Callipus, 354 years before the Christian era, in the 55th year of his age, and four years after his return from Peloponnesus. His death was universally lamented by the Syracusans, and a monument was raised to his memory. *Diod.* 16.—*C. Nep. in vitâ.*——II. Cassius, a native of Nicæa in Bithynia. His father's name was Apronianus. He was raised to the greatest offices of state in the Roman empire by Pertinax and his three successors. Naturally fond of study, he improved himself by unwearied application, and was ten years in collecting materials for a history of Rome, which he made public in 80 books, after a laborious employment of 12 years in composing it. This valuable history began with the arrival of Æneas in Italy, and was continued down to the reign of the emperor Alexander Severus. The 34 first books are totally lost, the 20 following are mutilated, and fragments are all that we possess of the last 20. In the compilation of his extensive history, Dion proposed to himself Thucydides for a model; but he is not perfectly happy in his imitation. His style is pure and elegant, and his narrations are judiciously managed, and his reflections learned; but upon the whole he is credulous, and the bigoted slave of partiality, satire, and flattery. He inveighs against the republican principles of Brutus and Cicero, and extols the cause of Cæsar. Seneca is the object of his satire, and he represents him as debauched and licentious in his morals. Dion flourished about the 230th year of the Christian era. The best edition of his works is that of Reimarus, 2 vols. fol. Hamb. 1750.——III. A famous Christian writer, surnamed *Chrysostom*, &c.

Dionysia, festivals in honour of Bacchus among the Greeks. Their form and solemnity were first introduced into Greece from Egypt by a certain Melampus, and if we admit that Bacchus is the same as Isis, the Dionysia of the Greeks are the same as the festivals celebrated by the Egyptians in honour of Isis. They were observed at Athens with more splendour and ceremonious superstition than in any other part of Greece. The years were numbered by their celebration, the archon assisted at the solemnity, and the priests that officiated were honoured with the most dignified seats at the public games. At first they were celebrated with great simplicity, and the time was consecrated to mirth. It was then usual to bring a vessel of wine adorned with a vine branch, after which followed a goat, a basket of figs, and the φαλλοι. The worshippers imitated in their dress and actions the poetical fictions concerning Bacchus. They clothed themselves in fawnskins, fine linen, and mitres; they carried thyrsi, drums, pipes, and flutes, and crowned themselves with garlands of ivy, vine, fir, &c. Some imitated Silenus, Pan, and the Satyrs, by the uncouth manner of their dress and their fantastical motions. Some rode upon asses, and others drove the goats to slaughter for the sacrifice. In this manner both sexes joined in the solemnity, and ran about the hills and country, nodding their heads, dancing in ridiculous postures, and filling the air with hideous shrieks and shouts, and crying aloud, Evoe Bacche! Io! Io! Evoe! Iacche! Iobacche! Evohe! Besides these, there were a number of persons called λικνοφοροι, who carried the λικνον or *musical van* of Bacchus; without their attendance none of the festivals of Bacchus were celebrated with due solemnity, and on that account the god is often called λικνιτης. The festivals of Bacchus were almost innumerable. The name of the most celebrated were the Dionysia αρχαιωτερα, at Limnæ in Attica. The chief persons that officiated were fourteen women, called γεραιραι, *venerable*. They were appointed by one of the archons, and before their appointment they solemnly took an oath, before the archon or his wife, that their body was free from all pollution.——The greater Dionysia, sometimes called αστικα or τα κατ' αστυ, as being celebrated *within the city*, were the most famous. They were supposed to be the same as the preceding.——The less Dionysia, sometimes called τα κατ' αγρους, because celebrated *in the country*, or ληναια, from ληνος *a winepress*, were to all appearance a preparation for the greater festivals. They were celebrated in autumn.——The Dionysia βραυρονια, observed at *Brauron* in Attica, were a scene of lewdness, extravagance, and debauchery.——The Dionysia νυκτηλια were observed by the Athenians in honour of Bacchus Nyctelius. It was unlawful to reveal whatever was seen or done during the celebration.——The Dionysia called ωμοφαγια, because human victims were offered to the god, or because the priests imitated the *eating of raw flesh*, were celebrated with much solemnity. The priests put serpents in their hair, and by the wildness of their looks, and the oddity of their actions, they feigned insanity.——The Dionysia αρκαδικα were yearly observed in Arcadia, and the children who had been instructed in the music of Philoxenus and Timotheus, were introduced in a theatre, where they celebrated the festivals of Bacchus by entertaining the spectators with songs, dances, and different exhibitions. There were, besides these, others of inferior note. There was also one observed every three years, called Dionysia τριετηρικα, and it is said that Bacchus instituted it himself in commemoration of his Indian expedition, in which he spent three years. There is also another, celebrated every fifth year, as mentioned by the scholiast of Aristophanes.——All these festivals in honour of the god of wine, were celebrated by the Greeks with great licentiousness, and they contributed much to the corruption of morals among all ranks of people. They were also introduced into Tuscany, and from

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thence to Rome. Among the Romans both sexes promiscuously joined in the celebration during the darkness of night. The drunkenness, the debauchery, and impure actions and indulgences, which soon prevailed at the solemnity, called aloud for the interference of the senate; and the consuls Sp. Posthumius Albinus and Q. Martius Philippus, made a strict examination concerning the propriety and superstitious forms of the Bacchanalia. The disorder and pollution which was practised with impunity by no less than 7000 votaries of either sex, was beheld with horror and astonishment by the consuls; and the Bacchanalia were for ever banished from Rome by a decree of the senate. They were again reinstituted there in length of time, but not with such licentiousness as before. *Eurip. in Bacc.—Virg. Æn.* 11, v. 737.—*Diod.* 4.—*Ovid. Met.* 3, v. 533, l. 4. v. 391, l. 6, v. 587.

Dionysius, 1st, or the elder, was son of Hermocrates. He signalized himself in the wars which the Syracusans carried on against the Carthaginians, and taking advantage of the power lodged in his hands, he made himself absolute at Syracuse. To strengthen himself in his usurpation, and acquire popularity, he increased the pay of the soldiers, and recalled those that had been banished. He vowed eternal enmity against Carthage, and experienced various successes in his wars against that republic. He was ambitious of being thought a poet, and his brother Theodorus was commissioned to go to Olympia, and repeat there some verses in his name, with other competitors, for the poetical prizes. His expectations were frustrated, and his poetry was received with groans and hisses. He was not, however, so unsuccessful at Athens, where a poetical prize was publicly adjudged to one of his compositions. This victory gave him more pleasure than all the victories he had ever obtained in the field of battle. His tyranny and cruelty at home rendered him odious in the eyes of his subjects, and he became so suspicious, that he never admitted his wife or children to his private apartments without a previous examination of their garments. He never trusted his head to a barber, but always burnt his beard. He made a subterraneous cave in a rock, said to be still extant, in the form of a human ear, which measured 80 feet in height and 250 in length. It was called the ear of Dionysius. The sounds of this subterraneous cave were all necessarily directed to one common tympanum, which had a communication with an adjoining room where Dionysius spent the greater part of his time to hear whatever was said by those whom his suspicions and cruelty had confined in the apartments above. The artists that had been employed in making this cave were all put to death by order of the tyrant, for fear of their revealing to what purpose a work of such uncommon construction was to be appropriated. His impiety and sacrilege were as conspicuous as his suspicious credulity. He took a golden mantle from the statue of Jupiter, observing that the son of Saturn had too warm a covering for the summer, and too cold for the winter, and he placed one of wool instead. He also robbed Æsculapius of his golden beard, and plundered the temple of Proserpine. He died of an indigestion, in the 63d year of his age, B. C. 368, after a reign of 38 years. Authors, however, are divided about the manner of his death, and some are of opinion that he died a violent death. Some suppose that the tyrant invented the *catapulta*, an engine which proved of infinite service for the discharging of showers of darts and stones in the time of a siege. *Diod.* 13, 14, &c.—*Justin.* 20, c. 1, &c.—*Xenoph. Hist. Græc.*—*C. Nep. Timol.*—*Plut. in Diod.*——The second of that name, surnamed the younger, was son of Dionysius the 1st, by Doris. He succeeded his father as tyrant of Sicily, and by the advice of Dion, his brother-in-law, he invited the philosopher Plato to his court, under whom he studied for a while. The philosopher advised him to lay aside the supreme power, and in his admonitions he was warmly seconded by Dion. Dionysius refused to consent, and soon after Plato was seized and publicly sold as a slave. Dion likewise, on account of his great popularity, was severely abused and insulted in his family, and his wife given in marriage to another. Such a violent behaviour was highly resented; Dion, who was banished, collected some forces in Greece, and in three days rendered himself master of Syracuse, and expelled the tyrant B. C. 357. (*Vid. Dion.*) Dionysius retired to Locri, where he behaved with the greatest oppression, and was ejected by the citizens. He recovered Syracuse ten years after his expulsion; but his triumph was short, and the Corinthians, under the conduct of Timoleon, obliged him to abandon the city. He fled to Corinth, where, to support himself, he kept a school, as Cicero observes, that he might still continue to be tyrant; and as he could not command over men, that he might still exercise his power over boys. It is said that he died from an excess of joy when he heard that a tragedy of his own composition had been awarded with a poetical prize. Dionysius was as cruel as his father, but he did not, like him, possess the art of retaining his power. This was seen and remarked by the old man, who, when he saw his son attempting to debauch the wives of some of his subjects, asked him, with the greatest indignation, whether he had ever heard of his having acted so brutal a part in his younger days? No, (answered the son) because you were not the son of a king. Well, my son, (replied the old man,) never shalt thou be the father of a king. *Justin.* 21, c. 1, 2, &c.—*Diod.* 15, &c.—*Ælian. V. H.* 9, c. 8.—*Quintil.* 8, c. 6.—*C. Nep. in Dion.*—*Cic. Tusc.* 5, c. 2.——III. An historian of *Halicarnassus*, who left his country and came to reside at Rome, that he might carefully study all the Greek and Latin writers, whose compositions treated of the Roman history. He formed an acquaintance with all the learned of the age, and derived much information from their company and conversation. After an unremitted application during 24 years, he gave to the world his Roman antiquities, in 20 books, of which only the 11 first are now extant, nearly containing the account of 312 years. His composition has been greatly valued by the ancients as well as the moderns for the easiness of his style, the fidelity of his chronology, and the judiciousness of his remarks and criticism. Like a faithful historian, he never mentioned any thing but what was authenticated, and totally disregarded the fabulous traditions which fill and disgrace the pages of both his predecessors

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and followers. To the merits of the elegant historian, Dionysius, as may be seen in his treatises, has also added the equally respectable character of the eloquent orator, the critic, and the politician. He lived during the Augustan age, and came to Rome about 30 years before the Christian era. The best editions of his works are that of Oxford, 2 vols. fol. 1704, and that of Reiske, 6 vols. 8vo. Lips. 1774. ——IV. A tyrant of Heraclea in Pontus, in the age of Alexander the Great. After the death of the conqueror and of Perdiccas, he married Amestris, the niece of king Darius, and assumed the title of king. He was of such an uncommon corpulence that he never exposed his person in public; and when he gave audience to foreign ambassadors, he always placed himself in a chair, which was conveniently made to hide his face and person from the eyes of the spectators. When he was asleep it was impossible to wake him without boring his flesh with pins. He died in the 55th year of his age. As his reign was remarkable for mildness and popularity, his death was severely lamented by his subjects. He left two sons and a daughter, and appointed his widow queen regent.——V. A writer in the Augustan age, called *Periegetes*. He wrote a very valuable geographical treatise in Greek hexameters, still extant. The best edition of his treatise is that of Henry Stephens, 4to. 1577, with the scholia, and that of Hill, 8vo. Lond. 1688.——VI. A Christian writer, A. D. 492, called *Areopagita*. The best edition of his works is that of Antwerp, 2 vols. fol. 1634.——VII. The music master of Epaminondas. *C. Nep.*——VIII. A celebrated critic. *Vid. Longinus.*

Diophantus, I. an Athenian general of the Greek mercenary troops in the service of Nectanebus, king of Egypt. *Diod.* 16.——II. A Greek orator of Mitylene, preceptor to Tib. Gracchus. *Cic. in Brut.*——III. A native of Alexandria, in the fourth century. He wrote 13 books of arithmetical questions, of which six are still extant, the best edition of which is that in folio, Tolosæ, 1670. He died in his 84th year, but the age in which he lived is uncertain. Some place him in the reign of Augustus, others under Nero and the Antonines.

Dioscorides, I. a native of Cilicia, who was physician to Antony and Cleopatra, or lived, as some suppose, in the age of Nero. He was originally a soldier, but afterwards he applied himself to study, and wrote a book upon medicinal herbs, of which the best edition is that of Saracenus, fol. Francof. 1598.——II. A man who wrote an account of the republic of Lacedæmon. A nephew of Antigonus. *Diod.* 19.

Diotime, a woman who gave lectures upon philosophy, which Socrates attended. *Plut. in Symp.*

Diphilus, I. the contemporary of Menander, was born at Sinope in Pontus, and died at Smyrna in Ionia. His comedies were celebrated for their wit, sense, and pleasantness; though some accused them of occasional dullness and insipidity. Plautus took his *Casina* from the Κληρούμενοι of Diphilus.——II. An Athenian general, A. U. C. 311.——III. An architect, so slow in finishing his works, that *Diphilo tardior* became a proverb. *Cic. ad fratr.* 3.

Docimus, a man of Tarentum, deprived of his military dignity by Philip, son of Amyntas, for indulging himself with hot baths. *Polyæn.* 4.

Dodonides, the priestesses who gave oracles in the temple of Jupiter in Dodona. According to some traditions, the temple was originally inhabited by seven daughters of Atlas, who nursed Bacchus. Their names were Ambrosia, Eudora, Pasithoe, Pytho, Plexaure, Coronis, Tythe or Tyche. In the latter ages, the oracles were always delivered by three old women, which custom was first established when Jupiter enjoyed the company of Dione, whom he permitted to receive divine honours in his temple at Dodona. The Bœotians were the only people of Greece who received their oracles at Dodona from men, for reasons which *Strabo* 1. 9, fully explains.

Dolabella, (P. Corn.) I. a Roman who married the daughter of Cicero. During the civil wars he warmly espoused the interest of J. Cæsar, whom he accompanied at the famous battles at Pharsalia, Africa, and Munda. He was made consul by his patron, though M. Antony, his colleague, opposed it. After the death of J. Cæsar, he received the government of Syria as his province. Cassius opposed his views, and Dolabella, for violence, and for the assassination of Trebonius, one of Cæsar's murderers, was declared an enemy to the republic of Rome. He was besieged by Cassius in Laodicea, and when he saw that all was lost, he killed himself, in the 27th year of his age. He was of a small stature, which gave occasion to his father-in-law to ask him once, when he entered his house, who had tied him so cleverly to his sword.——II. Another, who conquered the Gauls, Etrurians, and Boii, at the lake Vadimonis, B. C. 283.——The family of the Dolabellæ distinguished themselves at Rome, and one of them (L. Corn.) conquered Lusitania, B. C. 99.

Dolon, I. a Trojan, son of Eumedes, famous for his swiftness. Being sent by Hector to spy the Grecian camp by night, he was seized by Diomedes and Ulysses, to whom he revealed the situation, schemes, and resolutions of his countrymen, with the hope of escaping with his life. He was put to death by Diomedes, as a traitor. *Homer. Il.* 10, v. 314.—*Virg. Æn.* 12, v. 349, &c. ——II. A poet. *Vid. Susarion.*

Dominica, a daughter of Petronius, who married the emperor Valens.

Domitia Lex, *de Religione*, was enacted by Domitius Ahenobarbus, the tribune, A. U. C. 650. It transferred the right of electing priests from the college to the people.

Domitia Longina, a Roman lady, who boasted of her debaucheries. She was the wife of the emperor Domitian.

Domitianus, Titus Flavius, son of Vespasian and Flavia Domatilla, made himself emperor of Rome at the death of his brother Titus, whom, according to some accounts, he destroyed by poison. The beginning of his reign promised tranquillity to the people, but their expectations were soon frustrated. Domitian became cruel, and gave way to incestuous and unnatural indulgences. He commanded himself to be called God and Lord in all the papers which were presented to him. He passed the greatest part of the day in catching flies, and killing them with a bodkin: so that it was wittily answered by

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Vibius to a person who asked him who was with the emperor, Nobody, not even a fly. In the latter part of his reign, Domitian became suspicious, and his anxieties were increased by the predictions of astrologers, but still more poignantly by the stings of remorse. He was so distrustful, even when alone, that round the terrace, where he usually walked, he built a wall with shining stone, that from them he might perceive, as in a looking-glass, whether any body followed him. All these precautions were unavailing; he perished by the hand of an assassin, the 8th of September, A. D. 96, in the 45th year of his age and the 15th of his reign. He was the last of the twelve Cæsars. He distinguished himself for his love of learning; and in a little treatise which he wrote upon the great care which ought to be taken of the hair, to prevent baldness, he displayed much taste and elegance, according to the observations of his biographers. After his death he was publicly deprived by the senate of all the honours which had been profusely heaped upon him, and even his body was left in the open air without the honours of a funeral. This disgrace might proceed from the resentment of the senators, whom he had exposed to terror as well as to ridicule. He once assembled that august body to know in what vessel a turbot might be most conveniently dressed. At another time they received a formal invitation to a feast, and when they arrived at the palace, they were introduced into a large gloomy hall hung with black, and lighted with a few glimmering tapers. In the middle were placed a number of coffins, on each of which was inscribed the name of some one of the invited senators. On a sudden a number of men burst into the room, clothed in black, with drawn swords and flaming torches, and after they had for some time terrified the guests, they permitted them to retire. Such were the amusements and cruelties of a man who, in the first part of his reign, was looked upon as the father of his people and the restorer of learning and liberty. *Suet. in vitâ.—Eutrop.* 7.

Domĭtilla, I. (Flavia,) a woman who married Vespasian, by whom she had Titus a year after her marriage, and 11 years after Domitian. ——II. A niece of the emperor Domitian, by whom she was banished.

Domĭtius Domitiānus, I. a general of Diocletian in Egypt. He assumed the imperial purple at Alexandria, A. D. 288, and supported the dignity of emperor for about two years. He died a violent death.——II. Lucius. *Vid. Ænobarbus.*——III. Cn. Ænobarbus, a Roman consul, who conquered Bituitus the Gaul, and left 20,000 of the enemy on the field of battle, and took 3000 prisoners.——IV. A grammarian in the reign of Adrian. He was remarkable for his virtues and his melancholy disposition. —— V. A Roman who revolted from Antony to Augustus. He was at the battle of Pharsalia, and forced Pompey to fight by the mere force of his ridicule. ——VI. The father of Nero, famous for his cruelties and debaucheries. *Suet. in Ner.*—— VII. A tribune of the people, who conquered the Allobroges. *Plut.*——VIII. A consul, during whose consulate peace was concluded with Alexander king of Epirus. *Liv.* 8, c. 17.—— IX. A consul under Caligula. He wrote some few things now lost.——X. A Latin poet, called also Marsus, in the age of Horace. He wrote epigrams, remarkable for little besides their indelicacy. *Ovid. de Pont.* 4, el. 16, v. 5.——XI. Afer, an orator, who was preceptor to Quintilian. He disgraced his talents by his adulation, and by practising the arts of an informer under Tiberius and his successors. He was made a consul by Nero, and died A. D. 59.

Donātus, Ælius, I. a grammarian who flourished A. D. 353.——II. A bishop of Numidia, a promoter of the Donatists, A. D. 311. —— III. A bishop of Africa, banished from Carthage A. D. 356.

Dorso, (C. Fabius,) a Roman, who, when Rome was in the possession of the Gauls, issued from the capitol, which was then besieged, to go and offer a sacrifice, which was to be offered on mount Quirinalis. He dressed himself in sacerdotal robes, and carrying on his shoulders the statues of his country gods, passed through the guards of the enemy without betraying the least signs of fear. When he had finished his sacrifice, he returned to the capitol unmolested by the enemy, who were astonished at his boldness, and did not obstruct his passage or molest his sacrifice. *Liv.* 5, c. 46.

Dōrus, a son of Hellen and Orseis, or, according to others, of Deucalion, who left Phthiotis, where his father reigned, and went to make a settlement with some of his companions near mount Ossa. The country was called Doris, and the inhabitants Dorians. *Herodot.* 1, c. 56, &c.

Dosiadas, a poet who wrote a piece of poetry in the form of an altar (βωμος) which Theocritus has imitated.

Draco, I. a celebrated lawgiver of Athens. When he exercised the office of archon, he made a code of laws, B. C. 623, for the use of the citizens, which, on account of their severity, were said to be written in letters of blood. By them, idleness was punished with as much severity as murder, and death was denounced against the one as well as the other. Such a code of rigorous laws gave occasion to a certain Athenian to ask of the legislator why he was so severe in his punishments; and Draco gave for answer, that as the smallest transgression had appeared to him deserving death, he could not find any punishment more rigorous for more atrocious crimes. These laws were at first enforced, but they were often neglected on account of their extreme severity, and Solon totally abolished them, except that one which punished a murderer with death. The popularity of Draco was uncommon, but the gratitude of his admirers proved fatal to him. When once he appeared on the theatre, he was received with repeated applause, and the people, according to the custom of the Athenians, showed their respect to their lawgiver by throwing garments upon him. This was done in such profusion, that Draco was soon hid under them, and smothered by the too great veneration of his citizens. *Plut. in Sol.*——II. A man who instructed Plato in music. *Id. de Music.*

Drances. *Vid.* Part III.

Drimăchus, a famous robber of Chios. When a price was set upon his head, he ordered a young man to cut it off and go and receive the money. Such an uncommon instance of generosity so pleased the Chians, that they raised a temple to his memory and honoured him as a god. *Athen.* 13.

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Drusilla Livia, a daughter of Germanicus and Agrippina, famous for her debaucheries and licentiousness. Her brother Caligula was so tenderly attached to her, that in a dangerous illness he made her heiress of all his possessions, and commanded that she should succeed him in the Roman empire. She died A. D. 38, in the 23d year of her age, and was deified by her brother Caligula, who survived her for some time.

Drūso, an unskilful historian and mean usurer, who obliged his debtors, when they could not pay him, to hear him read his compositions, to draw from them praises and flattery. *Horat.* 1, *Sat.* 3, v. 86.

Drūsus, I. a son of Tiberius and Vipsania, who made himself famous by his intrepidity and courage in the provinces of Illyricum and Pannonia. He was raised to the greatest honours of the state by his father, but a blow which he gave to Sejanus, an audacious libertine, proved his ruin. Sejanus corrupted Livia, the wife of Drusus, and in conjunction with her he caused him to be poisoned by a eunuch, A. D. 23.——II. A son of Germanicus and Agrippina, who enjoyed offices of the greatest trust under Tiberius. His enemy Sejanus, however, effected his ruin by his insinuations; Drusus was confined by Tiberius, and deprived of all aliment. He was found dead nine days after his confinement, A. D. 33.——III. A son of the emperor Claudius, who died by swallowing a pear thrown in the air.——IV. An ambitious Roman, grandfather to Cato. He was killed for his seditious conduct. *Paterc.* 1, c. 13.——V. Livius, father of Julia Augusta, was intimate with Brutus, and killed himself with him after the battle of Philippi. *Paterc.* 2, c. 71.——VI. M. Livius, a celebrated Roman, who renewed the proposals of the Agrarian laws, which had proved fatal to the Gracchi. He was murdered as he entered his house, though he was attended with a number of clients and Latins, to whom he had proposed the privileges of Roman citizens, B. C. 190. *Cic. ad Her.* 4, c. 12.——VII. Nero Claudius, a son of Tiberius Nero and Livia, adopted by Augustus. He was brother to Tiberius, who was afterwards made emperor. He greatly signalized himself in his wars in Germany and Gaul, against the Rhœti and Vindelici, and was honoured with a triumph. He died of a fall from his horse in the 30th year of his age, B. C. 9. He left three children, Germanicus, Livia, and Claudius, by his wife Antonia. *Dion.*——VIII. Caius, an historian, who being one day missed from the cradle, was found the next on the highest part of the house, with his face turned towards the sun.——The plebeian family of the Drusi produced eight consuls, two censors, and one dictator. The surname of Drusus was given to the family of the Livii, as some suppose, because one of them killed a Gaulish leader of that name. *Virg. in* 6. *Æn.* v. 824, mentions the Drusi among the illustrious Romans, and that perhaps more particularly because the wife of Augustus was of that family.

Duillia Lex, was enacted by M. Duillius, a tribune, A. U. C. 304. It made it a capital crime to leave the Roman people without its tribunes, or to create any new magistrate without a sufficient cause. *Liv.* 3, c. 55.——Another, A. U. C. 392, to regulate what interest ought to be paid for money lent.

Duillius Nepos, C. a Roman consul, the first who obtained a victory over the naval power of Carthage, B. C. 260. He took 50 of the enemy's ships, and was honoured with a naval triumph, the first that ever appeared at Rome. The senate rewarded his valour by permitting him to have music playing and torches lighted, at the public expense, every day while he was at supper. There were some medals struck in commemoration of this victory, and there still exists a column at Rome, which was erected on the occasion. *Cic. de Senec.*—*Tacit. Ann.* 1, c. 12.

Dumnorix, a powerful chief among the Ædui. *Cæs. Bell. G.* 1, c. 9.

Duris, an historian of Samos, who flourished B. C. 257. He wrote the life of Agathocles of Syracuse, a treatise on tragedy, a history of Macedonia, &c. *Strab.* 1.

Duumviri, two noble patricians at Rome, first appointed by Tarquin to keep the Sybilline books, which were supposed to contain the fate of the Roman empire. These sacred books were placed in the capitol, and secured in a chest under the ground. They were consulted but seldom, and only by an order of the senate, when the armies had been defeated in war, or when Rome seemed to be threatened by an invasion or by secret seditions. These priests continued in their original institution till the year U. C. 388, when a law was proposed by the tribunes to increase the number to ten. Some time after Sylla increased them to fifteen, known by the name of Quindecemviri.——There were also certain magistrates at Rome, called *Duumviri perduelliones sive capitales.* They were first created by Tullus Hostilius, for trying such as were accused of treason. This office was abolished as unnecessary, but Cicero complains of their revival by Labienus the tribune. *Orat. pro Rabir.* Some of the commanders of the Roman vessels were also called Duumviri, especially when there were two together. They were first created A. U. C. 542. There were also in the municipal towns in the provinces two magistrates called *Duumviri municipales.* They were chosen from the Centurions, and their office was much the same as that of the two consuls at Rome. They were sometimes preceded by two lictors with the fasces. Their magistracy continued for five years, on which account they have been called *Quinquennales magistratus.*

Dymnus, one of Alexander's officers. He conspired with many of his fellow-soldiers against his master's life. The conspiracy was discovered, and Dymnus stabbed himself before he was brought before the king. *Curt.* 6, c. 7.

Dysaules, a brother of Celeus, who instituted the mysteries of Ceres at Celeæ. *Paus.* 2, c. 14.

Dyscinētus, an Athenian archon. *Paus.* 4.

E.

Ebdōme, a festival in honour of Apollo at Athens, on the seventh day of every lunar month. It was usual to sing hymns in honour of the god, and to carry about boughs of laurel.——There was also another of the same name, celebrated by private families the seventh day after the birth of every child.

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Echecrâtes, a Thessalian, who offered violence to Phœbas, the priestess of Apollo's temple of Delphi. From this circumstance a decree was made, by which no woman was admitted to the office of priestess before the age of fifty. *Diod.* 4.

Echemus, I. an Arcadian, who conquered the Dorians when they endeavoured to recover Peloponnesus under Hyllus. *Paus.* 8, c. 5.——II. A king of Arcadia, who joined Aristomenes against the Spartans.

Echestrâtus, a son of Agis 1st, king of Sparta, who succeeded his father, B. C. 1058. *Herodot.* 7, c. 204.

Eetion, I. the father of Andromache, and of seven sons, was king of Thebes in Cilicia. He was killed by Achilles. From him the word *Eetioneus* is applied to his relations or descendants. *Homer. Il.* 12.——II. The commander of the Athenian fleet conquered by the Macedonians under Clytus, near the Echinades. *Diod.* 18.

Egnâtia Maximilla, a woman who accompanied her husband into banishment under Nero, &c. *Tacit. Ann.* 15, c. 71.

Elaphebôlia, a festival in honour of Diana the Huntress. In the celebration a cake was made in the form of a deer, ελαφος, and offered to the goddess. It owed its institution to the following circumstance: when the Phocians had been severely beaten by the Thessalians, they resolved, by the persuasion of a certain Deiphantus, to raise a pile of combustible materials, and burn their wives, children, and effects, rather than submit to the enemy. This resolution was unanimously approved by the women, who decreed Deiphantus a crown for his magnanimity. When every thing was prepared, before they fired the pile, they engaged their enemies, and fought with such desperate fury, that they totally routed them, and obtained a complete victory. In commemoration of this unexpected success, this festival was instituted to Diana, and observed with the greatest solemnity, so that even one of the months of the year, March, was called Elaphebolion from this circumstance.

Electra, a daughter of Agamemnon, king of Argos. She first incited her brother Orestes to revenge his father's death by assassinating his mother Clytemnestra. Orestes gave her in marriage to his friend Pylades, and she became mother of two sons, Strophius and Medon. Her adventures and misfortunes form one of the interesting tragedies of the poet Sophocles. *Hygin.* fab. 122.—*Paus.* 2, c. 16.—*Ælian. V. H.* 4, c. 26, &c.

Electryon. *Vid.* Part III.

Eleusinia, a great festival observed every fourth year by the Celeans, Phliasians, as also by the Pheneatæ, Lacedæmonians, Parrhasians, and Cretans; but more particularly by the people of Athens, every fifth year, at Eleusis in Attica, where it was introduced by Eumolpus, B. C. 1356. It was the most celebrated of all the religious ceremonies of Greece; whence it is often called by way of eminence μυστηρια, *the mysteries.* If any one ever revealed it, it was supposed that he had called divine vengeance upon his head, and it was unsafe to live in the same house with him. Such a wretch was publicly put to an ignominious death. This festival was sacred to Ceres and Proserpine; every thing contained a mystery, and Ceres herself was known only by the name of αχδεια, from the *sorrow* and *grief* (αχθος) which she suffered for the loss of her daughter. This mysterious secrecy was solemnly observed, and enjoined to all the votaries of the goddess; and if any one ever appeared at the celebration, either intentionally or through ignorance, without proper introduction, he was immediately punished with death. Persons of both sexes and all ages were initiated at this solemnity; and it was looked upon as so heinous a crime to neglect this sacred part of religion, that it was one of the heaviest accusations which contributed to the condemnation of Socrates. The initiated were under the more particular care of the deities, and therefore their life was supposed to be attended with more happiness and real security than that of other men. This benefit was not only granted during life, but it extended beyond the grave; and they were honoured with the first places in the Elysian fields, while others were left to wallow in perpetual filth and ignominy. Such as were guilty of murder, though against their will, and such as were convicted of witchcraft, or any heinous crime, were not admitted; and the Athenians suffered none to be initiated but such as were members of their city. This regulation, which compelled Hercules, Castor, and Pollux, to become citizens of Athens, was strictly observed in the first ages of the institution, but afterwards, all persons, barbarians excepted, were freely initiated. The festivals were divided into greater and less mysteries. The less were instituted from the following circumstance: Hercules passed near Eleusis while the Athenians were celebrating the mysteries, and desired to be initiated. As this could not be done because he was a stranger, and as Eumolpus was unwilling to displease him on account of his great power, and the services which he had done to the Athenians, another festival was instituted without violating the laws. It was called μικρα, and Hercules was solemnly admitted to the celebration and initiated. These less mysteries were observed at Agræ near the Ilissus. The greater were celebrated at Eleusis, from which place Ceres has been called Eleusinia. In later times the smaller festivals were preparatory to the greater, and no person could be initiated at Eleusis without a previous purification at Agræ. This purification they performed by keeping themselves pure, chaste, and unpolluted during nine days, after which they came and offered sacrifices and prayers, wearing garlands of flowers, called ιστμερα or ιμερα and having under their feet Διος Κωδιον, *Jupiter's skin*, which was the skin of a victim offered to that god. The person who assisted was called νδρανος from νδωρ, *water*, which was used at the purification, and they themselves were called, μυσαι, *the initiated.* A year after the initiation at the less mysteries, they sacrificed a sow to Ceres, and were admitted in the greater, and the secrets of the festivals were solemnly revealed to them, from which they were called φορμοι and σκοπται, inspectors. After this the priest, called Ιεροφαντης, proposed to them certain questions, to which they readily answered. After this, strange and amazing objects presented themselves to their sight, hideous noises and howlings were heard, and the trembling spectators were alarmed by

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sudden and dreaded apparitions. This was called ἐποπτεία, *inhuition*. After this, the initiated were dismissed with the barbarious words of κογξ ομπαξ. The garments in which they were initiated were held sacred, and of no less efficacy to avert evils than charms and incantations. From this circumstance, therefore, they were never left off before they were totally unfit for wear, after which they were appropriated for children or dedicated to the goddess. The chief person that attended at the initiation was called Ἱεροφαντης, *the revealer of sacred things*. He was a citizen of Athens, and held his office during life; though among the Celeans and Phliasians it was limited to the period of four years. He was obliged to devote himself totally to the service of the deities; his life was chaste and single, and he usually anointed his body with the juice of hemlock, which is said, by its extreme coldness, to extinguish, in a great degree, the natural heat. The Hierophantes had three attendants; the first was called δαδουχος, *torch-bearer*, and was permitted to marry. The second was called κηρυξ, *a cryer*. The third administered at the altar, and was called ὁσιοι βωμοι.——This festival was observed in the month Bædromion on September, and continued nine days, from the 15th till the 23d. During that time it was unlawful to arrest any man, or present any petition, on pain of forfeiting a thousand drachmas, or, according to others, on pain of death. It was also unlawful for those who were initiated to sit upon the cover of a well; to eat beans, mullets, or weasels. If any woman rode to Eleusis in a chariot, she was obliged by an edict of Lycurgus to pay 6000 drachmas. The design of this law was to destroy all distinction between the richer and poorer sorts of citizens. The first day of the celebration was called ἀγορμος, *assembly*, as it might be said that the worshippers first met together. The second day was called αλαδε μυσαι, *to the sea, you that are initiated*, because they were commanded to purify themselves by bathing in the sea. On the third day sacrifices, and chiefly a mullet, were offered; as also barley from a field of Eleusis. These oblations were called Θυα, and held so sacred, that the priests themselves were not, as in other sacrifices, permitted to partake of them. On the fourth day, they made a solemn procession, in which the καλαθιον, *holy basket of Ceres*, was carried about in a consecrated cart, while on every side the people shouted χαιρε Δημητερ *Hail, Ceres!* After these followed women, called κιστοφοροι, who *carried baskets*, in which were sesamum, carded wool, grains of salt, a serpent, pomegranates, reeds, ivy boughs, certain cakes, &c. The fifth was called Η των λαμπαδων ημερα, *the torch-day*, because on the following night the people run about with torches in their hands. It was usual to dedicate torches to Ceres, and contend which should offer the biggest in commemoration of the travels of the goddess, and of her lighting a torch in the flames of mount Ætna. The sixth day was called Ιακχος, from *Iacchus*, the son of Jupiter and Ceres, who accompanied his mother in her search of Proserpine, with a torch in his hand. From that circumstance his statue had a torch in his hand, and was carried in solemn procession from the Ceramicus to Eleusis. The statue, with those that accompanied it, called Ιακχαγωγοι, were crowned with myrtle. In the way, nothing was heard but singing and the noise of brazen kettles, as the votaries danced along. The way through which they issued from the city was called Ἱερα οδος, *the sacred way*; the resting place, Ἱερα συκη, from a *fig-tree* which grew in the neighbourhood. They also stopped on a bridge over the Cephisus, where they derided those that passed by. After they had passed this bridge, they entered Eleusis by a place called μυστικη εισοδος, *the mystical entrance*. On the seventh day were sports, in which the victors were rewarded with a measure of barley, as that grain had been first sown in Eleusis. The eighth day was called Επιδαυριων ημερα, because once Æsculapius, at his return from Epidaurus to Athens, was initiated by the repetition of the less mysteries. It became customary, therefore, to celebrate them a second time upon this, that such as had not hitherto been initiated, might be lawfully admitted. The ninth and last day of the festival was called Πλη μυχοαι, *earthen vessels*, because it was usual to fill two such vessels with wine, one of which being placed towards the east, and the other towards the west; which, after the repetition of some mystical words, were both thrown down; and the wine being spilt on the ground, was offered as a libation. Such was the manner of celebrating the Eleusinian mysteries, which have been deemed the most sacred and solemn of all the festivals observed by the Greeks. Some have supposed them to be obscene and abominable, and that from thence proceeded all the mysterious secrecy. They were carried from Eleusis to Rome in the reign of Adrian, where they were observed with the same ceremonies as before, though perhaps with more freedom and licentiousness. They lasted about 1800 years, and were at last abolished by Theodosius the Great. *Ælian. V. H.* 12, c. 24. *Cic. de Leg.* 2, c. 14.—*Paus.* 10, c. 21, &c.—*Plut.*

Eleuthĕria, a festival celebrated at Platæa in honour of Jupiter Eleutherius, or the asserter of liberty, by delegates from almost all the cities of Greece. Its institution originated in this: after the victory obtained by the Grecians under Pausanias over Mardonius, the Persian general in the country of Platæa, an altar and statue were erected to Jupiter Eleutherius, who had freed the Greeks from the tyranny of the barbarians. It was further agreed upon, in a general assembly, by the advice of Aristides the Athenian, that deputies should be sent every fifth year from the different cities of Greece to celebrate Eleutheria, *festivals of liberty*. The Platæans celebrated also an aniversary festival in memory of those who had lost their lives in that famous battle. There was also a festival of the same name observed by the Samians, in honour of the god of love. Slaves also, when they obtained their liberty, kept a holiday, which they called Eleutheria.

Eliensis. and Eliăca, a sect of philosophers founded by Phædon of Elis, who was originally a slave, but restored to liberty by Alcibiades. *Diog.*—*Strab.*

Elissa. *Vid. Dido.*

Elpinĭce, a daughter of Miltiades, who married a man that promised to release from confinement her brother and husband, whom the

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laws of Athens had made responsible for the fine imposed on his father. *C. Nep. in Cim.*

EMPEDOCLES, a philosopher, poet, and historian of Agrigentum in Sicily, who flourished 444 B. C. He was the disciple of Telauges the Pythagorean, and warmly adopted the doctrine of transmigration. He wrote a poem upon the opinions of Pythagoras, very much commended, in which he spoke of the various bodies which nature had given him. He was first a girl, afterwards a boy, a shrub, a bird, a fish, and lastly Empedocles. His poetry was bold and animated, and his verses were so universally esteemed, that they were publicly recited at the Olympic games with those of Homer and Hesiod. Empedocles was no less remarkable for his humanity and social virtues than for his learning. He showed himself an inveterate enemy to tyranny, and refused to become the sovereign of his country. He taught rhetoric in Sicily, and often alleviated the anxieties of his mind as well as the pains of his body with music. It is reported that his curiosity to visit the flames of the crater of Ætna proved fatal to him. Some maintain that he wished it to be believed that he was a god, and, that his death might be unknown, he threw himself into the crater and perished in the flames. His expectations, however, were frustrated, and the volcano, by throwing up one of his sandals, discovered to the world that Empedocles had perished by fire. Others report that he lived to an extreme old age, and that he was drowned in the sea. *Horat.* 1, ep. 12, v. 20.—*Cic. de Orat.* 1, c. 50, &c.—*Diog. in vitâ.*

ENNIUS, Q. This poet, who has generally received the glorious appellation of the Father of Roman song, was a native of Rudiæ, a town in Calabria, and lived from the year of Rome 515 to 585. In his early youth he went to Sardinia; and, if Silius Italicus may be believed, he served in the Calabrian levies, which, in the year 538, followed Titus Manlius to the war which he waged in that island against the favourers of the Carthaginian cause. After the termination of the campaign, he continued to live for twelve years in Sardinia. He was at length brought to Rome by Cato the censor, who, in 550, visited Sardinia, on returning as questor from Africa. At Rome he fixed his residence on the Aventine hill, where he lived in a very frugal manner, having only a single servant-maid as an attendant. He instructed, however, the patrician youth in Greek, and acquired the friendship of many of the most illustrious men in the state. Being distinguished (like Æschylus, the great father of Grecian tragedy) in arms as well as letters, he followed M. Fulvius Nobilior during his expedition to Ætolia in 564; and in 569 he obtained the freedom of the city, through the favour of Quintus Fulvius Nobilior, the son of his former patron, Marcus. He was also protected by the elder Scipio Africanus, whom he is said to have accompanied in all his campaigns. In his old age he obtained the friendship of Scipio Nasica; and the degree of intimacy subsisting between them has been characterized by the well-known anecdote of their successively feigning to be from home. He is said to have been intemperate in drinking, which brought on the disease called *Morbus Articularis*, a disorder resembling the gout, of which he died at the age of seventy, just after he had exhibited his tragedy of Thyestes. There is still extant an epitaph on this poet, reported to have been written by himself, strongly characteristic of that overweening conceit and that high estimation of his own talent, which are said to have formed the chief blemish of his character:—

'Aspicite, O cives, senis Enni imaginis formam
Hic vestrum panxit maxuma facta patrum.
Nemo me lacrumis decorat, nec funera fletu
Faxit—cur? volito vivus per ora virûm.'

To judge by the fragments of his works which remain, Ennius greatly surpassed his predecessors, not only in poetical genius, but in the art of versification. By his time, indeed, the best models of Greek composition had begun to be studied at Rome. Ennius particularly professed to have imitated Homer, and tried to persuade his countrymen that the soul and genius of that great poet had revived in him, through the medium of a peacock, according to the process of Pythagorean transmigration. Accordingly, we find in the fragments of Ennius many imitations of the Iliad and Odyssey. It is, however, the Greek tragic writers whom Ennius has chiefly imitated; and indeed it appears from the fragments which remain, that all his plays were rather translations from the dramas of Sophocles and Euripides, on the same subjects which he has chosen, than original tragedies. They are founded on the old topics of Priam and Paris, Hector and Hecuba; and truly Ennius, as well as most other Latin tragedians, seems to have anticipated Horace's maxim:—

'Rectius Iliacum carmen deducis in actus,
Quam si proferres ignota indictaque primus.'

The great work, however, of Ennius, and of which we have still considerable remains, was his Annals, or metrical chronicles, devoted to the celebration of Roman exploits, from the earliest periods to the conclusion of the Istrian war. These Annals were written by our poet in his old age; at least, Aulus Gellius informs us, on the authority of Varro, that the twelfth book was finished by him in his sixty-seventh year. The Annals of Ennius were partly founded on those ancient traditions and old heroic ballads, which Cicero, on the authority of Cato's *Origines*, mentions as having been sung at feasts by the guests, many centuries before the age of Cato, in praise of the heroes of Rome. Niebuhr has attempted to show, that all the memorable events of Roman history had been versified in ballads, or metrical chronicles, in the Saturnian measure, before the time of Ennius; who, according to him, merely expressed in the Greek hexameter, what his predecessors had delivered in a ruder strain, and then maliciously depreciated these ancient compositions, in order that he himself might be considered as the founder of Roman poetry. The poem of Ennius, entitled *Phagetica*, is curious,—as one would hardly suppose, that in this early age, luxury had made such progress, that the culinary art should have been systematically or poetically treated. All that we know, however, of the manner in which it was prepared or served up, is from the *Apologia* of Apuleius. It was, which its name imports, a didactic poem on eatables, particularly fish, as Apuleius testifies:

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Q. Ennii *edeo* phagetica, quæ versibus scripsit, innumerabilia piscium genera enumerat, quæ scilicet curiose cognorat.' It is well known, that previous to the time of Ennius, this subject had been discussed both in prose and verse by various Greek authors, and was particularly detailed in the poem of Archestratus, the Epicurean:—

——— 'The bard
Who sang of poultry, venison, and lard,
Poet and cook———'

It appears from a passage of Apuleius, that the work of Ennius was a digest of all the previous books on this subject. Another poem of Ennius, entitled *Epicharmus*, was so called because it was translated from the Greek work of Epicharmus, the Pythagorean, on the Nature of Things, in the same manner as Plato gave the name of *Timæus* to the book which he translated from Timæus the Locrian. On the whole, the works of Ennius are rather pleasing and interesting, as the early blossoms of that poetry which afterwards opened to such perfection, than estimable from their own intrinsic beauty. This applies to the poetical productions of Ennius; but the most curious point connected with his literary history is his prose translation of the celebrated work of Euhemerus, entitled, Ἱερὰ Ἀναγραφή. Euhemerus is generally supposed to have been an inhabitant of Messene, a city of Peloponnesus. Being sent, as he represented, on a voyage of discovery by Cassander, king of Macedon, he came to an island called Panchaia, in the capital of which, Panara, he found a temple of the Tryphilian Jupiter, where stood a column inscribed with a register of the births and deaths of many of the gods. Among these, he specified Uranus, his sons Pan and Saturn, and his daughters Rhea and Ceres; as also Jupiter, Juno, and Neptune, who were the offspring of Saturn. Accordingly, the design of Euhemerus was to show, by investigating their actions, and recording the places of their births and burials, that the mythological deities were mere mortal men, raised to the rank of gods on account of the benefits which they had conferred on mankind,—a system which, according to Meiners and Warburton, formed the grand secret revealed at the initiation into the Eleusinian mysteries. The translation by Ennius, as well as the original work, is lost; but many particulars concerning Euhemerus, and the object of his history, are mentioned in a fragment of Diodorus Siculus, preserved by Eusebius. Some passages have also been saved by St. Augustine; and long quotations have been made by Lactantius, in his treatise *De Falsa Religione*. These, so far as they extend, may be regarded as the truest and purest sources of mythological history, though not much followed in our modern *Pantheons*.

Entellus, a famous athlete among the friends of Æneas. He was intimate with Eryx, and entered the lists against Dares, whom he conquered in the funeral games of Anchises in Sicily. *Virg. Æn.* 5, v. 387, &c.

Epaminondas, a famous Theban, descended from the ancient kings of Bœotia. His father's name was Polymnus. He has been celebrated for his private virtues and military accomplishments. His love of truth was so great, that he never disgraced himself by falsehood. He formed a most sacred and inviolable friendship with Pelopidas, whose life he saved in a battle. By his advice Pelopidas delivered Thebes from the power of Lacedæmon. This was the signal of war. Epaminondas was set at the head of the Theban armies, and defeated the Spartans at the celebrated battle of Leuctra, about 371 years B. C. Epaminondas made a proper use of this victorious campaign, and entered the territories of Lacedæmon with 50,000 men. Here he gained many friends and partisans; but at his return to Thebes he was seized as a traitor for violating the laws of his country. When he was making the Theban arms victorious on every side, he neglected the law which forbade any citizen to retain in his hands the supreme power more than one month, and all his eminent services seemed unable to redeem him from death. He paid implicit obedience to the laws of his country, and only begged his judges that it might be inscribed on his tomb that he had suffered death for saving his country from ruin. This animated reproach was felt; he was pardoned, and invested again with the sovereign power. He was successful in a war in Thessaly, and assisted the Eleans against the Lacedæmonians. The hostile armies met near Mantinea, and while Epaminondas was bravely fighting in the thickest of the enemy, he received a fatal wound in the breast, and expired, exclaiming that he died unconquered, when he heard that the Bœotians obtained the victory, in the 48th year of his age, 363 years before Christ. The Thebans severely lamented his death; in him their power was extinguished, for only during his life they had enjoyed freedom and independence among the Grecian states. Epaminondas was frugal as well as virtuous, and he refused with indignation the rich presents which were offered to him by Artaxerxes, the king of Persia. He is represented by his biographer as an elegant dancer and a skilful musician, accomplishments highly esteemed among his countrymen. *Plut. in Parall.—C. Nep. in vitâ.—Xenoph. Quæst. Græc.—Diod.* 15.—*Polyb.* 1.

Ephetæ, a number of magistrates at Athens, first instituted by Demophoon, the son of Theseus. They were reduced to the number of 51 by Draco, who, according to some, first established them. They were superior to the Areopagites, and their privileges were great and numerous. Solon, however, lessened their power, and intrusted them only with the trial of manslaughter and conspiracy against the life of a citizen. They were all more than fifty years old, and it was required that their manners should be pure and innocent, and their behaviour austere and full of gravity.

Ephori, powerful magistrates at Sparta, who were first created by Lycurgus; or, according to some, by Theopompus, B. C. 760. They were five in number. Like censors in the state, they could check and restrain the authority of the kings, and even imprison them if guilty of irregularities. They fined Archidamus for marrying a wife of small stature, and imprisoned Agis for his unconstitutional behaviour. They were much the same as the tribunes of the people at Rome, created to watch with a jealous eye over

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the liberties and rights of the populace. They had the management of the public money, and were the arbiters of peace and war. Their office was annual, and they had the privilege of convening, proroguing, and dissolving the greater and less assemblies of the people. The former was composed of 9000 Spartans, all inhabitants of the city; the latter of 30,000 Lacedæmonians, inhabitants of the inferior towns and villages. *C. Nep. in Paus.* 3.—*Aristot. Pol.* 2, 7.

Ephŏrus, an orator and historian of Cumæ in Æolia, about 352 years before Christ. He was disciple of Isocrates, by whose advice he wrote a history which gave an account of all the actions and battles that had happened between the Greeks and barbarians for 750 years. It was greatly esteemed by the ancients. It is now lost. *Quintil.* 10, c. 1.

Epicharmus, the first comic writer of whom we have any certain account, was a Syracusan by birth or emigration. It was about Olymp. 70th, 1, B. C. 500,—thirty-five years after Thespis began to exhibit, eleven years after the commencement of Phrynichus, and just before the appearance of Æschylus as a tragedian,—that Epicharmus produced the first comedy properly so called. Before him this department of the drama was, as we have every reason to believe, nothing but a series of licentious songs and satiric episodes, without plot, connexion, or consistency. He gave to each exhibition one single and unbroken fable, and converted the loose interlocutions into regular dialogue. The subjects of his comedies, as we may infer from the extant titles of thirty-five of them, were chiefly mythological. Tragedy had, some few years before the era of Epicharmus, begun to assume its staid and dignified character. The woes of heroes and the majesty of the gods had, under Phrynichus, become its favourite theme. The Sicilian poet seems to have been struck with the idea of exciting the mirth of his audience, by the exhibition of some ludicrous matter dressed up in all the grave solemnity of the newly-invented art. Discarding, therefore, the low drolleries and scurrilous invectives of the ancient κωμωδία, he opened a novel and less invidious source of amusement, by composing a set of burlesque dramas upon the usual tragic subjects. They succeeded; and the turn thus given to comedy long continued; so that when it once more returned to personality and satire, as it speedily did, tragedy and tragic poets were the constant objects of its parody and ridicule. The great changes thus effected by Epicharmus justly entitled him to be called the *inventor* of comedy. But his merits rest not here: he was distinguished for elegance in composition, as well as originality of conception. So many were his dramatic excellencies, that Plato terms him the first of comic writers; and, in a later age and foreign country, Plautus chose him as his model. The plays of Epicharmus, to judge from the fragments still left us, abounded in apothegms, little consistent with the idea we might otherwise have entertained of their nature, from our knowledge of the buffooneries whence his comedy sprung, and the writings of Aristophanes, his partially-extant successor. But Epicharmus was a philosopher and a Pythagorean. In the midst of merriment he failed not to inculcate, in pithy gnomæ, the otherwise distasteful lessons of morality to the gay and thoughtless; and, sheltered by comic license, to utter offensive political truths, which, promulged under any other circumstances, might have subjected the sage to the vengeance of a despotic government. We find Epicharmus still composing comedies, B. C. 485; and again during the reign of Hiero, B. C. 477. He died at the age of ninety or ninety-seven years.

Epiclides, a Lacedæmonian of the family of the Eurysthenidæ. He was raised to the throne by his brother Cleomenes 3d, in the place of Agis, against the laws and constitution of Sparta. *Paus.* 2, c. 9.

Epicrates, was a native of Ambracia in Epirus, and the imitator, accordi g to Athenæus, of Antiphanes. He made Plato the subject of his ridicule; and a long and curious fragment is preserved, where the disciples of that philosopher are described as engaged in deep discussion over a cucumber.

Epictētus, a stoic philosopher of Hieropolis in Phrygia, originally the slave of Epaphroditus, the freedman of Nero. Though driven from Rome by Domitian, he returned after the emperor's death, and gained the esteem of Adrian and Marcus Aurelius. Like the stoics, he supported the doctrine of the immortality of the soul, but he declared himself strongly against suicide, which was so warmly adopted by his sect. He died in a very advanced age. The earthen lamp of which he made use, was sold some time after his death at 3000 drachmas. His *Enchiridion* is a faithful picture of the stoic philosophy; and his dissertations, which were delivered to his pupils, were collected by Arrian. His style is concise, and devoid of all ornament, full of energy and useful maxims. The value of his compositions is well known from the saying of the emperor Antoninus, who thanked the gods he could collect from the writings of Epictetus wherewith to conduct life with honour to himself and advantage to his country.

Epicūrus, a celebrated philosopher, son of Neocles and Cherestrata, born at Gargettus in Attica. He was early sent to school, where he distinguished himself by the brilliancy of his genius, and at the age of 12, when his preceptor repeated to him this verse from Hesiod:—

Ητοι μεν πρωτιστα χαος γενετ', &c.
In the beginning of things the Chaos was created,

Epicurus earnestly asked him who created it. To this the teacher answered, that he knew not, but only philosophers. "Then," says the youth, "philosophers henceforth shall instruct me." After having improved himself, and enriched his mind by travelling, he visited Athens, which was then crowded by the followers of Plato, the cynics, the peripatetics, and the stoics. Here he established himself, and soon attracted a number of followers by the sweetness and gravity of his manners, and by his social virtues. He taught them that the happiness of mankind consisted in pleasure, not such as arises from sensual gratification or from vice, but from the enjoyments of the mind and the sweets of virtue. This doctrine was warmly attacked by the philosophers of the different sects, and particularly

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by the stoics. When Leontium, one of his female pupils, was accused of prostituting herself to her master and to all his disciples, the philosopher proved the falsity of the accusation by silence and an exemplary life. His health was at last impaired by continual labour, and he died of a retention of urine, which long subjected him to the most excrutiating torments, and which he bore with unparalleled fortitude. His death happened 270 years before Christ, in the 72d year of his age. His disciples showed their respect for the memory of their learned preceptor by the unanimity which prevailed among them. While philosophers in every sect were at war with mankind and among themselves, the followers of Epicurus enjoyed perfect peace, and lived in the most solid friendship. The day of his birth was observed with universal festivity, and during a month all his admirers gave themselves up to mirth and innocent amusement. Of all the philosophers of antiquity, Epicurus is the only one whose writings deserve attention for their number. He wrote no less than 300 volumes according to Diogenes Laertius; and Chrysippus was so jealous of the fecundity of his genius, that no sooner had Epicurus published one of his volumes than he immediately composed one, that he might not be overcome in the number of his productions. Epicurus, however, advanced truths and arguments unknown before; but Chrysippus said what others long ago had said, without showing any thing which might be called originality. The followers of Epicurus were numerous in every age and country, his doctrines were rapidly disseminated over the world, and when the gratification of the sense was substituted to the practice of virtue, the morals of mankind were undermined and destroyed. No philosopher has been the subject of so much eulogium, and, at the same time, of so much reproach, because his doctrines were calculated to divide the opinions of mankind in regard to their influence upon the moral constitution of society, and do actually contain within themselves the elements of contradiction; but moreover because the opinions of his later disciples, and still more their conduct, deduced from one of these contrary interpretations of his dogmas, have been too generally received for those of Epicurus himself. *Diog. in vitâ.—Ælian. V. H.* 4, c. 13.—*Cic. de Nat. D.* 1, c. 24 and 25.—*Tusc.* 3, 49, *de finib.* 2, c. 22.

Epidauria, a festival at Athens in honour of Æsculapius.

Epigŏni, the sons and descendants of the Grecian heroes who were killed in the first Theban war. The war of the Epigoni is famous in ancient history. It was undertaken ten years after the first. The sons of those who had perished in the first war resolved to avenge the death of their fathers, and marched against Thebes, under the command of Thersander; or, according to others, of Alcmæon, the son of Amphiaraus. The Argives were assisted by the Corinthians, the people of Messenia, Arcadia, and Megara. The Thebans had engaged all their neighbours in their quarrel, as in one common cause, and the two hostile armies met and engaged on the banks of the Glissas. The fight was obstinate and bloody, but victory declared for the Epigoni, and some of the Thebans fled to Illyricum with Leodamus their general, while others retired into Thebes, where they were soon besieged and forced to surrender. In this war Ægialeus alone was killed, and his father Adrastus was the only person who escaped alive in the first war. This whole war, as Pausanias observes, was written in verse; and Callinus, who quotes some of the verses, ascribes them to Homer, which opinion has been adopted by many writers. For my part, continues the geographer, I own that, next to the Iliad and Odyssey of Homer, I have never seen a finer poem. *Paus.* 9, c. 9 and 25.—*Apollod.* 1 and 3.—*Diod.* 4. This name has been applied to the sons of those Macedonian veterans, who, in the age of Alexander, formed connexions with the women of Asia.

Epimenĭdes, an epic poet of Crete, contemporary with Solon. His father's name was Agiasarchus, and his mother's Blasta. He is reckoned one of the seven wise men by those who exclude Periander from the number. While he was tending his flocks one day, he entered into a cave, where he fell asleep. His sleep continued for 40, or 47, or, according to Pliny, 57 years; and when he awoke, he found every object so considerably altered, that he scarce knew where he was. His brother apprized him of the length of his sleep to his great astonishment. It is supposed that he lived 289 years. After death he was revered as a god, and greatly honoured by the Athenians, whom he had delivered from a plague, and to whom he had given many good and useful counsels. He is said to be the first who built temples in the Grecian communities. *Cic. de Div.* 1, c. 34.—*Diog. in vitâ.—Paus.* 1, c. 14.—*Plut. in Sol.—Val. Max.* 8, c. 13.—*Strab.* 10.—*Plin.* 7, c. 12.

Epĭŏchus, a son of Lycurgus, who received divine honours in Arcadia.

Epiphānes, (*illustrious,*) a surname given to the Antiochuses, kings of Syria.——A surname of one of the Ptolemies, the fifth of the house of the Lagidæ. *Strab.* 17.

Epiphanius, a bishop of Salamis, who was active in refuting the writings of Origen, but his compositions are more valuable for the fragments which they preserve than for their own intrinsic merit. The only edition is by *Dionys. Petavius,* 2 vols. Paris, 1622. The bishop died A. D. 403.

Epitades, a man who first violated a law of Lycurgus, which forbade laws to be made. *Plut. in Agid.*

Erasistrătus, a celebrated physician, grandson to the philosopher Aristotle. He discovered by the motion of the pulse the love which Antiochus had conceived for his mother-in-law Stratonice, and was rewarded with 100 talents for the cure by the father of Antiochus. He was a great enemy to bleeding and violent physic. He died B. C. 257. *Val. Max.* 5, c. 7.—*Plut. in Demetr.*

Eratosthĕnes, son of Aglaus, was a native of Cyrene, and the second intrusted with the care of the Alexandrian library. He dedicated his time to grammatical criticism and philosophy, but more particularly to poetry and mathematics. He has been called a second Plato, the cosmographer, and the geometer of the world. He is supposed to be the inventor of the armillary sphere. With the instruments with which the munificence of the Ptolemies

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supplied the library of Alexandria, he was enabled to measure the obliquity of the ecliptic, which he called 20 1-2 degrees. He also measured a degree of the meridian, and determined the extent and circumference of the earth with great exactness, by means adopted by the moderns. He starved himself after he had lived to his 82d year, B. C. 194. Some few fragments remain of his compositions. He collected the annals of the Egyptian kings by order of one of the Ptolemies. *Cic. ad Attic.* 2, ep. 6.—*Varro. de R. R.* 1, c. 2.

Eratostrătus, an Ephesian, who burnt the famous temple of Diana, the same night that Alexander the Great was born. Thi burning, as some writers have observed, was not prevented or seen by the goddess of the place, who was then present at the labours of Olympias and the birth of the conqueror of Persia. Eratostratus did this villany merely to eternize his name by so uncommon an action. *Plut. in Alex.*—*Val. Max.* 8, c. 14.

Erechtheus. *Vid.* Part III.

Erichthonius. *Vid.* Part III.

Eriphănis, a Greek woman, famous for her poetical compositions. She was extremely fond of the hunter Melampus, and, to enjoy his company, she accustomed herself to live in the woods. *Athen.* 14.

Erixo, a Roman knight, condemned by the people for having whipped his son to death. *Senec.* 1, *de Clem.* 14.

Erōpus, or Æropas, a king of Macedonia, who, when in the cradle, succeeded his father Philip 1st, B. C. 602. He made war against the Illyrians, whom he conquered. *Justin.* 7, c. 2.

Eros, a servant of whom Antony demanded a sword to kill himself. Eros produced the instrument, but instead of giving it to his master, he killed himself in his presence. *Plut. in Anton.*

Erōtia, a festival in honour of Eros, the god of love. It was celebrated by the Thespians every fifth year with sports and games, when musicians and others contended. If any quarrels or seditions had arisen among the people, it was then usual to offer sacrifices and prayers to the god that he would totally remove them.

Estiaia, solemn sacrifices to Vesta, of which it was unlawful to carry away any thing or communicate it to any body.

Etearchus, a king of Oaxus in Crete. After the death of his wife, he married a woman who made herself odious for her tyranny over her step-daughter Phronima. Etearchus gave ear to all the accusations which were brought against his daughter, and ordered her to be thrown into the sea. She had a son called Battus, who led a colony to Cyrene. *Herodot.* 4, c. 154.

Eteŏcles. *Vid.* Part III.

Eteonĭcus, a Lacedæmonian general, who, upon hearing that Callicratidas was conquered at Arginusæ, ordered the messengers of this news to be crowned, and to enter Mitylene in triumph. This so terrified Conon, who besieged the town, that he concluded that the enemy had obtained some advantageous victory, and he raised the siege. *Diod.* 13.—*Polyæn.* 1.

Etēsiæ, periodical northern winds of a gentle and mild nature, very common for five or six weeks in the months of spring and autumn. *Lucret.* 5, v. 741.

Evĭagŏras, a king of Cyprus, who retook Salamis, which had been taken from his father by the Persians. He made war against Artaxerxes, the king of Persia, with the assistance of the Egyptians, Arabians, and Tyrians, and obtained some advantage over the fleet of his enemy. The Persians, however, soon repaired their losses, and Evagoras saw himself defeated by sea and land, and obliged to be tributary to the power of Artaxerxes, and to be stripped of all his dominions except the town of Salamis. He was assassinated soon after this fatal change of fortune, by a eunuch, 374 B. C. He left two sons, Nicocles, who succeeded him, and Protagoras, who deprived his nephew Evagoras of his possessions. Evagoras deserves to be commended for his sobriety, moderation, and magnanimity; and if he was guilty of any political error in the management of his kingdom, it may be said that his love of equity was a full compensation. His grandson bore the same name, and succeeded his father Nicocles. He showed himself oppressive, and his uncle Protagoras took advantage of his unpopularity to deprive him of his power. Evagoras fled to Artaxerxes Ochus, who gave him a government more extensive than that of Cyprus, but his oppression rendered him odious, and he was accused before his benefactor, and by his orders put to death. *C. Nep.* 12, c. 2.—*Diod.* 14.—*Paus.* 1, c. 3.—*Justin.* 5, c. 6.

Evander, a son of the prophetess Carmente, king of Arcadia. An accidental murder obliged him to leave his country, and he came to Italy, where he drove the Aborigines from their ancient possessions, and reigned in that part of the country where Rome was afterwards founded. It is said that he first brought the Greek alphabet into Italy, and introduced there the worship of the Greek deities. He was honoured as a god after death by his subjects, who raised him an altar on mount Aventine. *Paus.* 8, c. 43.—*Liv.* 1, c. 7.—*Ital.* 7. v. 18.—*Dionys. Hal.* 1, c. 7.—*Ovid. Fast.* 1, v. 500, l. v. 91.

Evangorĭdes, a man of Elis, who wrote an account of all those who had obtained a prize at Olympia, where he himself had been victorious. *Paus.* 6, c. 8.

Evax, an Arabian prince, who wrote to Nero concerning jewels, &c. *Plin.* 25, c. 2.

Eubūle, an Athenian virgin, daughter of Leon, sacrificed with her sisters, by order of the oracle of Delphi, for the safety of her country, which laboured under a famine. *Ælian. V. H.* 12, c. 18.

Eubūlides, a philosopher of Miletus, pupil and successor of Euclid. Demosthenes was one of his pupils, and by his advice and encouragement to perseverance he was enabled to conquer the difficulty he felt in pronouncing the letter R. He severely attacked the doctrines of Aristotle. *Diog.*

Eubūlus, I. an Athenian orator, rival to Demosthenes.——II. A comic poet.——III. An historian who wrote a voluminous account of Mithras.

Eucērus, a man of Alexandria, accused of adultery with Octavia, that Nero might have occasion to divorce her. *Tacit. Ann.* 14, c. 60.

Euchides, an Athenian who went to Delphi and returned the same day, a journey of about 107 miles. The object of his journey was to obtain some sacred fire.

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Euclides, I. a native of Megara, disciple of Socrates, B. C. 404. When the Athenians had forbidden all the people of Megara on pain of death to enter their city, Euclides disguised himself in woman's clothes to introduce himself into the presence of Socrates. *Diog. in Socrate.* ——II. A mathematician of Alexandria, who flourished 300 B. C. He distinguished himself by his writings on music and geometry, but particularly by 15 books on the elements of mathematics, which consist of problems and theorems with demonstrations. This work has been greatly mutilated by commentators. Euclid was so respected in his lifetime, that king Ptolemy became one of his pupils. Euclid established a school at Alexandria, which became so famous, that from his age to the time of the Saracen conquest, no mathematician was found but what had studied at Alexandria. He was so respected, that Plato, himself a mathematician, being asked concerning the building of an altar at Athens, referred his inquiries to the mathematician of Alexandria. *Val. Max.* 8, c. 12.—*Cic. de Orat.* 3. c. 72.

Eudamidas, I. a son of Archidamus 4th, brother to Agis 4th. He succeeded on the Spartan throne, after his brother's death, B. C. 330. *Paus.* 3, c. 10.——II. A son of Archidamus, king of Sparta, who succeeded B. C. 268.——III. The commander of a garrison stationed at Trœzene by Craterus.

Eudocia, the wife of the emperor Theodosius the younger, who gave the public some compositions. She died A. D. 460.

Eudoxia, I. the wife of Arcadius, &c.——II. A daughter of Theodosius the younger, who married the emperor Maximus, and invited Genseric the Vandal into Italy.

Eudoxus, I. a son of Æschines of Cnidus, who distinguished himself by his knowledge of astrology, medicine, and geometry. He was the first who regulated the year among the Greeks, among whom he first brought from Egypt the celestial sphere and regular astronomy. He spent a great part of his life on the top of a mountain, to study the motion of the stars, by whose appearance he pretended to foretell the events of futurity. He died in his 53d year, B. C. 352. *Lucan.* 10, v. 187.—*Diog.*—*Petron.* 88.——II. A native of Cyzicus, who sailed all round the coast of Africa from the Red Sea, and entered the Mediterranean by the columns of Hercules.——III. A Sicilian, son of Agathocles.

Evemerus, an ancient historian of Messenia, intimate with Cassander. He travelled over Greece and Arabia, and wrote a history of the gods, in which he proved that they all had been upon earth as mere mortal men. Ennius translated it into Latin. It is now lost.

Evephenus, a Pythagorean philosopher, whom Dionysius condemned to death because he had alienated the people of Metapontum from his power. The philosopher begged leave of the tyrant to go and marry his sister, and promised to return in six months. Dionysius consented by receiving Eucritus, who pledged himself to die if Evephenus did not return in time. Evephenus returned at the appointed moment, to the astonishment of Dionysius, and delivered his friend Eucritus from the death which threatened him. The tyrant was so pleased with these two friends, that he pardoned Evephenus, and begged to share their friendship and confidence. *Polyæn.* 5.

Evergetes, a surname signifying *benefactor*, given to Philip of Macedonia, and to Antigonus Doson and Ptolemy of Egypt. It was also commonly given to the kings of Syria and Pontus; and we often see among the former an Alexander Evergetes, and among the latter a Mithridates Evergetes. Some of the Roman emperors also claimed that epithet, so expressive of benevolence and humanity.

Eugenius, a usurper of the imperial title after the death of Valentinian the 2d, A. D. 392.

Eumæus, a herdsman and steward to Ulysses, who knew his master at his return home from the Trojan war after 20 years' absence, and assisted him in removing Penelope's suiters. He was originally the son of the king of Scyros, and, upon being carried away by pirates, he was sold as a slave to Laertes, who rewarded his fidelity and services. *Homer. Od.* 13, v. 403, l. 14, v. 3, l. 15, v. 288, l. 16 and 17.

Eumelus, I. one of the Bacchiadæ, who wrote, among other things, a poetical history of Corinth, B. C. 750, of which a small fragment is still extant. *Paus.* 2, c. 1.——II. A king of the Cimmerian Bosphorus, who died B. C. 304.

Eumenes, I. a Greek officer in the army of Alexander, son of a charioteer. He was the most worthy of all the officers of Alexander to succeed after the death of his master. He conquered Paphlagonia and Cappadocia, of which he obtained the government, till the power and jealousy of Antigonus obliged him to retire. He joined his forces to those of Perdiccas, and defeated Craterus and Neoptolemus. Neoptolemus perished by the hands of Eumenes. When Craterus had been killed during the war, his remains received an honourable funeral from the hand of the conqueror; and Eumenes, after weeping over the ashes of a man who once was his dearest friend, sent his remains to his relations in Macedonia. Eumenes fought against Antipater, and conquered him; and after the death of Perdiccas, his ally, his arms were directed against Antigonus, by whom he was conquered chiefly by the treacherous conduct of his officers. This fatal battle obliged him to disband the greatest part of his army to secure himself a retreat; and he fled with only 700 faithful attendants to Nora, a fortified place on the confines of Cappadocia, where he was soon besieged by the conqueror. He supported the siege for a year with courage and resolution, but some disadvantageous skirmishes so reduced him, that his soldiers, grown desperate, and bribed by the offers of the enemy, had the infidelity to betray him into the hands of Antigonus. The conqueror, from shame or remorse, had not the courage to visit Eumenes; but when he was asked by his officers in what manner he wished him to be kept, he answered, Keep him as carefully as you would keep a lion. This severe command was obeyed; but the asperity of Antigonus vanished in a few days, and Eumenes, delivered from the weight of chains, was permitted to enjoy the company of his friends. Even Antigonus hesitated whether he should not restore to his liberty a man with whom he had lived in the greatest intimacy while both

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ere subservient to the command of Alexander; ıd these secret emotions of pity and humanity ere not a little increased by the petitions of his n Demetrius for the release of Eumenes. But e calls of ambition prevailed; and when Angonus recollected what an active enemy he had his power, he ordered Eumenes to be put to eath in the prison; (though some imagine he as murdered without the knowledge of his onqueror.) His bloody commands were exeıted B. C. 315. Such was the end of a man ho raised himself to power by merit alone. lis skill in public exercises first recommended im to the notice of Philip; and under Alexander his attachment and fidelity to the royal peron, and particularly his military accomplishıents, promoted him to the rank of a general. ven his enemies revered him; and Antigous, by whose orders he perished, honoured his emains with a splendid funeral, and conveyed is ashes to his wife and family in Cappadocia. has been observed that Eumenes had such a niversal influence over the successors of Alexnder, that none, during his lifetime, dared to ssume the title of king; and it does not a little effect to his honour, to consider that the wars he arried on were not from private or interested notives, but for the good and welfare of his eceased benefactor's children. *Plut. & C. Nep. n vitâ.—Died.* 19.—*Justin.* 13.—*Curt.* 10.—*Arian.*——II. A king of Pergamus, who succeeded his uncle Philetærus on the throne, B. C. 263. He made war against Antiochus, the son of Seucus, and enlarged his possessions by seizing pon many of the cities of the kings of Syria. He lived in alliance with the Romans, and made ar against Prusias, king of Bithynia. He was great patron of learning, and given much to ine. He died of an excess in drinking, after reign of 22 years. He was succeeded by Atalus. *Strab.* 15.——III. The second of that ame, succeeded his father Attalus on the throne f Asia and Pergamus. His kingdom was small nd poor; but he rendered it powerful and opuent; and his alliance with the Romans did not little contribute to the increase of his dominons after the victories obtained over Antiochus he Great. He carried his arms against Prusias nd Antigonus, and died B. C. 159, after a reign f 38 years, leaving the kingdom to his son Atalus second. He had been admired for his enevolence and magnanimity, and his love of earning greatly enriched the famous library of 'ergamus, which had been founded by his preecessors, in imitation of the Alexandrian colection of the Ptolemies. His brothers were so ttached to him, and devoted to his interest, that ney enlisted among his body-guards, to show ieir fraternal fidelity. *Strab.* 13.—*Justin.* 31 nd 34.—*Polyb.*——IV. A celebrated orator of thens, about the beginning of the fourth cenıry. Some of his harangues and orations are xtant.——V. An historical writer in Alexander's army.

Eumenidia, festivals in honour of the Eumeides, called by the Athenians σεμναι θεαι, *venerable goddesses.* They were celebrated once very year with sacrifices of pregnant ewes, with fferings of cakes made by the most eminent ouths, and libations of honey and wine. At thens none but freeborn citizens were admitd, such as had led a life the most virtuous and unsullied. Such only were accepted by the goddesses, who punished all sorts of wickedness in a severe manner.

Eumolpidæ, the priests of Ceres, at the celebration of her festivals of Eleusis. All causes relating to impiety or profanation were referred to their judgment; and their decisions, though occasionally severe, were considered as generally impartial. The Eumolpidæ were descended from Eumolpus, a king of Thrace, who was made priest of Ceres by Erechtheus, king of Athens. He became so powerful after his appointment to the priesthood, that he maintained a war against Erechtheus. This war proved fatal to both; Erechtheus and Eumolpus were both killed, and peace was re-established among their descendants, on condition that the priesthood should ever remain in the family of Eumolpus, and the regal power in the house of Erechtheus. The priesthood continued in the family of Eumolpus for 1200 years; and this is still more remarkable, because he who was once appointed to the holy office was obliged to remain in perpetual celibacy. *Paus.* 2, c. 14.

Eumolpus. *Vid.* Part III.

Eunapius, a physician, sophist, and historian, born at Sardis. He flourished in the reign of Valentinian and his successors, and wrote a history of the Cæsars, of which few fragments remain. His life of the philosophers of his age is still extant. It is composed with fidelity and elegance, precision and correctness.

Eunus, a Syrian slave, who inflamed the minds of the servile multitude by pretended inspiration and enthusiasm. He filled a nut with sulphur in his mouth, and by artfully conveying fire to it, he breathed out flames to the astonishment of the people, who believed him to be a god or something more than human. Oppression and misery compelled 2000 slaves to join his cause, and he soon saw himself at the head of 50,000 men. With such a force he defeated the Roman armies, till Perponna obliged him to surrender by famine, and exposed on a cross the greatest part of his followers, B. C. 132. *Plut. in Sert.*

Eupator, a son of Antiochus.——The surname of *Eupator* was given to many of the Asiatic princes, such as Mithridates, &c. *Strab.* 12.

Eupeithes. *Vid.* Part III.

Euphaes, succeeded Androcles on the throne of Messenia, and in his reign the first Messenian war began. He died B. C. 730. *Paus.* 4, c. 5 and 6.

Euphantus, a poet and historian of Olynthus, son of Eubulides and preceptor to Antigonus, king of Macedonia. *Diog. in Eucl.*

Euphorbus, I. a famous Trojan, son of Panthous, the first who wounded Patroclus, whom Hector killed. He perished by the hand of Menelaus, who hung his shield in the temple of Juno at Argos. Pythagoras, the founder of the doctrine of the metempsychosis, or transmigration of souls, affirmed that he had been once Euphorbus, and that his soul recollected many exploits which had been done while it animated that Trojan's body. As a further proof of his assertion, he showed at first sight the shield of Euphorbus in the temple of Juno. *Ovid. Met.* 15, v. 160.—*Paus.* 2, c. 17.—*Homer. Il.* 16 and

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17.——II. A physician of Juba, king of Mauretania.

Euphorion, I. a Greek poet of Chalcis in Eubœa, in the age of Antiochus the Great. Tiberius took him for his model for correct writing, and was so fond of him that he hung his pictures in all the public libraries. His father's name was Polymnetus. He died in his 56th year, B. C. 220. *Cicero. de Nat. D.* 2, c. 64, calls him *Obscurum*.——II. The son of Æschylus. He conquered four times with posthumous tragedies of his father's composition; and also wrote several dramas himself. One of his victories is commemorated in the argument to the *Medea* of Euripides; where we are told that Euphorion was first, Sophocles second, and Euripides third with the *Medea*. Olymp. 87th, 2, 431.

Euphrates, I. a disciple of Plato, who governed Macedonia with absolute authority in the reign of Perdiccas, and rendered himself odious by his cruelty and pedantry. After the death of Perdiccas, he was murdered by Parmenio.——II. A stoic philosopher in the age of Adrian, who destroyed himself, with the emperor's leave, to escape the miseries of old age, A. D. 118. *Dio. Vid.* Part III.

Eupŏlis, was nearly of the same age with Aristophanes, and probably exhibited for the first time B. C. 429. In B. C. 425, he was third with his Νουμηνίαι, when Cratinus was second, and Aristophanes first. In B. C. 421, he brought out his Μαρικᾶς and his Κόλακες; one at the Dionysia ἐν Ληναίοις, the other at those ἐν ἄστει; and in a similar way his Αὐτόλυκος and Ἀστράτευτοι the following year. The titles of more than twenty of his comedies have been collected by Meursius. A few fragments remain. Eupolis was a bold and severe satirist on the vices of his day and city. In the Μαρικᾶς he attacked Hyperbolus, in the Αὐτόλυκος an Athenian so named, in the Ἀστράτευτοι Melanthius. In the Βαπταί he inveighed against the effeminacy of his countrymen; in his Δαιδαλεῖς he assailed Cimon, accusing him, amongst other charges, of an unpatriotic bias towards every thing Spartan. His death was generally ascribed to the vengeance of Alcibiades, whom he had lampooned, probably in the Βαπταί. By his orders, according to the common account, Eupolis was thrown overboard during the passage of the Athenian armament to Sicily, B. C. 415. Cicero, however, calls this story a vulgar error; since Eratosthenes, the Alexandrian librarian, had shown that several comedies were composed by Eupolis some time after the date assigned to this pseudo-assassination. His tomb, too, according to Pausanias, was erected on the banks of the Æsopus by the Sicyonians, which makes it most probable that this was the place of his death.

Euripides, was the son of Mnesarchus and Clito, of the borough Phlya, and the Cecropid tribe. He was born, Olymp. 75th, 1. B. C. 480, in Salamis (whither his parents had retired during the occupation of Attica by Xerxes) on the very day of the Grecian victory near that island. Aristophanes repeatedly imputes meanness of extraction, by the mother's side, to Euripides. He asserts that she was an herb-seller; and, according to Aulus Gellius, Theopompus confirms the comedian's sarcastic insinuations. Philochorus, on the contrary, in a work no longer extant, endeavoured to prove that the mother of our poet was a lady of noble ancestry. That there was some ground for the gibes of Aristophanes can hardly be questioned. In a city like Athens, where every person and every movement were exposed to the remark and the gossip of a prying and loquacious population, the birth and parentage of a distinguished dramatist must have been known to every spectator in the comedian's audience. Hence there could have been neither point nor poignancy in these endless jeerings, had not the fact, in which they turned, been matter of public notoriety. The mother of Euripides then was probably of humble station. His father, to whom the malicious Aristophanes never alludes, was, doubtless, a man of wealth and respectability; for the costly education which the young Euripides received intimates a certain degree of wealth and consequence in his family. The pupil of Anaxagoras, Protagoras, and Prodicus (an instructer so notorious for the extravagant terms which he demanded for his lessons) could not have been the son of persons at that time very mean or very poor. In early life we are told that his father made him direct his attention chiefly to gymnastic exercises, and that in his seventeenth year he was crowned in the Eleusinian and Thesean contests. It does not appear, however, that Euripides was ever actually a candidate in the Olympian games. The genius of the young poet was not dormant whilst he was occupied in these mere bodily accomplishments; and even at this early age he is said to have attempted dramatic composition. He seems to have also cultivated a natural taste for painting; and some of his pictures were long afterwards preserved at Megara. At length, quitting the gymnasium, he applied himself to philosophy and literature. Under the celebrated rhetorician Prodicus, one of the instructers of Pericles, he acquired that oratorical skill for which his dramas are so remarkably distinguished; and from Anaxagoras he imbibed those philosophical notions which are occasionally brought forward in his works. Here too Pericles was his fellow-disciple. With Socrates, who had studied under the same master, Euripides was on terms of the closest intimacy; and from him he derived those moral gnomæ so frequently interwoven into his speeches and narrations. Indeed Socrates was even suspected of largely assisting the tragedian in the composition of his plays. Euripides began his public career, as a dramatic writer, Olymp. 81st, 2, B. C. 455, in the twenty-fifth year of his age. On this occasion he was the third with a play entitled *Pleiades*. In Olymp. 84th, 4, B. C. 441, he won the prize. In Olymp. 87th, 2, B. C. 431, he was third with the *Medea*, the *Philoctetes*, the *Dictys*, and the *Theristæ*, a satiric drama. His competitors were Euphorion and Sophocles. He was first with the *Hippolytus*, Olymp. 88th, 1, B. C. 428, the year of his master Anaxagoras's death: second, Olymp. 91st, 2, B. C. 415, with the *Alexander* (or *Paris*,) the *Palamedes*, the *Troades*, and the *Sisyphus*, a satiric drama. It was in this contest that Xenocles was first. Two years after this the Athenians sustained the total loss of their armament before Syracuse. In his narration of this disaster Plutarch gives

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an anecdote, which, if true, bears a splendid testimony to the high reputation in which Euripides was then held. Those amongst the captives, he tells us, who could repeat any portion of that poet's works, were treated with kindness, and even set at liberty. The same author also informs us that Euripides honoured the soldiers who had fallen in that siege with a funeral poem, two lines of which he has preserved. The *Andromeda* was exhibited Olymp. 92d, 1, B. C. 412, the *Orestes*, Olymp. 93d, 1, B. C. 408. Soon after this time the poet retired into Magnesia, and from thence into Macedonia, to the court of Archelaus. As in the case of Æschylus, the motives for this self-exile are obscure and uncertain. We know, indeed, that Athens was by no means the most favourable residence for distinguished literary merit. The virulence of rivalry raged unchecked in a licentious democracy, and the caprice of a petulant multitude would not afford the most satisfactory patronage to a high-minded and talented man. Report, too, insinuates that Euripides was unhappy in his own family. His first wife, Melito, he divorced for adultery; and in his second, Chœrila, he was not more fortunate. Envy and enmity amongst his fellow-citizens, infidelity and domestic vexations at home, would prove no small inducements for the poet to accept the invitation of Archelaus. In Macedonia he is said to have written a play in honour of that monarch, and to have inscribed it with his patron's name, who was so pleased with the manners and abilities of his guest as to appoint him one of his ministers. No further particulars are recorded of Euripides, except a few apocryphal letters, anecdotes, and apothegms. His death, which took place Olymp. 93d, 2, B. C. 406, if the popular account be true, was, like that of Æschylus, in its nature extraordinary. Either from chance or malice, the aged dramatist was exposed to the attack of some ferocious hounds, and by them so dreadfully mangled as to expire soon afterwards in his seventy-fifth year. The Athenians entreated Archelaus to send the body to the poet's native city for interment. The request was refused; and, with every demonstration of grief and respect, Euripides was buried at Pella. A cenotaph, however, was erected to his memory at Athens, bearing the following inscription:—

Μνῆμα μὲν Ἑλλὰς ἅπασ' Εὐριπίδου· ὀστέα δ' ἴσχει
Τᾶ Μακεδὼν ἡ γὰρ δέξατο τέρμα βίου.
Πατρὶς δ' Ἑλλάδος Ἑλλὰς Ἀθῆναι· πλεῖστα δὲ Μούσας
Τέρψας, ἐκ πολλῶν καὶ τὸν ἔπαινον ἔχει.

Euripides, in the estimation of the ancients, certainly held a rank much inferior to that of his two great rivals. The caustic wit of Aristophanes, whilst it fastens but slightly on the failings of the giant Æschylus, and keeps respectfully aloof from the calm dignity of Sophocles, assails with merciless malice every weak point in the genius, character, and circumstances of Euripides. He banters or reproaches him for lowering the dignity of tragedy, by exhibiting so many heroes as whining tattered beggars; by introducing the vulgar affairs of ordinary life; by the sonorous unmeaningness of his choral odes; the meretricious voluptuousness of his music; the feebleness of his verses; and by the loquacity of all his personages, however low their rank or unsuitable their character might be. He laughs at the monotonous construction of his clumsy prologues. He charges his dramas with an immoral tendency, and the poet himself with contempt of the gods and a fondness for new-fangled doctrines. He jeers his affectation of rhetoric and philosophy. In short, Aristophanes seems to regard Euripides with a most sovereign contempt, bordering even upon disgust. The attachment of Socrates and the admiration of Archelaus may perhaps serve as a counterpoise to the insinuations of Aristophanes against the personal character of Euripides. As to his poetic powers, there is a striking diversity of opinion between the later comedians and the author of the Ranæ; for Menander and Philemon held him in high esteem. Yet the exact Aristotle, whilst allowing to Euripides a pre-eminence in the excitement of sorrowful emotion, censures the general arrangement of his pieces, the wanton degradation of his personages, and the unconnected nature of his choruses. Longinus, like Aristotle, ascribes to Euripides great power in working upon the feelings by depiction of love and madness, but he certainly did not entertain the highest opinion of his genius. He even classes him among those writers, who, far from possessing originality of talent, strive to conceal the real meanness of their conceptions, and assume the appearance of sublimity by studied composition and laboured language. *Diod.* 13.—*Val. Max.* 3, c. 7.—*Cic. In.* 1, c. 50. *Or.* 3, c. 7.—*Arcad.* 1, 4. *Offic.* 3; *Finib.* 2. *Tusc.* 1 and 4, &c.

EURYALUS. *Vid. Nisus.*

EURYBIADES, a Spartan general of the Grecian fleet at the battles of Artemisium and Salamis against Xerxes. He has been charged with want of courage, and with ambition. He offered to strike Themistocles when he wished to speak about the manner of attacking the Persians; upon which the Athenian said, Strike me, but hear me. *Herodot.* 8, c. 2, 74, &c.—*Plut. in Them.*—*C. Nep. in Them.*

EURYCLES, I. an orator of Syracuse, who proposed to put Nicias and Demosthenes to death, and to confine to hard labour all the Athenian soldiers in the quarries. *Plut.*——II. A Lacedæmonian at the battle of Actium on the side of Augustus. *Id. in Anton.*

EURYDAMUS, a wrestler of Cyrene, who, in a combat, had his teeth dashed to pieces by his antagonist, which he swallowed without showing any signs of pain or discontinuing the fight. *Ælian. V. H.* 10, c. 19.

EURYDICE, I. the wife of Amyntas, king of Macedonia. She had by her husband, Alexander, Perdiccas, and Philip, and one daughter called Euryone. A criminal partiality for her daughter's husband, to whom she offered her hand and the kingdom, made her conspire against Amyntas, who must have fallen a victim to her infidelity, had not Euryone discovered it. Amyntas forgave her. Alexander ascended the throne after his father's death, and perished by the ambition of his mother. Perdiccas, who succeeded him, shared his fate; but Philip, who was the next in succession, secured himself against all attempts from his mother, and ascended the throne with peace and universal satisfaction. Eurydice fled to Iphicrates, the Athenian

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general, for protection. The manner of her death is unknown. *C. Nep. in Iphic.* 3.——II. A daughter of Amyntas, who married her uncle Aridæus, the illegitimate son of Philip. After the death of Alexander the Great, Aridæus ascended the throne of Macedonia, but he was totally governed by the intrigues of his wife, who called back Cassander, and joined her forces with his to march against Polyperchon and Olympias. Eurydice was forsaken by her troops, Aridæus was pierced through with arrows by order of Olympias, who commanded Eurydice to destroy herself either by poison, the sword, or the halter. She chose the latter. *Vid.* Part III.——III. A daughter of Antipater, who married one of the Ptolemies. *Paus.* 1, c. 7.

Eurymĕdon, a man who accused Aristotle of propagating profane doctrines in the Lyceum.

Eurypon, a king of Sparta, son of Sous. His reign was so glorious, that his descendants were called *Eurypontidæ*. *Paus.* 3, c. 7.

Eurysthĕnes, a son of Aristodemus, who lived in perpetual dissention with his twin brother Procles, while they both sat on the Spartan throne. It was unknown which of the two was born first; the mother, who wished to see both her sons raised on the throne, refused to declare it, and they were both appointed kings of Sparta, by order of the oracle of Delphi, B. C. 1102. After the death of the two brothers, the Lacedæmonians, who knew not to what family the right of seniority and succession belonged, permitted two kings to sit on the throne, one of each family. The descendants of Eurysthenes were called *Eurysthenidæ*; and those of Procles, *Proclidæ*. It was inconsistent with the laws of Sparta for two kings of the same family to ascend the throne together, yet that law was sometimes violated by oppression and tyranny. Eurysthenes had a son called Agis, who succeeded him. His descendants were called *Agidæ*. There sat on the throne of Sparta 31 kings of the family of Eurysthenes, and only 24 of the Proclidæ. The former were the more illustrious. *Herodot.* 4, c. 147, l. 6, c. 52.—*Paus.* 3, c. 1.—*C. Nep. in Ages.*

Eurystheus. *Vid.* Part III.

Eurythion, and Eurytion, a man of Heraclea convicted of adultery. His punishment was the cause of the abolition of the oligarchical power there. *Aristot.* 5, *Polit.*

Eusebia, an emperess, wife to Constantine, &c. She died A. D. 360, highly and deservedly lamented.

Eusebius, a bishop of Cæsarea in great favour with the emperor Constantine. He was concerned in the theological disputes of Arius and Athanasius, and distinguished himself by his writings, which consisted of an ecclesiastical history, the life of Constantine, Chronicon, Evangelical preparations, and other numerous treatises, most of which are now lost. The best edition of his Preparatio and Demonstratio Evangelica, is by Vigerus, 2 vols. folio; Rothomagi, 1628; and of his ecclesiastical history by Reading, folio Cantab. 1720.

Eustathius, I. a Greek commentator on the works of Homer. It is to be lamented the design of Alexander Politus, begun at Florence in 1735, and published in the first five books of the Iliad, is not executed, as a Latin translation of these excellent commentaries is among the desiderata of the present day.——II. A man who wrote a very foolish Romance in Greek, entitled *de Ismenia and Ismenes amoribus*, edited by Gaulminus, 8vo. Paris, 1617.

Euthycrătes, I. a sculptor of Sicyon, son of Lysippus. He was peculiarly happy in the proportions of his statues. Those of Hercules and Alexander were in general esteem, and particularly that of Medea, which was carried on a chariot by four horses. *Plin.* 34, c. 8.——II. A man who betrayed Olynthus to Philip.

Euthydēmus, an orator and rhetorician, who greatly distinguished himself by his eloquence, &c. *Strab.* 14.

Eutropius, I. a Latin historian in the age of Julian, under whom he carried arms in the fatal expedition against the Persians. His origin, as well as his dignity, are unknown; yet some suppose, from the epithet of *Clarissimus* prefixed to his history, that he was a Roman senator. He wrote an epitome of the history of Rome, from the age of Romulus to the reign of the emperor Valens, to whom the work was dedicated. He wrote a treatise on medicine without being acquainted with the art. Of all his works, the Roman history alone is extant. It is composed with conciseness and precision, but without elegance. The best edition of Eutropius is that of Haverkamp, *Cum notis variorum*, 8vo. *L. Bat.* 1729 and 1760.——II. A famous eunuch at the court of Arcadius, the son of Theodosius the Great, &c.

Eutyclīde, a woman who was thirty times brought to bed, and carried to the grave by twenty of her children. *Plin.* 7, c. 3.

Euxēnus, a man who wrote a poetical history of the fabulous ages of Italy. *Dionys. Hal.* 1.

Euxippe, a woman who killed herself because the ambassadors of Sparta had offered violence to her virtue, &c.

Exagōnus, the ambassador of a nation in Cyprus, who came to Rome and talked so much of the power of herbs, serpents, &c. that the consuls ordered him to be thrown into a vessel full of serpents. These venomous creatures, far from hurting him, caressed him, and harmlessly licked him with their tongues. *Plin.* 28, c. 3.

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Fabaria, festivals at Rome in honour of Carna, wife of Janus, when beans (*fabæ*) were presented as an oblation.

Fabia Lex, *de ambitu*, was to circumscribe the number of *Sectatores*, or attendants, which were allowed to candidates in canvassing some high office. It was proposed, but did not pass.

Fabii, a noble and powerful family at Rome. They were once so numerous, that they took upon themselves to wage war against the Veientes. They came to a general engagement near the Cremera, in which all the family, consisting of 306 men, were totally slain, B. C. 447. There only remained one, whose tender age had detained him at Rome, and from him arose the noble Fabii in the following ages. The family was divided into six different branches, *the Ambusti*, the *Maximi*, the *Vibulani*, the *Buteones*, the *Dorsones*, and the *Pictores*; the three first of which are frequently mentioned in the Roman history, but the others seldom. *Dionys.* 9, c. 5.

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—*Liv.* 2, c. 46, &c.—*Flor.* 1, c. 2.—*Ovid. Trist.* 2, v. 235.—*Virg. Æn.* 6, v. 845.

Fabius, I. (Maximus Rullianus) was the first of the Fabii who obtained the surname of *Maximus*, for lessening the power of the populace at elections. He was master of horse, and his victories over the Samnites in that capacity nearly cost him his life, because he engaged the enemy without the command of the dictator. He was five times consul, twice dictator, and once censor. He triumphed over seven different nations in the neighbourhood of Rome, and rendered himself illustrious by his patriotism.——II. Rusticus, an historian in the age of Claudius and Nero. He was intimate with Seneca; and the encomiums which Tacitus passes upon his style make us regret the loss of his compositions.——III. Q. Maximus, a celebrated Roman, first surnamed *Verrucosus*, from a wart on his lip, and *Agricola*, from his inoffensive manners. From a dull and unpromising childhood he burst into deeds of valour and heroism, and was gradually raised by merit to the highest offices of the state. In his first consulship he obtained a victory over Liguria; and the fatal battle of Thrasymenus occasioned his election to the dictatorship. In this important office, he began to oppose Annibal, not by fighting him in the open field, like his predecessors, but he continually harassed his army by countermarches and ambuscades, for which he received the surname of *Cunctator*, or *delayer*. Such operations for the commander of the Roman armies gave offence to some, and Fabius was even accused of cowardice. He, however, still pursued the measures which prudence and reflection seemed to dictate as most salutary to Rome; and he patiently bore to see his master of horse raised to share the dictatorial dignity with himself, by means of his enemies at home. Tarentum was obliged to surrender to his arms after the battle of Cannæ; and on that occasion the Carthaginian enemy observed, that Fabius was the Annibal of Rome. When he had made an agreement with Annibal for the ransom of the captives, which was totally disapproved by the Roman senate, he sold all his estates to pay the money, rather than forfeit his word to the enemy. The bold proposal of young Scipio, to go and carry the war from Italy to Africa, was rejected by Fabius as chimerical and dangerous. He did not, however, live to see the success of the Roman arms under Scipio, and the conquest of Carthage by measures which he treated with contempt and heard with indignation. He died in the 100th year of his age, after he had been five times consul, and twice honoured with a triumph. *Plut. in vitâ.—Flor.* 2, c. 6.—*Liv.—Polyb.*——IV. His son bore the same name, and showed himself worthy of his noble father's virtues. During his consulship, he received a visit from his father on horseback in the camp: the son ordered the father to dismount, and the old man cheerfully obeyed, embracing his son, and saying, I wished to know whether you knew what it was to be consul. He died before his father; and the Cunctator, with the moderation of a philosopher, delivered a funeral oration over the dead body of his son. *Plut. in Fabio.*——V. Pictor, the first Roman who wrote an historical account of his country, from the age of Romulus to the year of Rome 536. He flourished B. C. 225. The sentiments expressed by Dionysius of Halicarnassus, concerning Fabius Pictor's relation of events, in the early ages of Rome, and those of Polybius, on the occurrences of which he was himself an eyewitness, enable us to form a pretty accurate estimate of the credit due to his whole history. Dionysius having himself written on the antiquities of Rome, was competent to deliver an opinion as to the works of those who had preceded him in the same undertaking; and it would rather have been favourable to the general view which he has adopted, to have established the credibility of Fabius. We may also safely rely on the judgment which Polybius has passed, concerning this old annalist's relation of the events of the age in which he lived, since Polybius had spared no pains to be thoroughly informed of whatever could render his own account of them complete and unexceptionable. The work which is now extant, and which is attributed to him, is a spurious composition. ——VI. A Roman consul, surnamed Ambustus, because he was struck with lightning.——VII. Fabricianus, a Roman assassinated by his wife Fabia, that she might more freely enjoy the company of a favourite youth. His son was saved from his mother's cruelties, and when he came of age he avenged his father's death by murdering his mother and her adulterer. The senate took cognizance of the action, and patronised the parricide. *Plut. in Parall.*——VIII. A son of Paulus Æmilius, adopted into the family of the Fabii.

Fabricius, I. a Latin writer in the reign of Nero, who employed his pen in satirizing and defaming the senators. His works were burnt by order of Nero.——II. Caius Luscinus, a celebrated Roman, who, in his first consulship, obtained several victories over the Samnites and Lucanians, and was honoured with a triumph. Two years after, Fabricius went as ambassador to Pyrrhus, and refused with contempt the presents, and heard with indignation the offers, which might have corrupted the fidelity of a less virtuous citizen. Pyrrhus had occasion to admire the magnanimity of Fabricius; but his astonishment was more powerfully awakened when he opposed him in the field of battle, and when he saw him make a discovery of the perfidious offer of his physician, who pledged himself to the Roman general for a sum of money to poison his royal master. A contempt of luxury and useless ornaments Fabricius wished to inspire among the people; and, during his censorship, he banished from the senate Cornelius Rufinus, who had been twice consul and dictator, because he kept in his house more than ten pound weight of silver plate. He lived and died in the greatest poverty. His body was buried at the public charge, and the Roman people were obliged to give a dowry to his two daughters when they arrived at marriageable years. *Val. Max.* 2, c. 9, l. 4, c. 4.—*Flor.* 1, c. 18.—*Cic.* 3, *de Offic.—Plut. in Pyrrh.—Virg. Æn.* 6, v. 844.

Fannia, a woman of Minturnæ, who hospitably entertained Marius in his flight, though he had formerly sat in judgment upon her, and divorced her from her husband.

Fannia Lex, *de Sumptibus*, by Fannius the consul, A. U. C. 593. It enacted that no person should spend more than 100 *asses* a day at the

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great festivals, and 30 *asses* on other days, and ten at all other times.

Fannius, (Caius,) an author in Trajan's reign, whose history of the cruelties of Nero is greatly regretted.

Faunus. *Vid.* Part III.

Fausta, I. a daughter of Sylla, &c. *Horat.* 1. *Sat.* 2, v. 64.——II. The wife of the emperor Constantine, disgraced for her cruelties and vices.

Faustīna, I. the wife of the emperor Antoninus, famous for her debaucheries. Her daughter of the same name, blessed with beauty, liveliness, and wit, became the most abandoned of her sex. She married M. Aurelius.——II. The third wife of the emperor Heliogabalus bore that name.

Faustŭlus, a shepherd ordered to expose Romulus and Remus. He privately brought them up at home. *Liv.* 1, c. 4.—*Justin.* 43, c. 2.—*Plut. in Rom.*

Feciāles, a number of priests at Rome, employed in declaring war and making peace. When the Romans thought themselves injured, one of the sacerdotal body was empowered to demand redress, and, after the allowance of 33 days to consider the matter, war was declared if submissions were not made, and the Fecialis hurled a bloody spear into the territories of the enemy in proof of intended hostilities. *Liv.* 1, c. 3, l. 4, c. 30.

Felix, M. Antonius, a freedman of Claudius Cæsar, made governor of Judæa, Samaria, and Palestine. He is called by Suetonius the husband of three queens, as he married the two Drusillæ, one grand-daughter of Antony and Cleopatra, and the other a Jewish princess, sister to Agrippa. The name of his third wife is unknown. *Suet. in Cl.* 18.—*Tacit. Ann.* 12, c. 14.

Ferālia, a festival in honour of the dead, observed at Rome the 17th or 21st of February. It continued for 11 days, during which time presents were carried to the graves of the deceased, marriages were forbidden, and the temples of the gods were shut.

Feriæ Latīnæ, festivals at Rome, instituted by Tarquin the Proud. The principal magistrates of 47 towns in Latium usually assembled on the mount near Rome, where they altogether with the Roman magistrates offered a bull to Jupiter Latialis, of which they carried home some part after the immolation, after they had sworn mutual friendship and alliance. It continued but one day originally, but in process of time four days were dedicated to its celebration. *Dionys. Hal.* 4, c. 49.—*Cic. Ep.* 6.—*Liv.* 21, &c. The feriæ among the Romans were certain days set apart to celebrate festivals, and during that time it was unlawful for any person to work. They were either public or private. The public were of four different kinds. The *feriæ stativæ* were certain immoveable days always marked in the calendar, and observed by the whole city with much festivity and public rejoicing. The *feriæ conceptivæ* were moveable feasts, and the day appointed for the celebration was always previously fixed by the magistrates or priests. Among these were the *feriæ Latinæ*, which were first established by Tarquin, and observed by the consuls regularly before they set out for the provinces; the *Compitalia*, &c. The *feriæ imperativæ* were appointed only by the command of the consul, dictator, or praetor, as a public rejoicing for some important victory gained over the enemy of Rome. The *feriæ Nundinæ* were regular days, in which the people of the country and neighbouring towns assembled together, and exposed their respective commodities to sale. They were called Nundinæ, because kept every ninth day. The *feriæ privatæ* were observed only in families, in commemoration of birthdays, marriages, funerals, and the like. The days on which the *feriæ* were observed were called by the Romans *festi dies*, because dedicated to mirth, relaxation, and festivity.

Fimbria, a Roman officer who besieged Mithridates in Pritane, and failed in his attempts to take him prisoner. He was deserted by his troops for his cruelty, upon which he killed himself. *Plut. in Lucull.*

Firmius, M., a powerful native of Seleucia, who proclaimed himself emperor, and was at last conquered by Aurelian.

Flaccus, (Verrius,) a grammarian, tutor to the two grandsons of Augustus, and supposed author of the Capitoline marbles.——A name of Horace. *Vid. Horatius.*

Flacilla, Ælia, the mother of Arcadius and Honorius, was daughter of Antonius, a prefect of Gaul.

Flāmĭnia Lex, *agraria*, by C. Flaminius the tribune, A. U. C. 525. It required that the lands of Picenum, from which the Gauls Senones had been expelled, should be divided among the Roman people.

Flāmĭnius, C., a Roman consul of a turbulent disposition, who was drawn into a battle near the lake of Thrasymenus, by the artifice of Annibal. *Cic. de Inv.* 2, c. 17.—*Liv.* 22, c. 3, &c.—*Polyb. Vid. Flaminia Lex.*

Flāmĭnius, or Flāmĭnĭus, (T. Q.) I. a celebrated Roman, raised to the consulship A. U. C. 556. He was sent at the head of the Roman troops against Philip, king of Macedonia, and in his expedition he met with uncommon success. The Greeks gradually declared themselves his firmest supporters, and he totally defeated Philip on the confines of Epirus, and made all Locris, Phocis, and Thessaly, tributary to the Roman power. He granted peace to the conquered monarch, and proclaimed all Greece free and independent at the Isthmian games. He was afterwards sent ambassador to king Prusias, who had given refuge to Annibal, and there his prudence and artifice hastened out of the world a man who had long been the terror of the Romans. Flaminius was found dead in his bed, after a life spent in the greatest glory, in which he had imitated with success the virtues of his model Scipio. *Plut. in vitâ.*—*Flor.*——II. Lucius, the brother of the preceding, signalized himself in the wars of Greece. He was expelled from the senate for killing a Gaul. *Plut. in Flam.*——III. Calp. Flamma, a tribune, who, at the head of 300 men, saved the Roman army in Sicily, B. C. 258, by engaging the Carthaginians and cutting them to pieces.

Flavius, I. a Roman who informed Gracchus of the violent measures of the senate against him.——II. A brother of Vespasian, &c.——One of the names of the emperor Domitian. *Juv.* 4, v. 37.

Florālia, games in honour of Flora at Rome.

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They were instituted about the age of Romulus, but they were not celebrated with regularity and proper attention till the year U. C. 580. They were observed yearly, and exhibited a scene of the most unbounded licentiousness. It is reported that Cato wished once to be present at the celebration, and that when he saw that the deference for his presence interrupted the feast, he retired. This behaviour so captivated the degenerate Romans, that the venerable senator was treated with the most uncommon applause as he retired. *Val. Max.* 2, c. 10.—*Varro. de L. L.* 1.—*Paterc.* c. 1.—*Plin.* 18, c. 29.

Flōrus, (L. Annæus Julius,) a Latin historian of the same family which produced Seneca and Lucan, A. D. 116. He wrote an abridgment of Roman Annals in four books, composed in a florid and poetic style, and rather a panegyric on many of the great actions of the Romans than a faithful and correct recital of their history. He also wrote poetry, and entered the lists against the emperor Adrian.

Fonteius Capito, a man who conducted Cleopatra into Syria by order of Antony. *Plut. in Ant.*

Frontinus, Sex. Jul. a celebrated geometrician, who made himself known by the books he wrote on aqueducts and stratagems, dedicated to Trajan. He ordered at his death that no monument should be raised to his memory, saying, *Memoria nostri durabit, si vitam meruimus.* The best edition of Frontinus is that of Oudendorp, 8vo. *L. Bat.* 1779.

Fronto, a preceptor of M. Antoninus, by whom he was greatly esteemed.

Fulvia Lex was proposed but rejected, A. U. C. 628, by Flaccus Fulvius. It tended to make all the people of Italy citizens of Rome.

Fulvia, I. a bold and ambitious woman, who married the tribune Clodius, and afterwards Curio, and at last M. Antony. She took a part in all the intrigues of her husband's triumvirate, and showed herself cruel as well as revengeful. Antony divorced her to marry Cleopatra, upon which she attempted to avenge her wrongs by persuading Augustus to take up arms against her husband. When this scheme did not succeed, she raised a faction against Augustus, in which she engaged L. Antonius, her brother-in-law; and when all her attempts proved fruitless, she retired into the east, where her husband received her with great coldness and indifference. This unkindness totally broke her heart, and she soon after died, about 40 years before the Christian era. *Plut. in Cic. & Anton.*——II. A woman who discovered to Cicero the designs of Catiline upon his life. *Plut. in Cic.*

Fulvius, I. a Roman senator, intimate with Augustus. He disclosed the emperor's secrets to his wife, who made it public to all the Roman matrons, for which he received so severe a reprimand from Augustus, that he and his wife hanged themselves.——II. A friend of C. Gracchus, who was killed in a sedition with his son. His body was thrown into the river, and his widow was forbidden to put on mourning for his death. *Plut. in Gracch.*——III. Flaccus Censor, a Roman who plundered a marble temple of Juno, to finish the building of one which he had erected to Fortune. *Liv.* 25, c. 2.——IV. Ser. Nobilior, a Roman consul who went to Africa after the defeat of Regulus. He was shipwrecked at his return with 200 Roman ships. His grandson Marcus was sent to Spain, where he greatly signalized himself. He was afterwards rewarded with the consulship.

Furii, a family which migrated from Medullia in Latium, and come to settle at Rome under Romulus, and was admitted among the patricians. Camillus was of this family, and it was he who first raised it to distinction. *Plut. in Camill.*

Furia Lex, *de Testamentis*, by C. Furius the tribune. It forbade any person to leave as a legacy more than a thousand *asses*, except to the relations of the master who manumitted, with a few more exceptions. *Cic.* 1. *Verr.* 42.—*Liv.* 35.

Furius, I. a military tribune with Camillus. He was sent against the Tuscans by his colleague.——II. A Roman slave who obtained his freedom, and applied himself with unremitted attention to cultivate a small portion of land which he had purchased. He was accused before a Roman tribunal of witchcraft, but honourably acquitted.——III. M. Bibaculus, a Latin poet of Cremona, who wrote annals in Iambic verse, and was universally celebrated for the wit and humour of his expressions. It is said that Virgil imitated his poetry, and even borrowed some of his lines. Horace, however, ridicules his verses. *Quintil.* 8, c. 6, &c.—*Horat.* 2, *Sat.* 5, v. 50.

Furnius, a friend of Horace, who was consul, and distinguished himself by his elegant historical writings. 1 *Sat.* 10, v. 36.

Fuscus, Arist. a friend of Horace, as conspicuous for the integrity and propriety of his manners, as for his learning and abilities.

Fusius, a Roman actor, whom Horace ridicules. 2 *Sat.* 3, v. 60. He intoxicated himself; and when on the stage, he fell asleep whilst he personated Ilione, when he ought to have been roused and moved by the cries of a ghost.

G.

Gabēnus, a friend of Augustus, beheaded by order of Sext. Pompey. It is maintained that he spoke after death.

Gabinia Lex, *de Comitiis*, by A. Gabinius, the tribune, A. U. C. 614. It required that in the public assemblies for electing magistrates, the votes should be given by tablets and not *vivâ voce.*——Another, *de Militiâ*, by A. Gabinius the tribune, A. U. C. 685. It granted Pompey the power of carrying on the war against the pirates during three years, and of obliging all kings, governors, and states, to supply him with all the necessaries he wanted, over all the Mediterranean Sea, and in the maritime provinces, as far as 400 stadia from the sea.——Another, *de Usurâ*, by Aul. Gabinius the tribune, A. U. C. 685. It ordained that no action should be granted for the recovery of any money borrowed upon small interest to be lent upon larger. This was a usual practice at Rome, which obtained the name of *versuram facere.*

Gabinius Aulius, a Roman consul, who made war in Judæa, and re-established tranquillity there. He suffered himself to be bribed, and replaced Ptolemy Auletes on the throne of Egypt. He was accused, at his return, of receiving

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bribes. Cicero, at the request of Pompey, ably defended him. He was banished, and died about 40 years before Christ, at Salona.

GÆTŪLICUS, a poet who wrote some epigrams, in which he displayed great genius and wit.

GALBA, I. a surname of the first of the Sulpitii, from the smallness of his stature. The word signifies a small worm, or, according to some, it implies, in the language of Gaul, fatness, for which the founder of the Sulpitian family was remarkable.——II. Servius Sulpitius, a Roman, who rose gradually to the greatest offices of the state, and exercised his power in the provinces with equity and unremitted diligence. He dedicated the greatest part of his time to solitary pursuits, chiefly to avoid the suspicions of Nero. His disapprobation of the emperor's oppressive command in the provinces was the cause of new disturbances. Nero ordered him to be put to death, but he escaped from the hands of the executioner, and was publicly saluted emperor. Irregularities in the emperor's ministers greatly displeased the people; and when Galba refused to pay the soldiers the money which he had promised them when he was raised to the throne, they assassinated him in the 73d year of his age, and in the eighth of his reign, and proclaimed Otho emperor in his room, January 16th, A. D. 69. The virtues which had shone so bright in Galba when a private man, totally disappeared when he ascended the throne; and he who showed himself the most impartial judge, forgot the duties of an emperor and of a father of his people. *Sueton. & Plut. in vitâ.—Tacit.*——III. A learned man, grandfather to the emperor of the same name. *Suet. in Galb.* 4.——IV. Sergius, a celebrated orator before the age of Cicero. He showed his sons to the Roman people and implored their protection, by which means he saved himself from the punishment which either his guilt or the persuasive eloquence of his adversaries, M. Cato and L. Scribonius, urged as due to him. *Cic. de Orat.* 1, c. 53. *ad Her.* 4, c. 5.

GALĒNUS CLAUDIUS, a celebrated physician in the age of M. Antoninus and his successors, born at Pergamus, the son of an architect. He applied himself with unremitted labour to the study of philosophy, mathematics, and chiefly of physic. He was very intimate with Marcus Aurelius, the emperor, after whose death he returned to Pergamus, where he died in his 90th year, A. D. 193. He wrote no less than 300 volumes, the greatest part of which were burnt in the temple of Peace at Rome, where they had been deposited. What remains of the works of Galen has been published, without a Latin translation, in five vols. fol. Basil. 1538. Galen was likewise edited, together with Hippocrates, by Charterius, 13 vols. fol. Paris, 1679, but very incorrect.

GALERIA, I. the wife of Vitellius.——II. Fustinia, the wife of the emperor Antoninus Pius.

GALERIUS, a native of Dacia, made emperor of Rome by Diocletian. *Vid. Maximianus.*

GALLIĒNUS, (Publ. Lucinius,) son of the emperor Valerian. He reigned conjointly with his father for seven years, and ascended the throne as sole emperor, A. D. 260. In his youth he showed his activity and military character, in an expedition against the Germans and Sarmatæ; but when he came to the purple, he delivered himself up to pleasure and indolence. His time was spent in the greatest debauchery. He often appeared with his hair powdered with golden dust; and enjoyed tranquillity at home, while his provinces abroad were torn by civil quarrels and seditions; and when he was apprized that Egypt had revolted, he only observed that he could live without the produce of Egypt. He was of a disposition naturally inclined to raillery; and when his wife had been deceived by a jeweller, Gallienus ordered the malefactor to be placed in the circus, in expectation of being exposed to the ferocity of a lion; when the executioner, by order of the emperor, let loose a capon upon him. An uncommon laugh was raised upon this, and the emperor observed, that he who had deceived others should expect to be deceived himself. The revolt of two of his officers roused him to exertion; he marched against his antagonists, and put all the rebels to the sword, without showing the least favour either to rank, sex, or age. These cruelties irritated the people and the army; emperors were elected, and no less than thirty tyrants aspired to the imperial purple. Gallienus resolved boldly to oppose his adversaries; but in the midst of his preparations, he was assassinated at Milan by one of his officers, in the 50th year of his age, A. D. 268.

GALLUS (CAIUS,) I. a friend of the great Africanus, famous for his knowledge of astronomy, and his exact calculations of eclipses. *Cic. de Senec.*——II. Ælius, the 3d governor of Egypt in the age of Augustus.——III. Cornelius, a Roman knight, who rendered himself famous by his poetical as well as military talents. From the obscurity of his birth and of his original situation, little is known concerning the early years of Gallus. He is first mentioned in history as accompanying Octavius, when he marched to Rome, after the battle of Modena, to demand the consulship. He had soon so far ingratiated himself with this leader, that we find him among the number of his advisers after the battle of Philippi, and counselling him, along with Mæcenas, to write in gentle terms to the senate, with assurances that he would offer no violence to the city, but would regulate all things with clemency and moderation. On the partition of the lands, which followed the defeat of Brutus, Gallus was appointed to collect, from the cantons on the banks of the Po, a tribute which had been imposed on the inhabitants, in place of depriving them of their lands. After the battle of Actium, he was opposed to Antony in person, on the invasion of Egypt; and while Augustus took possession of Pelusium, its eastern key, Gallus was employed to make himself master of Paretonium, which was considered as its western barrier. Egypt having been reduced to complete submission, its conqueror directed his whole attention towards the administration of its internal affairs. He accordingly took into his own hands the whole administration, which, on his return to Rome, he determined to devolve on a viceroy, supported by a great military force stationed in different parts of the kingdom. Gallus was the person whom he first invested with this prefecture; and his long-tried fidelity, his attachment to his master, and his talents for conciliation, gave every pro-

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ect of a government which would be exercised ith advantage to the prince who trusted him, nd the people who were confided to his care; id so long as he acted under the direction of ugustus, he manifested no defect either in ca- acity or zeal. He opened new conduits from ie Nile, and caused the old channels to be eared; he restored the rigour of the laws, pro- cted commerce, and encouraged arts; and he ounded another Alexandrian library, the for- er magnificent collection of books having been cidentally burnt in the time of Julius Cæsar. y these means, Egypt for a while enjoyed, un- er the government of Gallus, a prosperity and appiness to which she had long been a stranger uring the sway of the Ptolemies. But the ter- ination of the rule of this first prefect of Egypt id not correspond to its auspicious commence- ient. Elated with power, he soon forgot the espect that was due to his benefactor. He as- ribed every thing to his own merit—erecting atues to himself throughout all Egypt, and ngraving a record of his exploits on the pyra- ids. In unguarded hours, and when under ie influence of the double intoxication of pros- erity and wine, he applied to his master the ost opprobrious and insulting expressions. In- iscretion and vanity were quickly followed by cts of misgovernment and rapine. He plun- ered the ancient city of Thebes, and stripped of its principal ornaments; and he is even said, ough on no very certain authority, to have lled up the measure of his offences by conspir- ng against the life of the emperor. In conse- uence of his misconduct, and of those unguard- d expressions, which were probably conveyed) his master, with exaggeration, by some false riend or enemy, he was recalled, in the fifth ear of his government; and immediately after is return to Rome, one of his most intimate riends, called Largus, stood forth as his accuser. ugustus, in the meanwhile, forbade him his resence; and the charges, which now multi- lied from every quarter, were brought before ie senate. Though Gallus had many friends mong the poets, he had few among the senators: o one could refuse verses to Gallus; but a fair earing was probably denied him. He was sen- nced to perpetual exile, and his whole proper- was confiscated. Unable to endure the hu- iliation, which presented such a contrast to his rmer brilliant fortune, he terminated his exist- ace by a voluntary death. This sad conclu- on to his once prosperous career took place in 7, when he was in the 43d year of his age. he guilt or the misfortunes of Gallus as a atesman, have been long since forgotten, and e is now remembered only as a distinguished atron of learning, and as an elegant poet. Gal- is was the friend of Pollio and Mæcenas, and valled them, through life, as an eminent pro- oter of the interests of literature. He pro- ected Parthenius Nicenus, a Greek author, ho had been brought to Rome during the ithridatic war, and who inscribed to him his ollection of amorous mythological stories, en- tled, Περι ἐρωτικων παθηματων, declaring in his edication, that he addressed the work to Gal- is, as likely to furnish incidents which might e employed by him in the poems he was then riting. But Gallus is best known to posterity s the patron of Virgil, whom he introduced to the notice of Mæcenas, and was also instru- mental in obtaining for him restitution of his farm, after the partition of the lands among the soldiery. In gratitude for these and other fa- vours conferred on him, the Mantuan bard has introduced an elegant compliment to Gallus in the sixth eclogue; and has devoted the tenth to the celebration of his passion for Lycoris. The elegies of Gallus consisted of four books, but they have now all perished; they were held, however, in high estimation so long as they survived. Ovid speaks of Tibullus as the suc- cessor of Gallus, and as his companion in the Elysian fields; and he oftener than once al- ludes to the extensive celebrity which his verses had procured for himself as well as his mistress. Quintilian ranks him as an elegiac poet with Tibullus and Propertius, though he thinks his style was somewhat harsher than that of either. Besides the four books of elegies, Gallus trans- lated or imitated from the Greek of Euphro- nion, a poem on the Grynean Grove, written in the manner of Hesiod. Though scarcely a vestige of the writings of Gallus remains, his name is still celebrated. 'The praises,' says Berwick, 'bestowed on him by his contempo- raries, particularly Virgil, have survived, and made posterity, at the distance of near two thousand years, anxious to hear his story. In vain did Augustus endeavour to suppress his fame—in vain did imperial resentment strive to obstruct his reputation. His name as a poet still lives, though his works, which gave ce- lebrity to that name, have totally perished.' He was passionately fond of the slave Lycoris or Cytheris, and celebrated her beauty in his poetry. *Quintil.* 10, c. 1.—*Virg. Ecl.* 6 and 10.—*Ovid. Amat.* 3, el. 15, v. 29.——IV. Vi- bius Gallus, a celebrated orator of Gaul, in the age of Augustus, of whose orations Seneca has preserved some fragments.——V. A Ro- man who assassinated Decius, the emperor, and raised himself to the throne. He showed him- self indolent and cruel, and beheld with the greatest indifference the revolt of his provinces and the invasion of his empire by the barba- rians. He was at last assassinated by his sol- diers, A. D. 253.—VI. Flavius Claudius Con- stantinus, a brother of the emperor Julian, raised to the imperial throne, under the title of Cæsar, by Constantius, his relation. He conspired against his benefactor, and was publicly con- demned to be beheaded, A. D. 354.

Gellius, Aulus, a Roman grammarian in the age of M. Antoninus, about 130 A. D. He published a work which he called *Noctes Atticæ*, because he composed it at Athens during the long nights of the winter. It is a collection of incongruous matter, which contains many frag- ments from the ancient writers, and often serves to explain antique monuments. It was origi- nally composed for the improvement of his chil- dren, and abounds with many grammatical re- marks. The best editions of A. Gellius are, that of Gronovius, 4to. L. Bat. 1706, and that of Conrad, 2 vols. 8vo. Lips. 1762.

Gremĭnius, an inveterate enemy of Marius. He seized the person of Marius, and carried him to Minturnæ. *Plut in Mario.*

Genseric, a famous Vandal prince, who passed from Spain to Africa, where he took Carthage. He laid the foundation of the Van-

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dal kingdom in Africa, and in the course of his military expeditions, invaded Italy, and sacked Rome in July 456.

Gentius, a king of Illyricum, who imprisoned the Roman ambassador at the request of Perseus, king of Macedonia. This offence was highly resented by the Romans, and Gentius was conquered by Anicius, and led in triumph with his family, B. C. 169. *Liv.* 43, c. 19, &c.

Georgica. *Vid. Virgilius.*

Germanicus Cæsar, a son of Drusus and Antonia, the niece of Augustus. He was adopted by his uncle Tiberius, and raised to the most important offices of the state. When his grandfather Augustus died, he was employed in a war in Germany, defeated the celebrated Arminius, and was rewarded with a triumph at his return to Rome. Tiberius declared him emperor of the east, and sent him to appease the seditions of the Armenians. But the success of Germanicus in the east was soon looked upon with an envious eye by Tiberius, and his death was meditated. He was secretly poisoned at Daphne, near Antioch, by Piso, A. D. 19, in the thirty-fourth year of his age. The news of his death was received with the greatest grief and the most bitter lamentations, and Tiberius seemed to be the only one who rejoiced in the fall of Germanicus. He had married Agrippina, by whom he had nine children, one of whom, Caligula, disgraced the name of his illustrious father. In the midst of war he devoted some moments to study, and he favoured the world with two Greek comedies, some epigrams, and a translation of Aratus in Latin verse. *Sueton.*——This name was common, in the age of the emperors, not only to those who had obtained victories over the Germans, but even to those who had entered the borders of their country at the head of an army. Domitian applied the name of *Germanicus*, which he himself had vainly assumed, to the month of September in honour of himself. *Suet. in Dom.* 13.—*Martial.* 9, ep. 2, v. 4.

Geta, I. a man who raised seditions at Rome in Nero's reign, &c. *Tacit. Hist.* 2, c. 72.—— II. Septimius, a son of the emperor Severus, brother to Caracalla. After his father's death he reigned at Rome conjointly with his brother; but Caracalla, who envied his virtues, and was jealous of his popularity, murdered him in the arms of his mother Julia, who, in the attempt of defending the fatal blows from his body, received a wound in her arm from the hand of her son, the 28th of March, A. D. 212. Geta had not reached the 23d year of his age, and the Romans had reason to lament the death of so virtuous a prince, while they groaned under the cruelties and oppression of Caracalla.

Gisco, son of Hamilcon, the Carthaginian general, was banished from his country by the influence of his enemies. He was afterwards recalled, and empowered by the Carthaginians to punish, in what manner he pleased, those who had occasioned his banishment. He was satisfied to see them prostrate on the ground, and to place his foot on their neck, showing that independence and forgiveness are two of the most brilliant virtues of a great mind. He was made a general soon after in Sicily, against the Corinthians, about 309 years before the Christian era; and by his success and intrepidity he obliged the enemies of his country to sue for peace.

Gladiatorii Ludi, combats originally exhibited on the grave of deceased persons at Rome. They were first introduced at Rome by the Bruti, upon the death of their father, A. U. C. 488. It was supposed that the ghosts of the dead were rendered propitious by human blood; therefore, at funerals, it was usual to murder slaves in cool blood. In succeeding ages it was reckoned less cruel to oblige them to kill one another like men, than to slaughter them like brutes; therefore the barbarity was covered by the specious show of pleasure and voluntary combat. Originally captives, criminals, or disobedient slaves, were trained up for combat; but when the diversion became more frequent, and was exhibited on the smallest occasion, to procure esteem and popularity many of the Roman citizens enlisted themselves among the gladiators, and Nero at one show exhibited no less than 400 senators and 600 knights. The people were treated with these combats not only by the great and opulent, but the very priests had their *Ludi pontificales* and *Ludi sacerdotales*. It is supposed that there were no more than three pair of gladiators exhibited by the Bruti. Their numbers, however, increased with the luxury and power of the city; and the gladiators became so formidable, that Spartacus, one of their body, had courage to take up arms, and the success to defeat the Roman armies, only with a train of his fellow-sufferers. When they were first brought upon the *arena*, they walked round the place with great pomp and solemnity, and after that they were matched in equal pairs with great nicety. They first had a skirmish with wooden files, called *rudes* or *arma lusoria*. After this the effective weapons, such as swords, daggers, &c. called *arma decretoria*, were given them, and the signal for the engagement was given by the sound of a trumpet. As they had all previously sworn to fight till death, or suffer death in the most excruciating torments, the fight was bloody and obstinate; and when one signified his submission by surrendering his arms, the victor was not permitted to grant him his life without the leav and approbation of the multitude. This was done by clenching the fingers of both hands between each other, and holding the thumbs upright close together, or bending back their thumbs. The first of these was called *pollicem premere*, and signified the wish of the people to spare the life of the conquered. The other sign, called *pollicem vertere*, signified their disapprobation, and ordered the victor to put his antagonist to death. The combats of gladiators were sometimes different, either in weapons or dress; whence they were generally distinguished. The *secutores* were armed with a sword and buckler, to keep off the net of their antagonists, the *retiarii*. The *threces*, originally Thracians, were armed with a falchion and small round shield. The *myrmillones*, called also *galli*, from their Gallic dress, were much the same as the *secutores*. They were, like them, armed with a sword, and on the top of their headpiece they wore the figure of a fish, embossed, called μορμυρος, whence their name. The *hoplomachi*, were completely armed from head to foot, as their name implies. The *samnites*, armed after

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the manner of the Samnites, wore a large shield, broad at the top, and growing more narrow at the bottom, more conveniently to defend the upper parts of the body. The *essedarii*, generally fought from the *essedum*, or chariot used by the ancient Gauls and Britons. The *andabatæ ἀναβάται*, fought on horseback, with a helmet that covered and defended their faces and eyes. Hence, *andabatarum more pugnare*, is to fight blindfolded. The *meridiani*, engaged in the afternoon. The *postulatitii*, were men of great skill and experience, and such as were generally produced by the emperors. The *fiscales*, were maintained out of the emperor's treasury, *fiscus*. The *dimachæri* fought with two swords in their hands, whence their name. After these cruel exhibitions had been continued for the amusement of the Roman populace, they were abolished by Constantine the Great, near 600 years after their first institution. They were, however, revived under the reign of Constantius and his two successors, but Honorius for ever put an end to these cruel barbarities.

Glaucus, I. a physician, crucified because Hephæstion died while under his care. *Plut. in Alex.*——II. A son of Hippolytus, whose descendants reigned in Ionia.

Gobar, a governor of Mesopotamia, who checked the course of the Euphrates that it might not run rapidly through Babylon. *Plin.* 6, c. 26.

Gobryas, a Persian, one of the seven noblemen who conspired against the usurper Smerdis. *Vid. Darius. Herodot.* 3, c. 70.

Gordianus, M. Antonius Africanus, I. a son of Metius Marcellus, descended from Trajan by his mother's side. He applied himself to the study of poetry, and composed a poem in thirty books, upon the virtues of Titus Antoninus and M. Aurelius. After he had attained his 80th year in the greatest splendour and domestic tranquillity, he was roused from his peaceful occupations by the tyrannical reign of the Maximini, and he was proclaimed emperor by the rebellious troops of his province. He long declined to accept the imperial purple, but the threats of immediate death gained his compliance. Maximinus marched against him with the greatest indignation; and Gordian sent his son, with whom he shared the imperial dignity, to oppose the enemy. Young Gordian was killed, and the father, worn out with age, and grown desperate on account of his misfortunes, strangled himself at Carthage before he had been six weeks at the head of the empire, A. D. 236. He was universally lamented by the army and people.——II. M. Antoninus Africanus, son of Gordianus, was instructed by Serenus Samnoticus, who left him his library, which consisted of 62,000 volumes. He passed into Africa, in the character of lieutenant to his father, who had obtained that province, and seven years after he was elected emperor in conjunction with him. He marched against the partisans of Maximinus, his antagonist, in Mauretania, and was killed in a bloody battle on the 25th of June A. D. 236, after a reign of about six weeks. He was of an amiable disposition, but he has been justly blamed by his biographers on account of his lascivious propensities, which reduced him to the weakness and infirmities of old age, though he was but in his 46th year at the time of his death.——III. M. Antoninus Pius, grandson of the first Gordian, was but 12 years old when he was honoured with the title of Cæsar. He was proclaimed emperor in the 16th year of his age, and his election was attended with universal marks of approbation. In the 18th year of his age he married Furia Sabina Tranquilina, daughter of Misitheus, a man celebrated for his eloquence and public virtues. He conquered Sapor, and took many flourishing cities in the east from his adversary. In this success the senate decreed him a triumph, and saluted Misitheus as the guardian of the republic. Gordian was assassinated in the east, A. D. 244, by the means of Philip, who had succeeded to the virtuous Misitheus, and who usurped the sovereign power by murdering a warlike and amiable prince. The senate, sensible of his merit, ordered that the descendants of the Gordians should ever be free at Rome from all the heavy taxes and burdens of the state. During the reign of Gordianus, there was an uncommon eclipse of the sun, in which the stars appeared in the middle of the day.

Gordius, I. a Phrygian, who, though originally a peasant, was raised to the throne. During a sedition, the Phrygians consulted the oracle, and were told that all their troubles would cease as soon as they chose for their king the first man they met going to the temple of Jupiter mounted on a chariot. Gordius was the object of their choice, and he immediately consecrated his chariot in the temple of Jupiter. The knot which tied the yoke to the draught tree was made in such an artful manner that the ends of the cord could not be perceived. From this circumstance a report was soon spread that the empire of Asia was promised by the oracle to him that could untie the Gordian knot. Alexander, in his conquest of Asia, passed by Gordium; and, as he wished to leave nothing undone which might inspire his soldiers with courage, and make his enemies believe that he was born to conquer Asia, he cut the knot with his sword; and from that circumstance asserted that the oracle was really fulfilled, and that his claims to universal empire were fully justified. *Justin.* 11, c. 7.—*Curt.* 3, c. 1.—*Arrian.* 1.——II. A tyrant of Corinth. *Aristot.*.

Gorgias, a celebrated sophist and orator, son of Carmantides, surnamed *Leontinus*, because born at Leontium in Sicily. He was sent by his countrymen to solicit the assistance of the Athenians against the Syracusans, and was successful in his embassy. He lived to his 108th year, and died B. C. 400. Only two fragments of his compositions are extant. *Paus.* 6, c. 17.—*Cic. in Orat.* 22, &c.—*Senect.* 15, *in Brut.* 15.—*Quintil.* 3 and 12.

Gorgus, the son of Aristomenes the Messenian. He was married, when young, to a virgin, by his father, who had experienced the greatest kindness from her humanity, and had been enabled to conquer seven Cretans who had attempted his life, &c. *Paus.* 4, c. 19.

Gracchus, (T. Sempronius,) I. father of Tiberius and Caius Gracchus, twice consul and once censor, was distinguished by his integrity, as well as his prudence and superior ability either in the senate or at the head of the armies. He made war in Gaul, and met with much suc-

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cess in Spain. He married Sempronia, of the family of the Scipios, a woman of great virtue, piety, and learning. *Cic. de Orat.* 1, c. 48. Their children, Tiberius and Caius, who had been educated under the watchful eye of their mother, rendered themselves famous for their eloquence, seditions, and an obstinate attachment to the interests of the populace, which at last proved fatal to them. With a winning eloquence, affected moderation, and uncommon popularity, Tiberius began to renew the Agrarian law, which had already caused such dissentions at Rome. (*Vid. Agraria.*) By the means of violence, his proposition passed into a law, and he was appointed commissioner, with his father-in-law Appius Claudius, and his brother Caius, to make an equal division of the lands among the people. The riches of Attalus, which were left to the Roman people by will, were distributed without opposition: and Tiberius enjoyed the triumph of his successful enterprise, when he was assassinated in the midst of his adherents by P. Nasica, while the populace were all unanimous to re-elect him to serve the office of tribune the following year. The death of Tiberius checked for a while the friends of the people; but Caius, spurred by ambition and furious zeal, attempted to remove every obstacle which stood in his way by force and violence. He supported the cause of the people with more vehemence than Tiberius; and his success served only to awaken his ambition, and animate his resentment against the nobles. With the privileges of a tribune, he soon became the arbiter of the republic, and treated the patricians with contempt. This behaviour hastened the ruin of Caius, and in the tumult he fled to the temple of Diana, where his friends prevented him from committing suicide. This increased the sedition, and he was murdered by order of the consul Opimius, B. C. 121, about 13 years after the unfortunate end of Tiberius. His body was thrown into the Tiber, and his wife forbidden to put on mourning for his death. Caius has been accused of having stained his hands in the blood of Scipio Africanus the younger, who was found murdered in his bed. *Plut. in vitâ.—Cic. in Cat.* 1.—*Lucan.* 6, v. 796.—*Flor.* 2, c. 17, l. 3, c. 14, &c.——II. Sempronius, a Roman, banished to the coast of Africa for his adulteries with Julia, the daughter of Augustus. He was assassinated by order of Tiberius, after he had been banished 14 years. Julia also shared his fate. *Tacit. Ann.* 4, c. 53.

Granius Petronius, I. an officer who, being taken by Pompey's general, refused the life which was tendered to him; observing that Cæsar's soldiers received not but granted life. He killed himself. *Plut. in Cæs.*——II. A son of the wife of Marius by a former husband.——III. Quintus, a man intimate with Crassus and other illustrious men of Rome, whose vices he lashed with an unsparing hand. *Cic. Brut.* 43 and 46. *Orat.* 2, c. 60.

Gratianus, I. a native of Pannonia, father to the emperor Valentinian 1st. He was raised to the throne, though only eight years old; and after he had reigned for some time conjointly with his father, he became sole emperor in the 16th year of his age. He soon after took, as his imperial colleague, Theodosius, whom he appointed over the eastern parts of the empire. His courage in the field is as remarkable as his love of learning and fondness for philosophy. He slaughtered 30,000 Germans in a battle, and supported the tottering state by his prudence and intrepidity. His enmity to the Pagan superstition of his subjects proved his ruin; and Maximinus, who undertook the defence of the worship of Jupiter and of all the gods, was joined by an infinite number of discontented Romans, and met Gratian near Paris in Gaul. Gratian was forsaken by his troops in the field of battle, and was murdered by the rebels, A. D. 383, in the 24th year of his age.——II. a Roman soldier, invested with the imperial purple by the rebellious army in Britain, in opposition to Honorius. He was assassinated four months after by those very troops to whom he owed his elevation, A. D. 407.

Gratius Faliscus, a Latin poet, contemporary with Ovid, and mentioned only by him among the more ancient authors. He wrote a poem on coursing, called *Cynegeticon*, much commended for its elegance and perspicuity. It may be compared to the Georgics of Virgil, to which it is nearly equal in the number of verses. The latest edition is that of Amst. 4to. 1728. *Ovid. Pont.* 4, el. 16, v. 34.

Gregorius, (Theod. Thaumaturgus,) I. a disciple of Origen, afterwards bishop of Neocæsarea, the place of his birth. He died A. D. 266, and it is said that he left only seventeen idolaters in his diocess, where he had found only seventeen Christians. Of his works are extant his gratulatory oration to Origen, a canonical epistle, and other treatises in Greek; the best edition of which is that of Paris, fol. 1622.——II. Nanzianzen, surnamed the *Divine*, was bishop of Constantinople, which he resigned on its being disputed. His writings rival those of the most celebrated orators of Greece, in eloquence, sublimity, and variety. His sermons are more for philosophers than common hearers, but replete with seriousness and devotion. Erasmus said that he was afraid to translate his works, from the apprehension of not transfusing into another language the smartness and acumen of his style, and the stateliness and happy diction of the whole. He died A. D. 389. The best edition is that of the Benedictines, the first volume of which, in fol. was published at Paris, 1778.——III. A bishop of Nyssa, author of the Nicene creed. His style is represented as allegorical and affected; and he has been accused of mixing philosophy too much with theology. His writings consist of commentaries on Scripture, moral discourses, sermons on mysteries, dogmatical treatises, panegyrics on saints; the best edition of which is that of Morell, 2 vols. fol. Paris, 1615. The bishop died A. D. 396.——IV. Another Christian writer, whose works were edited by the Benedictines, in four vols. fol. Paris, 1705.

Gryllus, a son of Xenophon, who killed Epaminondas, and was himself slain at the battle of Mantinea, B. C. 363. *Vid. Xenophon.*

Gyges, or Ges, a Lydian, to whom Candaules, king of the country, showed his wife naked. The queen was so incensed at this instance of imprudence and infirmity in her husband, that she ordered Gyges either to prepare for death himself or to murder Candaules.

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He chose the latter, and married the queen, and ascended the vacant throne about 718 years before the Christian era. He was the first of the Mermnadæ who reigned in Lydia. He reigned 38 years, and distinguished himself by the immense presents which he made to the oracle of Delphi. *Herodot.* 1, c. 8.—*Plat. dial.* 10, *de rep.*—*Val. Max.* 7, c. 1.—*Cic. Offic.* 3, 9.

Gylippus, I. a Lacedæmonian, sent B. C. 414, by his countrymen to assist Syracuse against the Athenians. He obtained a celebrated victory over Nicias and Demosthenes, the enemy's generals, and obliged them to surrender. He accompanied Lysander in his expedition against Athens, and was intrusted by the conqueror with the money which had been taken in the plunder, which amounted to 1500 talents. As he conveyed it to Sparta, he had the meanness to unsew the bottom of the bags which contained it, and secreted about three hundred talents. His theft was discovered; and, to avoid the punishment which he deserved, he fled from his country, and by this act of meanness, tarnished the glory of his victorious actions. *Tibull.* 4, el. 1, v. 199.—*Plut. in Nicia.*——II. An Arcadian in the Rutulian war. *Virg. Æn.* 12, v. 272.

Gymnasium. *Vid.* Part. I.

Gymnosophistæ, a certain sect of philosophers in India, who, according to some, placed their *summum bonum* in pleasure, and their *summum malum* in pain. They lived naked, as their name implies, and for 37 years they exposed themselves in the open air, to the heat of the sun, the inclemency of the seasons, and the coldness of the night. They were often seen in the fields fixing their eyes full upon the disk of the sun from the time of its rising till the hour of its setting. Sometimes they stood whole days upon one foot in burning sand, without moving or showing any concern for what surrounded them. Alexander was astonished at the sight of a sect of men who seemed to despise bodily pain, and who inured themselves to suffer the greatest tortures without uttering a groan or expressing any marks of fear. The conqueror condescended to visit them, and his astonishment was increased when he saw one of them ascend a burning pile with firmness and unconcern, to avoid the infirmities of old age, and stand upright on one leg and unmoved, when the flames surrounded him on every side. *Vid. Calanus.* The Brachmans were a branch of the sect of the Gymnosophistæ. *Vid. Brachmanes.*—*Strab.* 15, &c.—*Plin.* 7, c. 2.—*Cic. Tusc.* 5.—*Lucan.* 3, v. 240.—*Curt.* 8, c. 9.—*Dion.*

H.

Hæmon. *Vid.* Part III.

Halotus, a eunuch, who used to taste the meat of Claudius. He poisoned the emperor's food by order of Agrippina. *Tacit. Ann.* 2, c. 66.

Hannibal. *Vid. Annibal.*

Hanno. *Vid. Anno.*

Harmodius, a friend of Aristogiton, who delivered his country from the tyranny of the Pisistratidæ, B. C. 510. (*Vid. Aristogiton.*) The Athenians, to reward the patriotism of these illustrious citizens, made a law that no one should ever bear the name of Aristogiton and Harmodius. *Herodot.* 5, c. 35.—*Plin.* 34, c. 8.—*Senec. Ir.* 2.

Harpagus, a general of Cyrus. He conquered Asia Minor after he had revolted from Astyages, who had cruelly forced him to eat the flesh of his son, because he had disobeyed his orders in not putting to death the infant Cyrus. *Herodot.* 1, c. 108.—*Justin.* 1, c. 5 and 6.

Harpalus, a man intrusted with the treasures of Babylon by Alexander. His hopes that Alexander would perish in his expedition, rendered him dissipated, negligent, and vicious. When he heard that the conqueror was returning with great resentment, he fled to Athens, where, with his money, he corrupted the orators, among whom was Demosthenes. When brought to justice, he escaped with impunity to Crete, where he was at last assassinated by Thimbro, B. C. 325. *Plut. in Phoc.*—*Diod.* 17.

Harpalyce, I. the daughter of Harpalycus, king of Thrace. When her father's kingdom was invaded by Neoptolemus, the son of Achilles, she repelled and defeated the enemy with manly courage. The death of her father, which happened soon after in a sedition, rendered her disconsolate; she fled the society of mankind, and lived in the forests upon plunder and rapine. After her death the people of the country disputed their respective right to the possessions she had acquired by rapine, and they soon after appeased her manes by proper oblations on her tomb. *Virg. Æn.* 1, v. 321.—*Hygin.* fab. 193 and 252.

Harpocration, I. a Platonic philosopher of Argos, from whom Stobæus compiled his eclogues.——II. A sophist, called also Ælius.——III. Valerius, a rhetorician of Alexandria, author of a Lexicon on ten orators.

Haruspex, a soothsayer at Rome, who drew omens by consulting the entrails of beasts that were sacrificed. He received the name of *Aruspex, ab aris aspiciendis*, and that of *Extispex, ab extis inspiciendis.* The order of Aruspices was first established at Rome by Romulus, and the first Aruspices were Tuscans by origin, as they were particularly famous in that branch of divination. (*Vid. Tages.*) They were originally three, but the Roman senate yearly sent six noble youths, or, according to others, twelve, to Etruria, to be instructed in all the mysteries of the art. The office of the Haruspices consisted in observing these four particulars; the beast before it was sacrificed; its entrails; the flames which consumed the sacrifice; and the flour, frankincense, &c. which was used. This custom of consulting the entrails of victims did not originate in Tuscany, but it was in use among the Chaldeans, Greeks, Egyptians, &c. and the more enlightened part of mankind well knew how to render it subservient to their wishes or tyranny. Agesilaus, when in Egypt, raised the drooping spirits of his soldiers by a superstitious artifice. He secretly wrote in his hand the word νικη, *victory*, in large characters, and holding the entrails of a victim in his hand till the impression was communicated to the flesh, he showed it to the soldiers, and animated them by observing, that the gods signified their approaching victories even by marking it in the body of the sacrificed animals. *Cic. de Div.*

Hecatæus, an historian of Miletus, born 549

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years before Christ, in the reign of Darius Hystaspes. *Herodot.* 2, c. 143.

Hecatēsia, a yearly festival observed by the Stratonicensians in honour of Hecate. The Athenians paid also particular worship to this goddess, who was deemed the patroness of families and of children. From this circumstance the statues of the goddess were erected before the doors of the houses, and upon every new moon a public supper was always provided at the expense of the richest people, and set in the streets, where the poorest of the citizens were permitted to retire and feast upon it while they reported that Hecate had devoured it.

Hecatomboia, a festival celebrated in honour of Juno, by the Argians and people of Ægina. It receives its name from *ἑκατὸν, & βοῦς*, a sacrifice of a hundred bulls, which were always offered to the goddess, and the flesh distributed among the poorest citizens.

Hecatomphōnia, a solemn sacrifice offered by the Messenians to Jupiter, when any of them had killed an hundred enemies. *Paus.* 4, c. 19.

Hector, son of king Priam and Hecuba, was the most valiant of all the Trojan chiefs that fought against the Greeks. He married Andromache, the daughter of Eetion, by whom he had Astyanax. He was appointed captain of all the Trojan forces when Troy was besieged by the Greeks; and the valour with which he behaved showed how well qualified he was to discharge that important office. He engaged with the bravest of the Greeks, and according to Hyginus, no less than 31 of the most valiant of the enemy perished by his hand. When Achilles had driven back the Trojans towards the city, Hector, too great to fly, waited the approach of his enemy near the Scean gates, though his father and mother, with tears in their eyes, blamed their rashness, and entreated him to retire. The sight of Achilles terrified him, and he fled before him in the plain. The Greek pursued, and Hector was killed, and his body was dragged in cruel triumph by the conqueror round the tomb of Patroclus, whom Hector had killed. The body, after receiving the grossest insults, was ransomed by old Priam, and the Trojans obtained from the Greeks a truce of some days to pay the last offices to the greatest of their leaders. The Thebans boasted in the age of the geographer Pausanias that they had the ashes of Hector preserved in an urn, by order of an oracle; which promised them undisturbed felicity if they were in possession of that hero's remains. The epithet of *Hectoreus* is applied by the poets to the Trojans, as best expressive of valour and intrepidity. *Homer. Il.* 1, &c.—*Virg. Æn.* 1, &c.—*Ovid. Met.* 12 and 13.—*Dictys Cret.*—*Dares Phryg.*—*Hygin. fab.* 90 and 112.—*Paus.* 1, 3, and 9, c. 18.—*Quintil. Smyrn.* 1 and 3.

Hecŭba, a daughter of Dymas, a Phrygian prince, or, according to others, of Cisseis, a Thracian king, was the second wife of Priam, king of Troy, and proved the chastest of women, and the most tender and unfortunate of mothers. During the Trojan war she saw the greatest part of her children perish by the hands of the enemy, and, like a mother, she confessed her grief by her tears and lamentations, particularly at the death of Hector, her eldest son. When Troy was taken, Hecuba, as one of the captives, fell to the lot of Ulysses, and embarked with the conquerors for Greece. After this she threw herself into the sea, according to Hyginus, and the place was, from that circumstance, called *Cynesus*. Hecuba had a great number of children by Priam, among whom were Hector, Paris, Deiphobus, Pammon, Helenus, Polytes, Antiphon, Hipponous, Polydorus, Troilus; and among the daughters, Creusa, Ilione, Laodice, Polyxena, and Cassandra. *Ovid. Met.* 11, v. 761, l. 13, v. 515.—*Hygin. fab.* 111.—*Virg. Æn.* 3, v. 44.—*Juv.* 10, v. 271.—*Strab.* 13.—*Dictys Cret.* 4 and 5.—*Apollod.* 3, c. 12.

Hegelŏchus, a general of 6000 Athenians sent to Mantinea to stop the progress of Epaminondas. *Diod.* 15.

Hegēmon, I. a Thracian poet in the age of Alcibiades. He wrote a poem called Gigantomachia, besides other works. *Ælian. V. H.* 4, c. 11.——II. Another poet, who wrote a poem on the war of Leuctra, &c. *Ælian. V. H.* 8, c. 11.

Hegesius, I. a philosopher, who so eloquently convinced his auditors of their failings and follies, and persuaded them that there were no dangers after death, that many were guilty of suicide. Ptolemy forbade him to continue his doctrines. *Cic. Tusc.* 1, c. 34.——II. A famous orator of Magnesia, who corrupted the elegant diction of Attica, by the introduction of Asiatic idioms. *Cic. Orat.* 67, 69. *Brut.* 83.—*Strab.* 9.—*Plut. in Alex.*

Hegesilŏchus, I. one of the chief magistrates of Rhodes in the reign of Alexander and his father Philip.——II. Another native of Rhodes, 171 years before the Christian era. He engaged his countrymen to prepare a fleet of 40 ships to assist the Romans against Perseus, king of Macedonia.

Hegesipўle, a daughter of Olorus king of Thrace, who married Miltiades and became mother of Cimon. *Plut.*

Hegetorides, a Thasian, who, upon seeing his country besieged by the Athenians, and a law forbidding any one on pain of death to speak of peace, went to the market-place with a rope about his neck, and boldly told his countrymen to treat him as they pleased, provided they saved the city from the calamities which the continuation of the war seemed to threaten. The Thasians were awakened, the law was abrogated, and Hegetorides pardoned, &c. *Polyæn.* 2.

Hĕlĕna, I. the most beautiful woman of her age, sprung from one of the eggs which Leda, the wife of king Tyndarus, brought forth after her amour with Jupiter metamorphosed into a swan. *Vid. Leda.* According to some authors, Helen was daughter of Nemesis by Jupiter, and Leda was only her nurse; and to reconcile this variety of opinions, some imagine that Nemesis and Leda are the same persons. Her beauty was so universally admired, even in her infancy, that Theseus, with his friend Pirithous, carried her away before she had attained her tenth year, and concealed her at Aphidnæ, under the care of his mother Æthra. Her brothers Castor and Pollux, recovered her by force of arms, and she returned safe and unpolluted to Sparta, her native country. The most celebrated of her suiters were Ulysses son of Laertes, Antilochus, son of Nestor, Sthenelus

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on of Capaneus, Diomedes son of Tydeus, Philoctetes son of Pæan, Protesilaus son of Phiclus, Eurypilus son of Evemon, Ajax and Teucer sons of Telamon, Patroclus son of Menœtius, Menelaus son of Atreus, Thoas, Idomeneus, and Merion. Tyndarus was rather alarmed than pleased at the sight of such a number of illustrious princes, who eagerly solicited each to become his son-in-law. Ulysses advised the king to bind, by a solemn oath, all the suitors, that they would approve of the uninfluenced choice which Helen should make of one among them; and engage to unite together and defend her person and character if ever any attempts were made to ravish her from the arms of her husband. The advice of Ulysses was followed, the princes consented, and Helen fixed her choice upon Menelaus, and married him. Hermione was the early fruit of this union, which continued for three years with mutual happiness. After this, Paris, son of Priam king of Troy, came to Lacedæmon on pretence of sacrificing to Apollo. He was kindly received by Menelaus, but shamefully abused his favours; and in his absence in Crete he corrupted the fidelity of his wife Helen, and persuaded her to follow him to Troy, B. C. 1198. The behaviour of Helen, during the Trojan war, is not clearly known. When Paris was killed, in the ninth year of the war, she married Deiphobus, one of Priam's sons; and when Troy was taken, he made no scruple to betray him, and to introduce the Greeks into his chamber, to ingratiate herself with Menelaus. She returned to Sparta, and the love of Menelaus forgave the errors which she had committed. After she had lived for some years at Sparta, Menelaus died, and she was driven from Peloponnesus by Maga-penthes and Nicostratus, the illegitimate sons of her husband; she retired to Rhodes, where at that time Polyxo, a native of Argos, reigned over the country. Polyxo remembered that her widowhood originated in Helen, and that her husband Tlepolemus had been killed in the Trojan war, which had been caused by the debaucheries of Helen: therefore she meditated revenge. While Helen one day retired to bathe in the river, Polyxo disguised her attendants in the habits of furies, and sent them with orders to murder her enemy. Helen was tied to a tree and strangled, and her misfortunes were afterwards remembered, and the crimes of Polyxo expiated by the temple which the Rhodians raised to Helen Dendritis, or *tied to a tree*. There is a tradition mentioned by Herodotus, which says that Paris was driven, as he returned from Sparta, upon the coast of Egypt, where Proteus, king of the country, expelled him from his dominions for his ingratitude to Menelaus, and confined Helen. From that circumstance, therefore, Priam informed the Grecian ambassadors that neither Helen nor her possessions were in Troy, but in the hands of the king of Egypt. In spite of this assertion, the Greeks besieged the town, and took it after ten years siege; and Menelaus, by visiting Egypt as he returned home, recovered Helen at the court of Proteus, and was convinced that the Trojan war had been undertaken on very unjust and unpardonable grounds. Helen was honoured after death as a goddess, and the Spartans built her a temple at Therapne, which had power of giving beauty to all the deformed women who entered it. Helen, according to some, was carried into the island of Leuce after death, where she married Achilles, who had been one of her warmest admirers. *Paus.* 3, c. 19, &c.—*Apollod.* 3, c. 10, &c.—*Hygin.* fab. 77.—*Herodot.* 2, c. 112.—*Plut. in Thes. &c.*—*Cic. de Offic.* 3.—*Horat.* 3, od. 3.—*Dictys Cret.* 1, &c.—*Quint. Smyrn.* 10, 13, &c.—*Homer. Il.* 2, and *Od.* 4 and 15.——II. A young woman of Sparta, often confounded with the daughter of Leda. As she was going to be sacrificed because the lot had fallen upon her, an eagle came and carried away the knife of the priest; upon which, she was released, and the barbarous custom of offering human victims was abolished.——III. A daughter of the emperor Constantine, who married Julian.——IV. The mother of Constantine. She died in her 80th year, A. D. 328.

Hĕlĕnus, a celebrated soothsayer, son of Priam and Hecuba, greatly respected by all the Trojans. When Deiphobus was given in marriage to Helen, in preference to himself, he resolved to leave his country, and he retired to mount Ida, where Ulysses took him prisoner by the advice of Chalcas. As he was well acquainted with futurity, the Greeks made use of prayers, threats, and promises, to induce him to reveal the secrets of the Trojans; and either the fear of death, or gratification of resentment, seduced him to disclose to the enemies of his country that Troy could not be taken whilst it was in possession of the Palladium, nor before Philoctetes came from his retreat at Lemnos, and assisted to support the siege. After the ruin of his country, he fell to the share of Pyrrhus, the son of Achilles, and saved his life by warning him to avoid a dangerous tempest, which in reality proved fatal to all those who set sail. This endeared him to Pyrrhus, and he received from his hand Andromache, the widow of his brother Hector, by whom he had a son called Cestrinus. This marriage, according to some, was consummated after the death of Pyrrhus, who lived with Andromache as his wife. Helenus was the only one of Priam's sons who survived the ruin of his country. After the death of Pyrrhus, he reigned over part of Epirus, which he called Chaonia, in memory of his brother Chaon, whom he had inadvertently killed. Helenus received Æneas as he voyaged towards Italy, and foretold him some of the calamities which attended his fleet. The manner in which he received the gift of prophecy is doubtful. *Vid. Cassandra. Homer. Il.* 6, v. 76, l. 7, v. 47.—*Virg. Æn.* 3, v. 295, &c.—*Paus.* 1, c. 11, l. 2, c. 33.—*Ovid. Met.* 13, v. 99 and 723, l. 15, v. 437.

Heliastæ, a name given to the judges of the most numerous tribunal at Athens. They consisted of 1,000, and sometimes of 1,500; they were seldom assembled, and only upon matters of the greatest importance. *Demosth. contr. Tim.*—*Diog. in Sol.*

Helicaon, a Trojan prince, son of Antenor. He married Laodice, the daughter of Priam, whose form Iris assumed to inform Helen of the state of the rival armies before Troy. *Homer. Il.* 2, v. 123.

Heliodorus, I. one of the favourites of Seleucus Philopator, king of Syria. He attempted to plunder the temple of the Jews, about 176

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years before Christ, by order of his master, &c.——II. A Greek mathematician of Larissa.——III. A famous sophist, the best editions of whose entertaining romance, called *Æthiopica*, are Commelin, 8vo. 1596, and Bourdelot, 8vo. Paris, 1619.

Heliogabălus, I. a deity among the Phœnicians.——II. M. Aurelius Antoninus, a Roman emperor, son of Varius Marcellus, called Heliogabalus, because he had been priest of that divinity in Phœnicia. After the death of Macrinus, he was invested with the imperial purple; and the senate, however unwilling to submit to a youth only fourteen years of age, approved of his election, and bestowed upon him the title of Augustus. Heliogabalus made his grandmother Mœsa and his mother Sœmias his colleagues on the throne; and to bestow more dignity upon the sex, he chose a senate of women, over which his mother presided, and prescribed all the modes and fashions which prevailed in the empire. Rome, however, soon displayed a scene of cruelty and debauchery; the imperial palace was full of prostitution, and the most infamous of the populace became the favourites of the prince. He raised his horse to the honours of the consulship, and obliged his subjects to pay adoration to the god Heliogabalus, which was no other than a large black stone, whose figure resembled that of a cone. To this ridiculous deity temples were raised at Rome, and the altars of the gods plundered to deck those of the new divinity. Such licentiousness soon displeased the populace, and Heliogabalus, unable to appease the seditions of the soldiers, whom his rapacity and debaucheries had irritated, hid himself in the filth and excrements of the camp, where he was found in the arms of his mother, His head was severed from his body, the 10th of March, A. D. 222, in the 18th year of his age, after a reign of three years, nine months, and four days. He was succeeded by Alexander Severus. His cruelties were as conspicuous as his licentiousness.

Hellanĭcus, I. a celebrated Greek historian, born at Mitylene. He wrote a history of the ancient kings of the earth, with an account of the founders of the most famous towns in every kingdom, and died B. C. 411, in the 85th year of his age. *Paus.* 2, c. 3.—*Cic. de Orat.* 2, c. 53.—*Aul. Gel.* 15, c. 23.——II. A brave officer rewarded by Alexander. *Curt.* 5, c. 2.——III. An historian of Miletus, who wrote a description of the earth.

Hellēnes, the inhabitants of Greece. *Vid. Hellen.*

Hellōtia, two festivals, one of which was observed in Crete, in honour of Europa, whose bones were then carried in solemn procession, with a myrtle garland no less than twenty cubits in circumference, called ελλωτις. The other festival was celebrated at Corinth with games and races, where young men entered the lists, and generally ran with burning torches in their hands. It was instituted in honour of Minerva, surnamed Hellotis, απο του ελου, *from a certain pond* of Marathon, where one of her statues was erected, or απο του ελειν τον ιππον του Πηγασον, because by her assistance Bellerophon took and managed the horse Pegasus, which was the original cause of the institution of the festival. Others derive the name from Hellotis, a Corinthian woman, from the following circumstance: when the Dorians and the Heraclidæ invaded Peloponnesus, they took and burnt Corinth; the inhabitants, and particularly the women, escaped by flight, except Hellotis and her sister Eurytione, who took shelter in Minerva's temple, relying for safety upon the sanctity of the place. When this was known, the Dorians set fire to the temple, and the two sisters perished in the flames. This wanton cruelty was followed by a dreadful plague; and the Dorians, to alleviate the misfortunes which they suffered, were directed by the oracle to appease the manes of the two sisters, and therefore they raised a new temple to the goddess Minerva, and established the festivals which bore the name of one of the unfortunate women.

Helŏtæ, and Helŏtes, the public slaves of Sparta, &c. *Vid. Helos*, Part I.

Helvia, the mother of Cicero.

Hephæstia, a festival in honour of Vulcan (φαιστος) at Athens. There was then a race with torches between three young men. Each in his turn run a race with a lighted torch in his hand, and whoever could carry it to the end of the course before it was extinguished, obtained the prize. They delivered it one to the other after they finished their course, and from that circumstance we see many allusions in ancient authors, who compare the vicissitudes of human affairs to this delivering of the torch, particularly in these lines of Lucretius 2:—

Inque brevi spatio mutantur sæcla animantum,
Et quasi cursores vitai lampada tradunt.

Hephæstio, a Greek grammarian of Alexandria, in the age of the emperor Verus. There remains of his compositions a treatise entitled *Enchiridion de metris & poemate*, the best edition of which is that of *Pouw*, 4to. *Ultraj.* 1726.

Hephæstion, a Macedonian, famous for his intimacy with Alexander. He died at Ecbatana, 325 years before the Christian era. Alexander was so inconsolable at the death of this faithful subject, that he shed tears at the intelligence, and ordered the sacred fire to be extinguished, which was never done but at the death of a Persian monarch. The physician who attended Hephæstion in his illness was accused of negligence, and by the king's order inhumanly put to death, and the games were interrupted. He was so like the king in features and stature, that he was often saluted by the name of Alexander. *Curt. Arrian.* 7, &c.—*Plut. in Alex.*—*Ælian. V. H.* 7, c. 8.

Heraclēia, a festival at Athens, celebrated every fifth year, in honour of Hercules. The Thisbians and Thebans in Bœotia observed a festival of the same name, in which they offered apples to the god.——There was also a festival at Sicyon in honour of Hercules. It continued two days, the first was called αγωναιος, the second πραξλεια.——At a festival of the same name at Cos, the priest officiated with a mitre on his head, and in women's apparel.——At Lindus, a solemnity of the same name was also observed, and at the celebration nothing was heard but execration and profane words, and whosoever accidentally dropped any other words, was accused of having profaned the sacred rites.

Heracleōtes, a surname of Dionysius the philosopher.——A philosopher of Heraclea,

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who, like his master Zeno and all the stoics, firmly believed that pain was not an evil. A severe illness, attended with the most acute pains, obliged him to renounce his principles, and at the same time the philosophy of the stoics, about 264 years before the Christian era. He became afterwards one of the Cyrenaic sect, which placed the *summum bonum* in pleasure. He wrote some poetry, and chiefly treatises of philosophy. *Diod. in vit.*

Heraclidæ, the descendants of Hercules, greatly celebrated in ancient history. Hercules at his death left to his son Hyllus all the rights and claims which he had upon the Peloponnesus, and permitted him to marry Iole as soon as he came of age. He soon after challenged to single combat Atreus, the successor of Eurystheus on the throne of Mycenæ; and it was mutually agreed that the undisturbed possession of the Peloponnesus should be ceded to whosoever defeated his adversary. Echemus accepted the challenge for Atreus, and Hyllus was killed, and the Heraclidæ a second time departed from the Peloponnesus. Cleodæus, the son of Hyllus, made a third attempt, and was equally unsuccessful; and his son Aristomachus, some time after, met with the same unfavourable reception, and perished in the field of battle. Aristodemus, Temenus, and Cresphontes, the three sons of Aristomachus, encouraged by the more expressive and less ambiguous word of an oracle, and desirous to revenge the death of their progenitors, assembled a numerous force, and with a fleet invaded all Peloponnesus. Their expedition was attended with success, and after some decisive battles they became masters of all the peninsula, which they divided among themselves two years after. The recovery of the Peloponnesus by the descendants of Hercules forms an interesting epoch in ancient history, which is universally believed to have happened 80 years after the Trojan war, or 1104 years before the Christian era. This conquest was totally achieved about 120 years after the first attempt of Hyllus. *Apollod.* 2, c. 7, &c.—*Herodot.* 9, c. 26.—*Paus.* 1, c. 17.—*Paterc.* 1, c. 2.—*Clemens. Alex. Strom.* 1.—*Thucyd.* 1, c. 12, &c.—*Diod.* 1, &c.—*Aristot. de Rep.* 7, c. 26.

Heraclides, I. a philosopher of Heraclea in Pontus, for some time disciple of Speusippus and Aristotle. He lived about 335 years before the Christian era. *Cic. Tusc.* 5, *ad Quint.* 3. —*Diog. in Pyth.*——II. A man who, after the retreat of Dionysius the younger from Sicily, raised cabals against Dion, in whose hands the sovereign power was lodged. He was put to death by Dion's order. *C. Nep. in Dion.*—— III. An architect of Tarentum, intimate with Philip, king of Macedonia. He fled to Rhodes on pretence of a quarrel with Philip, and set fire to the Rhodian fleet. *Polyæn.*

Heraclitus, I. a celebrated Greek philosopher of Ephesus, who flourished about 500 years before the Christian era. His father's name was Hyson, or Heracion. Naturally of a melancholy disposition, he passed his time in a solitary and unsocial manner, and received the appellation of the obscure philosopher, and the mourner, from his unconquerable custom of weeping at the follies, frailty, and vicissitude of human affairs. He employed his time in writing different treatises, and one particularly, in which he supported that there was a fatal necessity, and that the world was created from fire, which he deemed a god omnipotent and omniscient. His opinions about the origin of things were adopted by the stoics, and Hippocrates entertained the same notions of a supreme power. He retired to the mountains, where for some time he fed on grass in common with the wild inhabitants of the place. Such a diet was soon productive of a dropsical complaint, and the philosopher condescended to revisit the town. The enigmatical manner in which he consulted the physicians made his applications unintelligible, and he was left to depend for cure only upon himself. He fixed his residence on a dunghill, in hopes that the continual warmth which proceeded from it might dissipate the watery accumulation, and restore him to the enjoyment of his former health. Such a remedy proved ineffectual; and the philosopher, despairing of a cure by the application of ox-dung, suffered himself to die in the 60th year of his age. Some say that he was torn to pieces by dogs. *Diog. in vitâ.*—*Clem. Alex. Str.* 5.——II. A lyric poet.——III. a writer of Halicarnassus, intimate with Callimachus. He was remarkable for the elegance of his style.

Heraclius, I. a brother of Constantine, &c. ——II. A Roman emperor.

Heræa, festivals at Argos in honour of Juno, who was the patroness of that city. They were also observed by the colonies of the Argives which had been planted at Samos and Ægina. ——There was a festival of the same name in Elis, celebrated every fifth year, in which sixteen matrons wove a garment for the goddess. ——There were also others instituted by Hippodamia, who had received assistance from Juno when she married Pelops. Sixteen matrons, each attended by a maid, presided at the celebration. The contenders were young virgins, who, being divided in classes according to their age, ran races each in their order, beginning with the youngest. She who obtained the victory was permitted to dedicate her picture to the goddess.——There was also a solemn day of mourning at Corinth, which bore the same name, in commemoration of Medea's children, who were buried in Juno's temple. They had been slain by the Corinthians; who, as it is reported, to avert the scandal which accompanied so barbarous a murder, presented Euripides with a large sum of money to write a play, in which Medea is represented as the murderer of her children.——Another festival of the same name at Pallene, with games, in which the victor was rewarded with a garment.

Herennius Senecio, I. a centurion sent in pursuit of Cicero by Antony. He cut off the orator's head. *Plut. in Cic.*——II. Caius, a man to whom Cicero dedicates his book *de Rhetoricâ*, a work attributed by some to Cornificius. ——III. Philo, a Phœnician, who wrote a book on Adrian's reign. He also composed a treatise, divided into 12 parts, concerning the choice of books, &c.

Hermathena, a statue, which represented Mercury and Minerva in the same body. This statue was generally placed in schools where eloquence and philosophy were taught, because

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these two deities presided over the arts and sciences.

HERMĪAS, a Galatian philosopher in the second century. His *irrisio philosophorum gentilium* was printed with Justin Martyr's works, fol. *Paris*, 1615 and 1636, and with the Oxford edition of Tatian, 8vo. 1700.

HERMĬŌNE, a daughter of Menelaus and Helen. She was privately promised in marriage to Orestes, the son of Agamemnon; but her father, ignorant of his pre-engagement, gave her hand to Pyrrhus, the son of Achilles, whose services he had experienced in the Trojan war. Pyrrhus, at his return from Troy, carried home Hermione and married her. Hermione, tenderly attached to her cousin Orestes, looked upon Pyrrhus with horror and indignation. According to others, however, Hermione received the addresses of Pyrrhus with pleasure. Her jealousy of Andromache, according to some, induced her to unite herself to Orestes, and to destroy Pyrrhus. She gave herself to Orestes, after this murder, and received the kingdom of Sparta as a dowry. *Homer. Od.* 4.—*Eurip. in Andr. & Orest.*—*Ovid. Her.* 8.—*Propert.* 1.

HERMIPPUS, a man who accused Aspasia, the mistress of Pericles, of impiety and prostitution. He was son of Lysis, and distinguished himself as a poet by forty theatrical pieces, and other compositions, some of which are quoted by Athenæus. *Plut.*

HERMŌCRĂTES, I. a general of Syracuse against Nicias the Athenian. His lenity towards the Athenian prisoners was looked upon as treacherous. He was banished from Sicily without even a trial, and was murdered as he attempted to return back to his country, B. C. 408. *Plut. in Nic.* &c.——II. A Rhodian, employed by Artaxerxes to corrupt the Grecian states.——III. A sophist, preceptor to Pausanias, the murderer of Philip. *Diod.* 16.

HERMODŌRUS, I. a philosopher of Ephesus, who is said to have assisted, as interpreter, the Roman decemvirs in the composition of the ten tables of laws which had been collected in Greece. *Cic. Tusc.* 5, c. 36.—*Plin.* 34, c. 5.——II. A poet who wrote a book, called Νομιμα, on the laws of different nations.

HERMŌGĔNES, I. an architect of Alabanda in Caria, employed in building the temple of Diana at Magnesia. He wrote a book upon his profession.——II. A rhetorician in the second century, the best editions of whose *Rhetorica* are that of Sturmius, 3 vols. 12mo. Argent. 1571, and Laurentius, Genev. 1614. He died A. D. 161, and it is said that his body was opened, and his heart found hairy, and of an extraordinary size. At the age of 25, as is reported, he totally lost his memory.

HERMOLĂUS, a young Macedonian, among the attendants of Alexander. As he was one day hunting with the king, he killed a wild boar which was coming towards him. Alexander, who followed close behind him, was so disappointed because the beast had been killed before he could dart at him, that he ordered Hermolaus to be severely whipped. This treatment irritated Hermolaus, and he conspired to take away the king's life, with others who were displeased with the cruel treatment he had received. The plot was discovered by one of the conspirators, and Alexander ordered him to be put to death. *Curt.* 8, c. 5.

HERMOTĪMUS, a famous prophet of Clazomenæ. It is said that his soul separated itself from his body, and wandered in every part of the earth to explain futurity; after which it returned again, and animated his frame. His wife, who was acquainted with the frequent absence of his soul, took advantage of it, and burnt his body, as if totally dead, and deprived the soul of its natural receptacle. Hermotimus received divine honours in a temple at Clazomenæ, into which it was unlawful for women to enter. *Plin.* 7, c. 52, &c.—*Lucian.*

HERO, a beautiful priestess of Venus at Sestos, greatly enamoured of Leander, a youth of Abydos. These two lovers were so faithful to one another, that Leander in the night escaped from the vigilance of his family, and swam across the Hellespont, while Hero, in Sestos, directed his course by holding a burning torch on the top of a high tower. After many interviews of mutual affection and tenderness, Leander was drowned in a tempestuous night as he attempted his usual course; and Hero, in despair, threw herself down from her tower, and perished in the sea. *Museus de Leand. & Hero.*—*Ovid. Heroid.* 17 and 18.—*Virg. G.* 3, v. 258.

HERŌDES, I. surnamed the *Great* and *Ascalonita*, followed the interest of Brutus and Cassius, and afterwards that of Antony. He was made king of Judæa by means of Antony, and after the battle of Actium, he was continued in his power by his flattery and submission to Augustus. He rendered himself odious by his cruelty; and, as he knew that the day of his death would become a day of mirth and festivity, he ordered the most illustrious of his subjects to be confined, and murdered the very moment that he expired, that every eye in the kingdom might seem to shed tears at the death of Herod. He died in the 70th year of his age, after a reign of 40 years. *Josephus.*——II. Atticus. *Vid. Atticus.*

HERODIĂNUS, a Greek historian, who flourished A. D. 247. He was born at Alexandria, and he was employed among the officers of the Roman emperors. He wrote a Roman history in eight books, from the death of Marcus Aurelius to Maximinus. His style is peculiarly elegant, but it wants precision; and the work, too, plainly betrays that the author was not a perfect master of geography. He is accused of being too partial to Maximinus, and too severe upon Alexander Severus. His book comprehends the history of 68 or 70 years, and he asserts that he has been an eyewitness of whatever he has written. The best editions of his history are that of Politian, 4to. Dovan, 1525, who afterwards published a very valuable Latin translation; and that of Oxford, 8vo. 1708.

HERŌDŌTUS, a celebrated historian of Halicarnassus, whose father's name was Lyxes, and that of his mother Dyro. He fled to Samos when his country laboured under the oppressive tyranny of Lygdamis, and travelled over Egypt, Italy, and all Greece. He afterwards returned to Halicarnassus, and expelled the tyrant, which patriotic deed, far from gaining the esteem and admiration of the populace, displeased and irritated them so that Herodotus was obliged to fly to Greece from the public resentment. He publicly repeated at the Olympic games the history

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which he had composed in his 39th year, B. C. 445. It was received with universal applause. This celebrated composition, which has procured its author the title of father of history, is written in the Ionic dialect. It is a history of the wars of the Persians against the Greeks, from the age of Cyrus to the battle of Mycale in the reign of Xerxes; and besides this it gives an account of the most celebrated nations in the world. Herodotus had written another history of Assyria and Arabia, which is not extant. The life of Homer, generally attributed to him, is supposed not to be the production of his pen. The two best editions of this great historian are that of Wesseling, fol. Amsterdam, 1763, and that of Glasgow, 9 vols. 12mo. 1761. *Cic. de or.* 1. *de Orat.* 2.—*Dionys. Hal.* 1.—*Quintil.* 10, c. 1.—*Plut. de mal. Herod.*

Heron, two mathematicians, one of whom is called the *ancient* and the other the *younger*. The former, who lived about 100 years before Christ, was disciple of Ctesibius, and wrote a curious book, translated into Latin, under the title of *Spiritualium Liber*, the only edition of which is that of Baldus, *Aug. Vind.* 1616.

Herophilus, I. an impostor in the reign of J. Cæsar, who pretended to be the grandson of Marius. He was banished from Rome by Cæsar for his seditions, and was afterwards strangled in prison.——II. A Greek physician, about 570 years before the Christian era. He was one of the first who dissected bodies. Pliny, Cicero, and Plutarch have greatly commended him.

Hersilia, one of the Sabines, carried away by the Romans at the celebration of the Consualia. She was given and married to Romulus, though, according to some, she married Hostus, a youth of Latium, by whom she had Hostus Hostilius. After death she was presented with immortality by Juno, and received divine honours under the name of Ora. *Liv.* 1, c. 11.—*Ovid. Met.* 14, v. 832.

Hesiodus, a celebrated poet, born at Ascra in Bœotia. His father's name was Dius, and his mother's Pycimede. He lived in the age of Homer, and even obtained a poetical prize in competition with him, according to Varro and Plutarch. Quintilian, Philostratus, and others, maintain that Hesiod lived before the age of Homer; but Val. Paterculus, and others, support that he flourished about 100 years after him. Hesiod is the first who wrote a poem on agriculture. This composition is called *The Works and the Days*. His *Theogony* is a miscellaneous narration, valuable for the faithful account it gives of the gods of antiquity. His *Shield of Hercules* is but a fragment of a larger poem, in which it is supposed he gave an account of the most celebrated heroines among the ancients. Hesiod, without being master of the fire and sublimity of Homer, is admired for the elegance of his diction and the sweetness of his poetry. Besides these poems, he wrote others, now lost. Pausanius says that in his age Hesiod's verses were still written on tablets in the temple of the Muses, of which the poet was a priest. If we believe *Clem. Alexand.* 6, *Strom.* the poet borrowed much from *Museus*. Virgil, in his Georgics, has imitated the compositions of Hesiod, and taken his *opera* and *dies* for a model, as he acknowledges. Cicero strongly commends him, and the Greeks were so partial to his poetry and moral instructions, that they ordered their children to learn all by heart. Hesiod was murdered by the sons of Ganyctor of Naupactum, and his body was thrown into the sea. Some dolphins brought back the body to the shore, which was immediately known, and the murderers were discovered by the poet's dogs and thrown into the sea. If Hesiod flourished in the age of Homer, he lived 907 B. C. The best editions of this poet are that of Robinson, 4to. Oxon. 1737; that of Loesner, 8vo. Lips. 1778, and that of Parma, 4to. 1785. *Cic. Fam.* 6, ep. 18.—*Paus.* 9, c. 3, &c.—*Quintil.* 10, c. 1.—*Paterc.*—*Varro.*—*Plut. de* 7, *Sep. & de Anim. Stag.*

Hesione. *Vid.* Part III.

Hesychius, the author of a Greek lexicon in the beginning of the 3d century, a valuable work, which has been learnedly edited by Albert, 2 vols. fol. L. Bat. 1746.

Hierax, (Antiochus,) king of Syria, and brother to Seleucus, received the surname of Hierax. *Justin.* 37, c. 3.

Hiero, 1st, a king of Syracuse, after his brother Gelon, who rendered himself odious in the beginning of his reign by his cruelty and avarice. He made war against Theron, the tyrant of Agrigentum, and took Himera. He obtained three different crowns at the Olympic games, two in horseraces and one at a chariotrace. Pindar has celebrated him as being victorious at Olympia. In the latter part of his reign, the conversation of Simonides, Epicharmus, Pindar, &c. softened, in some measure, the roughness of his morals and the severity of his government, and rendered him the patron of learning, genius, and merit. He died, after a reign of 18 years, B. C. 467, leaving the crown to his brother Thrasybulus, who disgraced himself by his vices and tyranny. *Diod.* 11.—— The second of that name, king of Syracuse, was descended from Gelon. He was unanimously elected king by all the states of the island of Sicily, and appointed to carry on the war against the Carthaginians. He joined his enemies in besieging Messana, which had surrendered to the Romans, but he was beaten by Appius Claudius, the Roman consul, and obliged to retire to Syracuse, where he was soon blocked up. Seeing all hopes of victory lost, he made peace with the Romans, and proved so faithful to his engagements during the fifty-nine years of his reign, that the Romans never had a more firm or more attached ally. He died in the 94th year of his age, about 225 years before the Christian era. He was universally regretted, and all the Sicilians showed, by their lamentations, that they had lost a common father and a friend. He liberally patronised the learned, and employed the talents of Archimedes for the good of his country. He wrote a book on agriculture, now lost. He was succeeded by Hieronymus. *Ælian. V. H.* 4, 8.—*Justin.* 23, c. 4.—*Flor.* 2, c. 2.—*Liv.* 16.

Hierocles, I. a persecutor of the Christians under Diocletian, who pretended to find inconsistencies in Scripture, and preferred the miracles of Thyaneus to those of Christ. His writings were refuted by Lactantius and Eusebius.—— II. A Platonic philosopher, who taught at Alexandria, and wrote a book on providence and fate, fragments of which are preserved by Photius;

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a commentary on the golden verses of Pythagoras; and facetious moral verses. He flourished A. D. 485. The best edition is that of Asheton and Warren, 8vo. London, 1742.

Hieronica Lex, by Hiero, tyrant of Sicily, to settle the quantity of corn, the price and time of receiving it, between the farmers of Sicily and the collector of the corn-tax at Rome. This law, on account of its justice and candour, was continued by the Romans when they became masters of Sicily.

Hieronymus, I. a tyrant of Sicily, who succeeded his father or grandfather Hiero, when only 15 years old. He rendered himself odious by his cruelty, oppression, and debauchery. He abjured the alliance of Rome, which Hiero had observed with so much honour and advantage. He was assassinated, and all his family was overwhelmed in his fall, and totally extirpated, B. C. 214.——II. A Christian writer, commonly called *St. Jerome*, born in Pannonia, and distinguished for his zeal against heretics. He wrote commentaries on the prophets, St. Matthew's Gospel, &c. a Latin version, known by the name of *Vulgate*, polemical treatises, and an account of ecclesiastical writers before him. Of his works, which are replete with lively animation, sublimity, and erudition, the best edition is that of Valarsius, fol. Veronæ, 1734 to 1740, 14 vols. Jerome died A. D. 420, in his 91st year.

Hilarius, a bishop of Poictiers, in France, who wrote several treatises, the most famous of which is on the Trinity, in 12 books. The only edition is that of the Benedictine monks, fol. Paris, 1693. Hilary died A. D. 372, in his 80th year.

Himilco, I. a Carthaginian, sent to explore the western parts of Europe. *Fest. Avien.*—— II. A son of Amilcar, who succeeded his father in the command of the Carthaginian armies in Sicily. He died with his army by a plague, B. C. 398. *Justin.* 19, c. 2.

Hipparchia, a woman in Alexander's age, who became enamoured of Crates, the cynic philosopher, because she heard him discourse. She wrote some things, now lost. *Vid. Crates. Diog.* 6.—*Suidas.*

Hipparchus, I. a son of Pisistratus, who succeeded his father as tyrant of Athens, with his brother Hippias. He patronised some of the learned men of the age, and distinguished himself by his fondness for literature. The seduction of a sister of Harmodius raised him many enemies; and he was at last assassinated by a desperate band of conspirators, with Harmodius and Aristogiton at their head, 513 years before Christ. *Ælian. V. H.* 8, c. 2.——II. A mathematician and astronomer of Nicæa. He first discovered that the interval between the vernal and the autumnal equinox is 186 days, 7 days longer than between the autumnal and vernal, occasioned by the eccentricity of the earth's orbit. He divided the heavens into 49 constellations, 12 in the ecliptic, 21 in the northern, and 16 in the southern hemisphere, and gave names to all the stars. He makes no mention of comets. From viewing a tree on a plain from different situations, which changed its apparent position, he was led to the discovery of the parallax of the planets, or the distance between their real or apparent position, viewed from the centre and from the surface of the earth. He determined longitude and latitude, and fixed the first degree of longitude at the Canaries. He likewise laid the first foundations of trigonometry, so essential to facilitate astronomical studies. He was the first who, after Thales and Sulpicius Gallus, found out the exact time of eclipses, of which he made a calculation for 600 years. He died 125 years before the Christian era. *Plin.* 2, c. 26, &c.

Hipparinus, I. a son of Dionysius, who ejected Callipus from Syracuse, and seized the sovereign power for 27 years. *Polyæn.* 5.——II. The father of Dion.

Hippias, I. a philosopher of Elis, who maintained that virtue consisted in not being in want of the assistance of men. At the Olympic games he boasted that he was master of all the liberal and mechanical arts; and he said that the ring upon his finger, the tunic, cloak, and shoes which he then wore were all the work of his own hands. *Cic. de Orat.* 3, c. 32.——II. A son of Pisistratus, who became tyrant of Athens, after the death of his father, with his brother Hipparchus. He was driven from his country, and fled to king Darius in Persia, and was killed at the battle of Marathon, fighting against the Athenians, B. C. 490. He had five children by Myrrhine, the daughter of Callias. *Herodot.* 6. —*Thucyd.* 7.

Hippocrates, I. a celebrated physician of Cos, one of the Cyclades. He studied physic, in which his grandfather Nebrus was so eminently distinguished; and he improved himself by reading the tablets in the temples of the gods, where each individual had written down the diseases under which he laboured, and the means by which he had recovered. He delivered Athens from a dreadful pestilence in the beginning of the Peloponnesian war; and he was publicly rewarded with a golden crown, the privileges of a citizen of Athens, and the initiation at the grand festivals. He openly declared the measures which he had taken to cure a disease, and candidly confesses that of 42 patients which were intrusted to his care, only 17 had recovered, and the rest had fallen a prey to the distemper, in spite of his medical applications. He devoted all his time for the service of his country; and when Artaxerxes invited him, even by force of arms, to come to his court, Hippocrates firmly and modestly answered, that he was born to serve his countrymen, and not a foreigner. The experiments which he had tried upon the human frame increased his knowledge; and from his consummate observations, he knew how to moderate his own life, as well as to prescribe to others. He died in the 99th year of his age, B. C. 361, free from all disorders of the mind and body; and after death he received, with the name of *Great*, the same honours which were paid to Hercules. He wrote in the Ionic dialect, at the advice of Democritus, though he was a Dorian. His memory is still venerated at Cos, and the present inhabitants of the island show a small house, which Hippocrates, as they mention, once inhabited. The best editions of his works are that of Fœsius, Genev. fol. 1657; of Linden, 2 vols. 8vo. Amst. 1665; and that of Mackius, 2 vols. fol. Viennæ, 1743. His treatises, especially the *Aphorisms*, have been published separately. *Plin.* 7, c. 37.—*Cic. de Orat.* 3.——II. The father of Pisistratus.

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Hippŏlўtus, a Christian writer in the third century, whose works have been edited by Fabricius, Hamb. fol. 1716.

Hippŏmăchus, a musician, who severely rebuked one of his pupils because he was praised by the multitude, and observed that it was the greatest proof of his ignorance. *Ælian.* 2, *V. H.* c. 6.

Hippŏmĕnes, an Athenian archon, who exposed his daughter Limone to be devoured by horses, because guilty of adultery. *Ovid. in Ib.* 459.

Hippŏnax, a Greek poet, born at Ephesus, 540 years before the Christian era. He cultivated the same satirical poetry as Archilochus, and was not inferior to him in the beauty or vigour of his lines. His satirical raillery obliged him to fly from Ephesus. *Vid Anthemas. Cic. ad famil.* 7, ep. 24.

Hirpīnus, Q. a Roman, to whom Horace dedicated his 2 od. 11, and also 1, ep. 16.

Hirtius, Aulus, I. a consul with Pansa, who assisted Brutus when besieged at Mutina by Antony. They defeated Antony, but were both killed in battle, B. C. 43. *Suet. in Aug.* 10. ——II. An historian, to whom the 8th book of Cæsar's history of the Gallic wars, as also that of the Alexandrian and Spanish wars, is attributed. The style is inferior to that of Cæsar's Commentaries. The author, who was Cæsar's friend and Cicero's pupil, is supposed to be the consul Hirtius.

Hispānus, a native of Spain: the word *Hispaniensis* was also used, but generally applied to a person living in Spain, and not born there. *Martial.* 12, *præf.*

Histiæus, a tyrant of Miletus, who excited the Greeks to take up arms against Persia. *Herodot.* 5, &c.

Homeromastix, a surname given to Zoilus the critic.

Hŏmērus, I. a celebrated Greek poet, the most ancient of all the profane writers. The age in which he lived is not known, though some suppose it to be about 168 years after the Trojan war, or, according to others, 160 years before the foundation of Rome. According to Paterculus, he flourished 968 years before the Christian era, or 884, according to Herodus, who supposed him to be contemporary with Hesiod. The Arundelian Marbles fix his era 907 years before Christ, and made him also contemporary with Hesiod. No less than seven illustrious cities disputed the right of having given birth to the greatest of poets, as it is well expressed in these lines:—

Smyrna, Chios, Colophon, Salamis, Rhodes,
Argos, Athenæ,
Orbis de patriâ certat, Homere tuâ.

He was called *Melesigenes*, because supposed to be born on the borders of the river Meles. There prevailed a report that he had established a school at Chios in the latter part of his life; and, indeed, this opinion is favoured by the present inhabitants of the island, who still glory in showing to travellers the seats where the venerable master and his pupils sat in the hollow of a rock, at the distance of about four miles from the modern capital of the island. In his two celebrated poems, called the Iliad and Odyssey, Homer has displayed the most consummate knowledge of human nature, and rendered himself immortal by the sublimity, the fire, sweetness and elegance of his poetry. In his Iliad, Homer has described the resentment of Achilles, and its fatal consequences in the Grecian army before the walls of Troy. In the Odyssey, the poet has for his subject the return of Ulysses into his country, with the many misfortunes which attended his voyage after the fall of Troy. These two poems are each divided into 24 books, the same number as the letters of the Greek alphabet; and though the Iliad claims an uncontested superiority over the Odyssey, yet the same force, the same sublimity and elegance, prevail, though divested of its more powerful fire; and Longinus, the most refined of critics, beautifully compares the Iliad to the mid-day, and the Odyssey to the setting sun; and observes, that the latter still preserves its original splendour and majesty, though deprived of its meridian heat. The poetry of Homer was so universally admired, that, in ancient times, every man of learning could repeat with facility any passage in the Iliad or Odyssey; and, indeed, it was a sufficient authority to settle disputed boundaries or to support any argument. Modern travellers are astonished to see the different scenes, which the pen of Homer described about 3,000 years ago, still existing in the same unvaried form; and the sailor, who steers his course along the Ægean, sees all the promontories and rocks which appeared to Nestor and Menelaus when they returned victorious from the Trojan war. The ancients had such veneration for Homer, that they not only raised temples and altars to him, but offered sacrifices, and worshipped him as a god. The inhabitants of Chios celebrated festivals every fifth year in his honour, and medals were struck, which represented him sitting on a throne, holding his Iliad and Odyssey. In Egypt, his memory was consecrated by Ptolemy Philopater, who erected a magnificent temple, within which was placed a statue of the poet, beautifully surrounded with a representation of the seven cities which contended for the honour of his birth. The inhabitants of Cos, one of the Sporades, boasted that Homer was buried in their island; and the Cyprians claimed the same honour, and said that he was born of Themisto, a female native of Cyprus. It is said that Pisistratus, tyrant of Athens, was the first who collected and arranged the Iliad and Odyssey in the manner in which they now appear to us; and that it is to the well-directed pursuits of Lycurgus that we are indebted for their preservation. Besides the Iliad and Odyssey, Homer wrote, according to the opinion of some authors, a poem upon Amphiaraus's expedition against Thebes, besides the Phoceis, the Cercopse, the small Iliad, the Epicichlides, and the Batrachomyomachia, and many hymns to some of the gods. He borrowed from Orpheus, or, according to Suidas, (*voce Corinnus,*) he took his plan of the Iliad from Corinnus, an epic poet, who wrote on the Trojan war at the very time the Greeks besieged that famed city. Of the numerous commentaries published on Homer, that of Eustathius, bishop of Thessalonica, is by far the most extensive and erudite. *Herodot.* 2, c. 53.—*Theocrit.* 16.—*Aristot. Poet.*—*Strab.*—*Dio. Chrys.* 33. *Orat.*—*Paus.* 2, 9, 10.—*Heliodor.* 3.—

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Ælian. V. H. 13.—*Val. Max.* 8, c. 8.—*Quintil.* 1, 8, 10, 12.—*Paterc.* 1, c. 5.—*Dionys. Hal.*—*Plut. in Alex.* &c.——II. One of the Greek poets, called Pleiades, born at Hierapolis, B. C. 263. He wrote 45 tragedies, all lost.——There were seven other poets, of inferior note, who bore the name of Homer.

HONŌRIUS, an emperor of the western empire of Rome, who succeeded his father Theodosius the Great, with his brother Arcadius. He was neither bold nor vicious, but he was of a modest and timid disposition, unfit for enterprise and fearful of danger. He conquered his enemies by means of his generals, and suffered himself and his people to be governed by ministers who took advantage of their imperial master's indolence and inactivity. He died of a dropsy, in the 39th year of his age, 15th of August, A. D. 423. He left no issue, though he married two wives. Under him and his brother the Roman power was divided into two different empires. The successors of Honorius, who fixed their residence at Rome, were called the emperors of the west; and the successors of Arcadius, who sat on the throne of Constantinople, were distinguished by the name of emperors of the eastern Roman empire.

HORAPOLLO, a Greek writer, whose age is unknown. His *Hieroglyphica*, a curious and entertaining book, has been edited by Corn. de Pauw, 4to. Ultraj. 1727.

HORĀTIA, the sister of the Horatii, killed by her brother for mourning the death of the Curiatii. *Cic. de Inv.* 2, c. 20.

HORĀTIUS COCLES. (*Vid. Cocles.*)——Q. Flaccus, a celebrated poet, born in the year 689, at Venusia, or Venusium, (now *Venosa,*) a town situated on the confines on the ancient Apulia and Lucania; at present the district of *Basilicata* in *Calabria.* He was the son of a freedman, who, it appears, had acquired as much wealth as enabled him to purchase a small farm, lying on the banks of the Aufidus, and in the immediate vicinity of Venusium. Here Horace passed his childhood, wandering sometimes to a distance from his paternal home, amid the wild and mountainous scenery of his native region. When he was about ten years of age, his father sold the farm at Venusium, and came to the capital, where he was appointed a collector of imposts. His son was placed under the care of the grammarian Orbilius Pupillus, with whom our young scholar read (though, it would appear, with no great relish) the most ancient poets of his country. He was also instructed in Greek literature; and the writings of Homer, which were perused by him with much greater profit and satisfaction than those of Livius or Ennius, first seem to have awakened in his breast a taste for poetry. After he had assumed the *toga virilis*, Horace completed his course of instruction by a residence at Athens, where he studied philosophy, along with the son of Cicero, Varus, and the young Messala. He was there at the time of the assassination of Cæsar; and the conspirators Brutus and Cassius, having shortly afterwards arrived in Greece, Horace, with most of the other young Romans who were then studying at Athens, joined the republican party; and the camp of Brutus became thronged with the heirs of those illustrious patricians who had formerly rallied around the standard of Pompey. Horace continued nearly two years under the command of Brutus, and followed him to Macedonia, where he attained the rank of a military tribune. He was present at the fatal battle of Philippi, and much has been said of the cowardice he exhibited in that combat. Our poet himself acknowledges, in an ode imitated from Archilochus, that he threw away his shield, and fled with precipitation; and there seems no reason to suppose that he saved himself earlier than others, or that he left the field of battle till all hopes of victory had vanished. His father had died during his absence, and it is likely that this small patrimony had been ruined or confiscated in the course of those civil dissensions, in which he had engaged on the vanquished side. About this time he composed the odes which at present form the tenth and twenty-eighth of the first book, and the seventh of the first book of satires. At length, in the year 716, when he had reached the age of twenty-seven, he was recommended to the notice of Mæcenas, first by Virgil, and subsequently by Varus. He was shortly afterwards presented in due form to this distinguished patron of literature; but he felt so overawed, that he spoke little and with much hesitation. Though this introduction laid the foundation of his future fame and fortune, Mæcenas paid him no great attention at the first interview. To the poet's candid statement of his situation and circumstances, he made but a brief answer, and dismissed him after a short and unsatisfactory conversation. He took no farther notice of him for the space of nine months, and Horace did not stoop to any servility or flattery, during the interval, to obtain his patronage. At the end of this period, Mæcenas at length sent for him, and soon admitted him among the number of his domestic friends. From this time, Mæcenas was somewhat more to Horace than a mere patron, or even acquaintance; and it appears, both from the odes and satires, that, notwithstanding the difference in rank and situation, a tender friendship subsisted between them. Virgil and Propertius were learned and skilful poets; but Horace was also a man of the world, of delightful conversation and accomodating temper, and a fit companion for patricians or statesmen. Horace was better rewarded for his fidelity, and the dangers he encountered for the sake of a patron, than his predecessors, Lucretius and Catullus, or his contemporary Tibullus. Mæcenas bestowed on him a villa at Tibur, and obtained for him a grant of land in the eastern extremity of the Sabine territory. He also procured for him the favour of Augustus, who offered him the situation of one of his private secretaries. This office would have removed him from the table of Mæcenas, which he usually frequented, to that of the emperor himself. The offer was declined, on the plea of bad health; but, so far was the refusal from offending Augustus, that he continued to treat him with the utmost distinction and familiarity. With Augustus himself for his protector—with Mæcenas, Tibullus, and Virgil, for his friends—enlivened by the smiles of Lalage—blessed with a tranquil mind, and a competence with which he was satisfied—engaged in the composition of works which obtained for him the high esteem of his contemporaries, and which he foresaw would en-

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sure him immortality, he attained, perhaps, the greatest felicity which an Epicurean life could afford. The manner in which he usually spent his time may be learned from his works: he passed it while at Rome, in the most delectable lounging, and when he retired to the country, in the most delightful rural occupations. In this happy frame of mind, Horace lived till November 746, when he expired suddenly at Rome. He was unable, in his last moments, to put his hand to his testament, but he nominated Augustus as his heir. His life terminated about the same time with that of Mæcenas, though it seems uncertain whether he survived or predeceased his friend. He died at the age of fifty-seven, and his remains were deposited near the tomb of Mæcenas, on the Esquiline Hill. The intellectual and moral character of Horace may be gathered from his writings, as accurately as the mode in which he passed his time. His mind was enlightened by study, and invigorated by observation. It was comprehensive, but not visionary—delicate, but not fastidious—too sagacious to be warped by prejudice—too reflective to be influenced by resentment. To infer the moral dispositions of a poet from the tone of sentiment which pervades his works, may be often a fallacious analogy; but the soul of Horace speaks so unequivocally through his odes and epistles, that we may safely consult them as the faithful mirrors of his heart. His moral qualities, perhaps, may not be so highly estimated as his intellectual endowments; but he was of a cheerful temper, and of great moderation, equanimity, and independence of mind. In early youth, when he first came to the capital, after the battle of Philippi, he was somewhat of a coxcomb, both in his dress and manners, and much addicted to the promiscuous gallantry which then prevailed. The advance of time scarcely saved him from the power of love; and, at the age of fifty, he felt the full force of a passion which he believed had been conquered. According to the principles of that sect to which he belonged, he adopted as a rule of conduct, that he should permit nothing to ruffle his temper. His heart was devoted to an indolence, which often arises from the conviction that happiness is not to be found in wealth, or power, or dignity. He was grateful to his benefactors, and warmly attached to his friends; but he wrapped himself up in Epicurean indifference to the crimes, and follies, and projects, of the rest of mankind. Of these, however, though little affected by them, he was a constant and acute observer; and his accurate, lively delineations of every species of human error and absurdity, form the most valuable, as well as the most characteristic portion of his agreeable compositions. The works of Horace comprehend, 1st, Odes; 2d, Epodes; 3d, Satires; and 4th, Epistles. It seems to be universally agreed, that, as a lyric poet at least, Horace has little claim to the praise of originality. Even in those odes which are most original, and, so far as we know, are not translated or imitated from any lyric bard of Greece, the words, the phrases, and sentiments, are all Greek, and evidently proceed from a poet whose mind was imbued not only with the compositions of Alcæus, Pindar, and Sappho, the three writers whom he is supposed chiefly to have imitated, but also with the works of Homer, and of the great tragedians. This particularly appears, as was to be expected, in the epithets attached to Greek places, heroes, or divinities. The odes which seem to be of the invention of the Latin poet, are chiefly of that sort which has been termed occasional. He willingly employed his muse to celebrate a festive day, to lament the departure of a friend, or congratulate him on his return, to record any pleasant occurrence of his own life, or any political event, which might reflect honour on his patrons. Being of this miscellaneous description, the odes of Horace cannot be all classed; but the greater proportion of them may be reduced under four divisions,—amatory, convivial, moral, and political. Those of an amorous strain, are by far the most numerous. In them he celebrates his love for Lydia, Tyndaris, Lalage, Glycera, and many others, who were perhaps real mistresses, but with fictitious names. The passion he sings, is of a light trivial description, compared with that of the contemporary elegiac poets; and both the style and sentiments are suited to the "grata protervitas" of his Glycera. The convivial odes consist of invitations to Mæcenas, and other illustrious friends, to join his social board. He prepares for the entertainment; he provides the accompaniments of music and garlands of flowers, and he celebrates the happy influence of the gifts of Bacchus with fervid and joyous praises. Many of these convivial odes are tempered with moral reflections; and some of them perhaps cannot be well discriminated from the third or moral class. Both in the moral and convivial odes, the friends to whom they are addressed are frequently reminded of the shortness of life, and of its closing scene—sometimes, indeed, with a moral scope, but oftener with a view of exciting to the enjoyment of the present hour, by a glance at the uncertainty and gloom of the future. In a history of Roman poetry, the political odes of Horace are those which are most deserving of consideration. They are chiefly of his own composition, instead of being translated or imitated, like so many of the others, from the Greek; and as they refer to the most prominent events of Roman history, they afford some insight into the political discussions and state intrigues of the day. All of them are written in courtly and soothing language. They breathe that spirit of wisdom, moderation, and humanity, which now began to prevail in the councils of the prince; and the mildest maxims of policy are inculcated amid bursts of lyric fancy. The epodes of Horace may be considered as intermediate compositions between his odes and satires. They are in iambic measure, and a few of them are on similar topics with the odes; but the others consist of invectives, directed against the orator Cassius Severus—the poet Mævius—and Menas, the freedman of Sextus Pompey, who, being admiral of his fleet, became so infamous during the civil wars by alternately deserting the service of Pompey and Octavius. Even to the second epode, containing the praises of a country life, a satirical and epigrammatic turn is given at the conclusion by putting them in the mouth of the usurer Alphius. In general, however, the satire in these odes is coarse, violent, and personal, resembling what is supposed to

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have been the style of the invectives of Archilochus and Lycambes, rather than that delicate tone of reproof and irony which Horace afterwards adopted in his own satires. Horace has now been described as the great master of Roman lyric poetry, whether amatory, convivial, or moral. We have still to consider him as a satiric, humorous, or familiar writer, in which character (though he chiefly valued himself on his odes) he is more instructive, and perhaps equally pleasing. He is also more an original poet in his satires than in his lyrical compositions. D. Heinsius, indeed, in his confused and prolix dissertation, *De Satirâ Horatianâ*, has pointed out several passages, which he thinks have been suggested by the comedies and satiric dramas of the Greeks. If, however, we except the dramatic form which he has given to so many of his satires, it will be difficult to find any general resemblance between them and those productions of the Greek stage which are at present extant. The epistles of Horace were written by him at a more advanced period of life than his satires, and were the last fruits of his long experience. Accordingly, we find in them more matured wisdom, more sound judgment, mildness, and philosophy, more of his own internal feelings, and greater skill and perfection in the versification. The chief merit, however, of the epistles depends on the variety in the characters of the persons to whom they are addressed; and, in conformity with which, the poet changes his tone and diversifies his colouring. They have not the generality of some modern epistles, which are merely inscribed with the name of a friend, and may have been composed for the whole human race; nor of some ancient idyls, where we are solely reminded of an individual by superfluous invocations on his name. Each epistle is written expressly for the entertainment, instruction, or reformation of him to whom it is addressed. The poet enters into his situation with wonderful facility, and every word has a reference, more or less remote, to his circumstances, feelings, or prejudices. In his satires, the object of Horace was to expose vice and folly; but, in his epistles, he has also an eye to the amendment of a friend, on whose failings he gently touches, and hints, perhaps, at their correction. The celebrated work of Horace, commonly called the *Ars Poetica*, which was written about the year 739, is usually considered as a separate and insulated composition. The critical works of Horace, which comprise one of his satires, the two epistles of the second book, and the *Ars Poetica*, have generally been considered, especially by critics themselves, as the most valuable part of his productions. Hurd has pronounced them 'the best and most exquisite of all his writings;' and of the *Ars Poetica*, in particular, he says, 'that the learned have long since considered it as a kind of summary of the rules of good writing, to be gotten by heart by every young student, and to whose decisive authority the greatest masters in taste and composition must finally submit.' Mr. Gifford, in the introduction to his translation of Juvenal, remarks that, 'as an ethical writer, Horace has not many claims to the esteem of posterity; but as a critic, he is entitled to all our veneration. Such is the soundness of his judgment, the correctness of his taste, and the extent and variety of his knowledge, that a body of criticism might be selected from his works, more perfect in its kind than any thing which antiquity has bequeathed us.' *Suet. in Aug.—Ovid. Trist.* 4, el. 10, v. 49.

——Three brave Romans, born at the same birth, who fought against the three Curiatii, about 667 years before Christ. This celebrated battle was fought between the hostile camps of the people of Alba and Rome, and on their success depended the victory. In the first attack two of the Horatii were killed, and the only surviving brother, by joining artifice to valour, obtained an honourable trophy: by pretending to fly from the field of battle, he easily separated his antagonists; and, in attacking them one by one, he was enabled to conquer them all. As he returned victorious to Rome, his sister reproached him with the murder of one of the Curiatii, to whom she was promised in marriage. He was incensed at the rebuke, and killed his sister. This violence raised the indignation of the people; he was tried, and capitally condemned. His eminent services, however, pleaded in his favour; the sentence of death was exchanged for a more moderate, but more ignominious punishment, and he was only compelled to pass under the yoke. A trophy was raised in the Roman Forum, on which he suspended the spoils of the conquered Curiatii. *Cic. de Invent.* 2, c. 26.—*Liv.* 1, c. 24, &c.—*Dionys. Hal.* 3, c. 3.

——A consul, who dedicated the temple of Jupiter Capitolinus. During the ceremony he was informed of the death of his son, but he did not forget the sacred character he then bore for the feelings of a parent, and continued the dedication, after ordering the body to be buried. *Liv.* 2.

Horcias, the general of 3000 Macedonians, who revolted from Antigonus in Cappadocia. *Polyæn.* 4.

Hormisdas, a name which some of the Persian kings bore in the reign of the Roman emperors.

Hortensia, a celebrated Roman lady, daughter of the orator Hortensius, whose eloquence she had inherited in the most eminent degree. When the triumvirs had obliged 14,000 women to give upon oath an account of their possessions, to defray the expenses of the state, Hortensia undertook to plead their cause, and was so successful in her attempt, that 1000 of her female fellow-sufferers escaped from the avarice of the triumvirate. *Val. Max.* 8, c. 3.

Hortensia Lex, by Q. Hortensius, the dictator, A. U. C. 367. It ordered the whole body of the Roman people to pay implicit obedience to whatever was enacted by the commons. The nobility, before this law was enacted, had claimed an absolute exemption.

Hortensius, Q. This celebrated orator was born in the year 640. His first appearance in the Forum was at the early age of nineteen—that is, in 659: and his excellence, says Cicero, was immediately acknowledged, like that of a statue by Phidias, which only requires to be seen in order to be admired. The case in which he first appeared was of considerable responsibility for one so young and inexperienced, being an accusation, at the instance of the Roman province of Africa, against its governors for rapacity. It was heard before Scævola and Crassus, as judges—the one the ablest lawyer, the

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other the most accomplished speaker, of his age; and the young orator had the good fortune to obtain their approbation, as well as that of all who were present at the trial. His next pleading of importance was in behalf of Nicomedes, king of Bithynia, in which he even surpassed his former speech for the Africans. After this we hear little of him for several years. The imminent perils of the Social war, which broke out in 663, interrupted, in a great measure, the business of the Forum. Hortensius served in this alarming contest for one year as a volunteer, and in the following season as a military tribune. When, on the re-establishment of peace in Italy in 666, he returned to Rome, and resumed the more peaceful avocations to which he had been destined from his youth, he found himself without a rival. Crassus, as we have seen, died in 662, before the troubles of Marius and Sylla. Antony, with other orators of inferior note, perished in 666, during the temporary and last ascendency of Marius, in the absence of Sylla. Sulpicius was put to death in the same year, and Cotta driven into banishment, from which he was not recalled until the return of Sylla to Rome, and his election to the dictatorship in 670. Hortensius was thus left for some years without a competitor; and after 670, with none of eminence but Cotta, whom also he soon outshone. His splendid, warm, and animated manner was preferred to the calm and easy elegance of his rival. Accordingly, when engaged in a cause on the same side, Cotta, though ten years senior, was employed to open the case, while the more important parts were left to the management of Hortensius. He continued the undisputed sovereign of the Forum, till Cicero returned from his quæstorship in Sicily, in 679, when the talents of that orator first displayed themselves in full perfection and maturity. Hortensius was thus, from 666 till 679, a space of thirteen years, at the head of the Roman bar; and being, in consequence, engaged during that long period, on one side or other, in every cause of importance, he soon amassed a prodigious fortune. He lived, too, with a magnificence corresponding to his wealth. An example of splendour and luxury had been set to him by the orator Crassus, who inhabited a sumptuous palace in Rome, the hall of which was adorned with four pillars of Hymettian marble, twelve feet high, which he brought to Rome in his ædileship, at a time when there were no pillars of foreign marble even in public buildings. The court of this mansion was ornamented by six lotus trees, which Pliny saw in full luxuriance in his youth, but which were afterwards burnt in the conflagration in the time of Nero. He had also a number of vases, and two drinking-cups, engraved by the artist Mentor, but which were of such immense value that he was ashamed to use them. Hortensius had the same tastes as Crassus, but surpassed him and all his contemporaries in magnificence. His mansion stood on the Palatine hill, which appears to have been the most fashionable situation in Rome, being at that time covered with the houses of Lutatius Catulus, Æmilius Scaurus, Clodius, Catiline, Cicero, and Cæsar. The residence of Hortensius was adjacent to that of Catiline; and though of no great extent, it was splendidly furnished. After the death of the orator, it was inhabited by Octavius Cæsar, and formed the centre of the chief imperial palace, which increased from the time of Augustus to that of Nero, till it covered a great part of the Palatine Mount, and branched over other hills. Besides his mansion in the capital, he possessed sumptuous villas at Tusculum, Bauli, and Laurentum, where he was accustomed to give the most elegant and expensive entertainments. He had frequently peacocks at his banquets, which he first served up at a grand augural feast, and which, says Varro, were more commended by the luxurious, than by men of probity and austerity. His olive plantations he is said to have regularly moistened and bedewed with wine; and on one occasion, during the hearing of an important case in which he was engaged along with Cicero, begged that he would change with him the previously arranged order of pleading, as he was obliged to go to the country to pour wine on a favourite *platanus*, which grew near his Tusculan villa. Notwithstanding this profusion, his heir found not less than 10,000 casks of wine in his cellar after his death. Besides his taste for wine, and fondness for plantations, he indulged a passion for pictures and fishponds. At his Tusculan villa, he built a hall for the reception of a painting of the expedition of the Argonauts, by the painter Cydias, which cost the enormous sum of a hundred and forty-four thousand sesterces. At his country-seat, near Bauli, on the seashore, he vied with Lucullus and Philippus in the extent of his fishponds, which were constructed at immense cost, and so formed that the tide flowed into them. Under the promontory of Bauli, travellers are yet shown the *Piscina Mirabilis*, a subterraneous edifice, vaulted and divided by four rows of arcades; and which is supposed by some antiquarians to have been a fish-pond of Hortensius. Yet such was his luxury, and his reluctance to diminish his supply, that when he gave entertainments at Bauli, he generally sent to the neighbouring town of Puteoli to buy fish for supper. The eloquence of Hortensius procured him not only all this wealth and luxury, but the highest official honours of the state. He was ædile in 679, prætor in 682, and consul two years afterwards. The wealth and dignities he had obtained, and the want of competition, made him gradually relax from that assiduity by which they had been acquired, till the increasing fame of Cicero, and particularly the glory of his consulship, stimulated him to renew his exertions. But his habit of labour had been in some degree lost, and he never again recovered his former reputation. Cicero partly accounts for this decline, from the peculiar nature and genius of his eloquence. It was of that showy species called Asiatic, which flourished in the Greek colonies of Asia Minor, and was infinitely more florid and ornamental than the oratory of Athens, or even of Rhodes, being full of brilliant thoughts and of sparkling expressions. This glowing style of rhetoric, though deficient in solidity and weight, was not unsuitable in a young man; and being farther recommended by a beautiful cadence of periods, met with the utmost applause. But Hortensius, as he advanced in life, did not prune his exuberance, or adopt a chaster eloquence; and this luxury, and glitter of phraseology, which even in his

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earliest years, had occasionally excited ridicule or disgust among the graver fathers of the senatorial order, being totally inconsistent with his advanced age and consular dignity, which required something more serious and composed, his reputation diminished with increase of years; and though the bloom of his eloquence might be in fact the same, it appeared to be somewhat withered. Besides, from his declining health and strength, which greatly failed in his latter years, he may not have been able to give full effect to that showy species of rhetoric in which he indulged. A constant toothache, and swelling in the jaws, greatly impaired his power of elocution and utterance, and became at length so severe as to accelerate his end. A few months, however, before his death, which happened in 703, he pleaded for his nephew, Messala, who was accused of illegal canvassing, and who was acquitted, more in consequence of the astonishing exertions of his advocate, than the justice of his cause. So unfavourable, indeed, was his case esteemed, that however much the speech of Hortensius had been admired, he was received, on entering the theatre of Curio on the following day, with loud clamour and hisses, which were the more remarked, as he had never met with similar treatment in the whole course of his forensic career. The speech, however, revived all the ancient admiration of the public for his oratorical talents, and convinced them, that had he always possessed the same perseverance as Cicero, he would not have ranked second to that orator. Another of his most celebrated harangues was that against the Manilian law, which vested Pompey with such extraordinary powers, and was so warmly supported by Cicero. That against the sumptuary law proposed by Crassus and Pompey, in the year 683, which tended to restrain the indulgence of his own taste, was well adapted to Hortensius's style of eloquence; and his speech was highly characteristic of his disposition and habits of life. He declaimed, at great length, on the glory of Rome, which required splendour in the mode of living followed by its citizens. He frequently glanced at the luxury of the consuls themselves, and forced them at length, by his eloquence and sarcastic declamation, to relinquish their scheme of domestic retrenchment. The speeches of Hortensius, it has been already mentioned, lost part of their effect by the orator's advance in years, but they suffered still more by being transferred to paper. As his chief excellence consisted in action and delivery, his writings were much inferior to what was expected from the high fame he had enjoyed; and, accordingly, after death, he retained little of that esteem, which he had so abundantly possessed during his life. Although, therefore, his orations had been preserved, they would have given us but an imperfect idea of the eloquence of Hortensius; but even this has been denied us, and we must, therefore, now chiefly trust for this oratorical character to the opinion of his great but unprejudiced rival. The friendship and honourable competition of Hortensius and Cicero, present an agreeable contrast to the animosities of Æschines and Demosthenes, the two great orators of Greece. It was by means of Hortensius that Cicero was chosen one of the college of Augurs—a service of which his gratified vanity ever appears to have retained an agreeable recollection.—In a few of his letters, indeed, written during the despondency of his exile, he hints a suspicion that Hortensius had been instrumental in his banishment, with a view of engrossing to himself the whole glory of the bar; but this mistrust ended with his recall, which Hortensius, though originally he had advised him to yield to the storm, urged on with all the influence of which he was possessed. Hortensius also appears to have been free from every feeling of jealousy or envy, which in him was still more creditable, as his rival was younger than himself, and yet ultimately forced him from the supremacy. Such having been their sentiments of mutual esteem, Cicero has done his oratoric talents ample justice—representing him as endued with almost all the qualities necessary to form a distinguished speaker. His imagination was fertile—his voice was sweet and harmonious—his demeanour dignified—his language rich and elegant—his acquaintance with literature extensive. So prodigious was his memory, that, without the aid of writing, he recollected every word he had meditated, and every sentence of his adversary's oration, even to the titles and documents brought forward to support the case against him—a faculty which greatly aided his peculiarly happy art of recapitulating the substance of what had been said by his antagonist, or by himself. He also originally possessed an indefatigable application; and scarcely a day passed in which he did not speak in the Forum, or exercise himself in forensic studies or preparation. But, of all the various arts of oratory, he most remarkably excelled in a happy and perspicuous arrangement of his subject. Cicero only reproaches him, and that but slightly, with showing more study and art in his gestures than was suitable for an orator. It appears, however, from Macrobius, that he was much ridiculed by his contemporaries, on account of his affected gestures. In pleading, his hands were constantly in motion, whence he was often attacked by his adversaries in the Forum for resembling an actor; and, on one occasion, he received from his opponent the appellation of *Dionysia*, which was the name of a celebrated dancing girl. Æsop and Roscius frequently attended his pleadings, to catch his gestures, and imitate them on the stage. Such, indeed, was his exertion in action, that it was commonly said that it could not be determined whether people went to hear or to see him. Like Demosthenes, he chose and put on his dress with the most studied care and neatness. He is said, not only to have prepared his attitudes, but also to have adjusted the plaits of his gown before a mirror, when about to issue forth to the Forum; and to have taken no less care in arranging them, than in moulding the periods of his discourse. He so tucked up his gown, that the folds did not fall by chance, but were formed with great care, by means of a knot artfully tied, and concealed in the plies of his robe, which apparently flowed carelessly around him. Macrobius also records a story of his instituting an action of damages against a person who had jostled him, while walking in this elaborate dress, and had ruffled his toga, when he was about to appear in public with

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his drapery adjusted according to the happiest arrangement—an anecdote which, whether true or false, shows by its currency the opinion entertained of his finical attention to every thing that concerned the elegance of his attire, or the gracefulness of his figure and attitudes. He also bathed himself in odoriferous waters, and daily perfumed himself with the most precious essences. This too minute attention to his person, and to gesticulation, appears to have been the sole blemish in his oratorical character; and the only stain on his moral conduct, was his practice of corrupting the judges of the causes in which he was employed—a practice which must be, in a great measure, imputed to the defects of the judicial system at Rome; for, whatever might be the excellence of the Roman laws, nothing could be worse than the procedure under which they were administered.

Hostia, the daughter of Hostius the poet, celebrated by Propertius under the name of Cynthea.

Hostius Hostilius, a warlike Roman, presented with a crown of boughs by Romulus, for his intrepid behaviour in a battle. *Dionys. Hal.*

Hyacinthia, an annual solemnity at Amyclæ, in Laconia, in honour of Hyacinthus and Apollo. It continued for three days, during which time the people did not adorn their hair with garlands during their festivals, nor eat bread, but fed only upon sweetmeats. They did not even sing pæans in honour of Apollo, or observe any of the solemnities which were usual at other sacrifices. On the second day of the festival there were a number of different exhibitions. The city began then to be filled with joy, and immense numbers of victims were offered on the altars of Apollo, and the votaries liberally entertained their friends and slaves. During this latter part of the festivity, all were eager to be present at the games, and the city was almost desolate and without inhabitants. *Athen.* 4.—*Ovid. Met.* 10, v. 219.—*Paus.* 3, c. 1 and 19.

Hydrophŏria, a festival observed at Athens. called *απο του φερειν υδωρ, from carrying water.* It was celebrated in commemoration of those who perished in the deluge of Deucalion and Ogyges.

Hyginus, C. Jul., a grammarian, one of the freedmen of Augustus. He was a native of Alexandria, or, according to some, he was a Spaniard, very intimate with Ovid. He was appointed librarian to the library of mount Palatine, and he was able to maintain himself by the liberality of C. Licinius. He wrote a mythological history, which he called fables, and *Poeticon Astronomicon*, besides treatises on the cities of Italy, on such Roman families as were descended from the Trojans, a book on agriculture, commentaries on Virgil, the lives of great men, &c. now lost. The best edition of Hyginus is that of Munkerus, 2 vols. 8vo. Amst. 1681. These compositions have been greatly mutilated, and their incorrectness and their bad Latinity, have induced some to suppose that they are spurious. *Sueton. de Gram.*

Hyllus, a son of Hercules and Dejanira, who, soon after his father's death, married Iole. He, as well as his father, was persecuted by the envy of Eurystheus, and obliged to fly from the Peloponnesus. The Athenians gave a kind reception to Hyllus and the rest of the Heraclidæ, and marched against Eurystheus. Hyllus obtained a victory over his enemies, and killed with his own hand Eurystheus, and sent his head to Alcmena, his grandmother. Some time after, he attempted to recover the Peloponnesus with the Heraclidæ, and was killed in single combat by Echemus, king of Arcadia. *Vid. Heraclidæ, Hercules. Herodot.* 7, c. 204, &c.—*Strab.* 9. *Vid.* Part III.

Hyperborei. *Vid.* Part I.

Hyperides, an Athenian orator, disciple to Plato and Socrates, and long the rival of Demosthenes. His father's name was Glaucippus. He distinguished himself by his eloquence, and the active part he took in the management of the Athenian republic. After the unfortunate battle of Cranon, he was taken alive, and that he might not be compelled to betray the secrets of his country, he cut off his tongue. He was put to death by order of Antipater, B. C. 322. Only one of his numerous orations remains, admired for the sweetness and elegance of his style. It is said that Hyperides once defended the courtesan Phryne, who was accused of impiety; and that when he saw his eloquence ineffectual, he unveiled the bosom of his client, upon which the judges, influenced by the sight of her beauty, acquitted her. *Plut. in Demost.—Cic. in Orat.* 1, &c.—*Quintil.* 10, &c.

Hypsicratea, the wife of Mithridates, who accompanied her husband in man's clothes when he fled before Pompey. *Plut. in Pomp.*

Hypsicrates, a Phœnician, who wrote a history of his country in the Phœnician language. This history was saved from the flames of Carthage, when that city was taken by Scipio, and translated into Greek.

Hystaspes, a noble Persian, of the family of the Achæmenides. His father's name was Arsames. His son Darius reigned in Persia after the murder of the usurper Smerdis. It is said by Ctesias, that he wished to be carried to see the royal monument which his son had built between two mountains. The priests who carried him, as reported, slipped the cord with which he was suspended in ascending the mountain, and he died of the fall. Hystaspes was the first who introduced the learning and mysteries of the Indian Brachmans into Persia; and to his researches in India the sciences were greatly indebted, particularly in Persia. Darius is called *Hystaspes*, or son of Hystaspes, to distinguish him from his royal successors of the same name. *Herodot.* 1, c. 209, l. 5, c. 83.—*Ctesias. Fragm.*

I

Iamblichus, a Greek author, who wrote the life of Pythagoras and the history of his followers, an exhortation to philosophy, a treatise against Porphyry's letters on the mysteries of the Egyptians, &c. He was a great favourite of the emperor Julian, and died A. D. 363.

Iamidæ, certain prophets among the Greeks, descended from Iamus, a son of Apollo, who received the gift of prophecy from his father, which remained among his posterity. *Paus.* 6, c. 2.

Iarchas, and Jarchas, a celebrated Indian philosopher. His seven rings are famous for their power of restoring old men to the bloom

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and vigour of youth, according to the traditions of *Philostr. in Apoll.*

Jason. *Vid.* Part. III.

Ibis, a poem of the poet Callimachus, in which he bitterly satirises the ingratitude of his pupil the poet Apollonius. Ovid has also written a poem which bears the same name, and which, in the same satirical language, seems, according to the opinion of some, to inveigh bitterly against Hygínus, the supposed hero of the composition. *Suidas.*

Ibȳcus, a lyric poet of Rhegium, about 540 years before Christ. He was murdered by robbers, and at the moment of death he implored the assistance of some cranes which at that moment flew over his head. Some time after, as the murderers were in the market-place, one of them observed some cranes in the air, and said to his companions, *αι ιβυκου, εκδικοι παρεισιν, there are the birds that are conscious of the death of Ibycus.* These words, and the recent murder of Ibycus, raised suspicions in the people; the assassins were seized and tortured, and they confessed their guilt. *Cic. Tusc.* 4, c. 43. —*Ælian. V. H.*

Iccius. Horace writes to him, 1 *od.* 29, and ridicules him for abandoning the pursuits of philosophy and the muses for military employments.

Icĕtas, a man who obtained the supreme power at Syracuse after the death of Dion. He attempted to assassinate Timoleon, B. C. 340. *C. Nep. in Tim.*

L. Icilius, I. a tribune of the people, who made a law, A. U. C. 397, by which mount Aventine was given to the Roman people to build houses upon. *Liv.* 3, c. 54.——II. A tribune who signalized himself by his inveterate enmity against the Roman senate. He took an active part in the management of affairs after the murder of Virginia.

Idanthyrsus, a powerful king of Scythia, who refused to give his daughter in marriage to Darius the 1st, king of Persia. This refusal was the cause of a war between the two nations, and Darius marched against Idanthyrsus at the head of 700,000 men. He was defeated, and retired to Persia, after an inglorious campaign. *Strab.* 13.

Idŏmĕneus, succeeded his father Deucalion on the throne of Crete, and accompanied the Greeks to the Trojan war, with a fleet of 90 ships. During this celebrated war he rendered himself famous by his valour, and slaughtered many of the enemy. At his return, he made a vow to Neptune in a dangerous tempest, that if he escaped from the fury of the seas and storms, he would offer to the god whatever living creature first presented itself to his eye on the Cretan shore. This was no other than his son, who came to congratulate his father upon his safe return. Idomeneus performed his promise to the god, and the inhumanity and rashness of his sacrifice rendered him so odious in the eyes of his subjects, that he left Crete, and migrated in quest of a settlement. He came to Italy, and founded a city on the coast of Calabria, which he called Salentum. He died in an extreme old age, after he had had the satisfaction of seeing his new kingdom flourish and his subjects happy. According to the Greek scholiast of Lycophron, v. 1217, Idomeneus, during his absence in the Trojan war, intrusted the management of his kingdom to Leucos, to whom he promised his daughter Clisithere in marriage at his return. Leucos strengthened himself on the throne of Crete; and Idomeneus, at his return, found it impossible to expel the usurper. *Ovid. Met.* 13, v. 358.—*Hygin.* 92.—*Homer. Il.* 11, &c. *Od.* 19.—*Paus.* 5, c. 25.—*Virg. Æn.* 3, v. 122.

Idrieus, the son of Euromus of Caria, brother to Artemisia, who succeeded to Mausolus, and invaded Cyprus. *Diod.* 16.—*Polyæn.* 6.

Ignatius, a bishop of Antioch, torn to pieces in the amphitheatre at Rome by lions, during a persecution, A. D. 107. His writings were letters to the Ephesians, Romans, &c., and he supported the divinity of Christ, and the propriety of the episcopal order, as superior to priests and deacons. The best edition of his works is that of Oxon, in 8vo. 1708.

Ilia, or Rhea. *Vid.* Part III.

Iliaci Ludi, games instituted by Augustus, in commemoration of the victory he had obtained over Antony and Cleopatra. They are supposed to be the same as the *Troiani ludi* and the *Actia;* and Virgil says they were celebrated by Æneas. During these games were exhibited horseraces and gymnastic exercises. *Virg. Æn.* 3, v. 280.

Ilias, a celebrated poem, composed by Homer, upon the Trojan war. It delineates the wrath of Achilles, and all the calamities which befell the Greeks, from the refusal of that hero to appear in the field of battle. It finished at the death of Hector, whom Achilles had sacrificed to the shades of his friend Patroclus. It is divided into 24 books. *Vid. Homerus.*

Ilus. *Vid.* Part III.

Inachi, a name given to the Greeks, particularly the Argives, from king Inachus.

Inachidæ, the name of the eight first successors of Inachus on the throne of Argos.

Inōa, festivals in memory of Ino, celebrated yearly with sports and sacrifices at Corinth. An anniversary sacrifice was also offered to Ino at Megara, where she was first worshipped, under the name of Leucothoe.——Another in Laconia, in honour of the same. It was usual at the celebration to throw cakes of flour into a pond, which, if they sunk, were presages of prosperity; but if they swam on the surface of the waters, they were inauspicious and very unlucky.

Intaphernes, one of the seven Persian noblemen who conspired against Smerdis, who usurped the crown of Persia. He was so disappointed at not obtaining the crown, that he fomented seditions against Darius, who had been raised to the throne after the death of the usurper. When the king had ordered him and all his family to be put to death, his wife excited the compassion of Darius, who pardoned her, and permitted her to redeem from death any one of her relations whom she pleased. She obtained her brother; and when the king expressed his astonishment because she preferred him to her husband and children, she replied, that she could procure another husband, and children likewise: but that she could never have another brother, as her father and mother were dead. Intaphernes was put to death. *Herodot.*

Interrex, a supreme magistrate at Rome,

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who was intrusted with the care of the government after the death of a king, till the election of another. This office was exercised by the senators alone, and none continued in power longer than five days, or, according to Plutarch, only 12 hours. *Liv.* 1, c. 17.—*Dionys.* 2, c. 15.

Iolaia, a festival at Thebes, the same as that called Heracleia. It was instituted in honour of Hercules and his friend Iolas, who assisted him in conquering the hydra. The place where the exercises were exhibited was called Iolaion, where there were to be seen the monument of Amphitryon, and the cenotaph of Iolas, who was buried in Sardinia. These monuments were strewed with garlands and flowers on the day of the festival.

Ion. *Vid. Iones* and *Ionia*, Part I.—A tragic poet of Chios. He began to exhibit, Olymp. lxxxii. 2, B. C. 451. The number of his dramas is variously estimated at from twelve to forty. Bentley has collected the names of eleven. The same great critic has also shown that this Ion was a person of birth and fortune, distinct from Ion Ephesius, a mere begging rhapsodist. Besides tragedies, Ion composed dithyrambs, elegies, &c., and several works in prose. Like Euripides, he was intimate with Socrates. Ion was so delighted with being decreed victor on one occasion in the tragic contests at Athens, that he presented each citizen with a vase of Chian pottery. We gather from a joke of Aristophanes, on a word taken from one of his dithyrambs, that Ion died before the exhibition of the *Pax*, B. C. 419.

Iones. *Vid.* Part I.

Iophon, a son of Sophocles, whose plays he was suspected of exhibiting as his own. Be that as it may, he is represented as being the best tragic poet at the time when the *Ranæ* was composed; for Sophocles, Euripides, and Agathon were then dead. Iophon is said to have contended against his father, with much honour to himself as a dramatist. He, too, is the son who is reported to have brought the unsuccessful charge of dotage against the age of Sophocles. *Vid. Sophocles.*

Jornandes, an historian who wrote on the Goths. He died A. D. 552.

Josephus Flavius, a celebrated Jew, born in Jerusalem, who signalized his military abilities in supporting a siege of forty-seven days against Vespasian and Titus, in a small town of Judæa. When the city surrendered there were found not less than 40,000 Jews slain, and the number of captives amounted to 12,000. Josephus saved his life by flying into a cave, where 40 of his countrymen had also taken refuge. He dissuaded them from committing suicide; and when they had all drawn lots to kill one another, Josephus fortunately remained the last, and surrendered himself to Vespasian. He wrote the history of the wars of the Jews, first in Syriac, and afterwards translated it into Greek. This composition so pleased Titus, that he authenticated it by placing his signature upon it, and by preserving it in one of the public libraries. He finished another work, which he divided into twenty books, containing the history of the Jewish antiquities, in some places subversive of the authority and miracles mentioned in the Scriptures. He also wrote two books to defend the Jews against Apion, their greatest enemy; besides an account of his own life, &c. Josephus has been admired for his lively and animated style, the bold propriety of his expressions, the exactness of his descriptions, and the persuasive eloquence of his orations. He has been called the Livy of the Greeks. Though, in some cases, inimical to the Christians, yet he has commended our Saviour so warmly, that St. Jerome calls him a Christian writer. Josephus died A. D. 93, in the 56th year of his age. The best editions of his works are Hudson's, 2 vols. fol. Oxon. 1720, and Havercamp's, 2 vols. fol. Amst. 1826, *Sueton in Vesp.* &c.

Jovianus, (Flavius Claudius,) a native of Pannonia, elected emperor of Rome by the soldiers after the death of Julian. He at first refused to be invested with the imperial purple, because his subjects followed the religious principles of the late emperor; but they removed his groundless apprehensions; and, when they assured him that they were warm for Christianity, he accepted the crown. He made a disadvantageous treaty with the Persians, against whom Julian was marched with a victorious army. Jovian died seven months and twenty days after his ascension, and was found in his bed suffocated by the vapours of charcoal, which had been lighted in his room, A. D. 364. Some attribute his death to intemperance. He burned a celebrated library at Antioch. *Marcellin.*

Iphicrates, a celebrated general of Athens, who, though son of a shoemaker, rose from the lowest station to the highest offices in the state. He married a daughter of Cotys, king of Thrace, by whom he had a son called Mnestheus, and died 380, B. C. When he was once reproached of the meanness of his origin, he observed, that he would be the first of his family, but that his detractor would be the last of his own. *C. Nep. in Ephic.*

Iphigenia. *Vid.* Part III.

Iphitus, a king of Elis, son of Praxonides, in the age of Lycurgus. He re-established the Olympic games 338 years after their institution by Hercules, or about 884 years before the Christian era. This epoch is famous in chronological history, as every thing previous to it seems involved in fabulous obscurity. *Paterc.* 1, c. 8.—*Paus.* 5, c. 4. *Vid.* Part III.

Irenæus, a native of Greece, disciple of Polycarp, and bishop of Lyons in France. He wrote on different subjects; but as what remains is in Latin, some suppose he composed in that language, and not in Greek. Fragments of his works in Greek are, however, preserved, which prove that his style was simple, though clear and often animated. His opinions concerning the soul are curious. He suffered martyrdom, A. D. 202. The best edition of his works is that of Grabe, Oxon. fol. 1702.

Irus, a beggar of Ithaca, who executed the commissions of Penelope's suiters. When Ulysses returned home, disguised in a beggar's dress, Irus hindered him from entering the gates, and even challenged him. Ulysses brought him to the ground with a blow, and dragged him out of the house. From his poverty originates the proverb *Iro pauperior.* *Homer. Od.* 8, v. 1 and 35.—*Ovid. Trist.* 3, el. 7, v. 42.

Isadas, a Spartan who, upon seeing the Thebans entering the city, stripped himself naked,

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and, with a spear and sword, engaged the enemy. He was rewarded with a crown for his valour. *Plut.*

Isæus, I. an orator of Chalcis, in Eubœa, who came to Athens, and became there the pupil of Lysias, and soon after the master of Demosthenes. Ten of his sixty-four orations are extant. *Juv.* 3, v. 74.—*Plut. de* 10 *Orat. Dem.* ——II. Another Greek orator, who came to Rome A. D. 17. He is greatly commended by Pliny the younger, who observes, that he always spoke extempore, and wrote with elegance, unlaboured ease, and great correctness.

Ischenia, an annual festival at Olympia, in honour of Ischenus, the grandson of Mercury and Hierea, who, in time of famine devoted himself for his country, and was honoured with a monument near Olympia.

Isdegerdes, a king of Persia, appointed by the will of Arcadius guardian to Theodosius the Second. He died in his 31st year, A. D. 408.

Isia, certain festivals observed in honour of Isis, which continued nine days. They were abolished by a decree of the senate, A. U. C. 696. They were introduced again, about 200 years after, by Commodus.

Isidōrus, I. a native of Charax, in the age of Ptolemy Lagus, who wrote some historical treatises, besides a description of Parthia.——II. A disciple of Chrysostom, called *Pelusiota* from his living in Egypt. Of his epistles 2012 remain, written in Greek with conciseness and elegance. The best edition is that of Paris, fol. 1638.——III. A Christian Greek writer, who flourished in the 7th century. He is surnamed *Hespalensis*. His works have been edited, fol. de Breul, Paris, 1601.

Ismēnias, I. a Theban bribed by Timocrates of Rhodes, that he might use his influence to prevent the Athenians and some other Grecian states from assisting Lacedæmon, against which Xerxes was engaged in a war. *Paus.* 3, c. 9. ——II. A Theban general, sent to Persia with an embassy by his countrymen. As none were admitted into the king's presence without prostrating themselves at his feet, Ismenias had recourse to artifice to avoid doing an action which would prove disgraceful to his country. When he was introduced he dropped his ring, and the motion he made to recover it from the ground was mistaken for the most submissive homage, and Ismenias had a satisfactory audience of the monarch.

Isŏcrātes, a celebrated orator, son of Theodorus, a rich musical instrument-maker at Athens. He was taught in the school of Gorgias and Prodicus, but his oratorical abilities were never displayed in public, and Isocrates was prevented by an unconquerable timidity from speaking in the popular assemblies. He opened a school of eloquence at Athens, where he distinguished himself by the number, character, and fame of his pupils, and by the immense riches which he amassed. He was intimate with Philip of Macedon, and regularly corresponded with him: and to his familiarity with that monarch the Athenians were indebted for some of the few peaceful years which they passed. The aspiring ambition of Philip, however, displeased Isocrates; and the defeat of the Athenians at Cheronæa had such an effect upon his spirits, that he did not survive the disgrace of his country, but died, after he had been four days without taking any aliment, in the 99th year of his age, about 338 years before Christ. Isocrates has always been much admired for the sweetness and graceful simplicity of his style, for the harmony of his expressions, and the dignity of his language. The conduct of the Athenians against Socrates highly displeased him, and, in spite of all the undeserved unpopularity of that great philosopher, he put on mourning the day of his death. About 31 of his orations are extant. Isocrates was honoured after death with a brazen statue by Timotheus, one of his pupils, and Aphareus, his adopted son. The best editions of Isocrates are that of Battie, 2 vols. 8vo. Cantab. 1729, and that of Angur, 3 vols. 8vo. Paris, 1782. *Plut. de* 10 *Orat.* &c. *Cic. Orat.* 20 *de Inv.* 2, c. 126. *in Brut.* c. 15. *de Orat.* 2, c. 6.—*Quintill.* 2, &c.—*Paterc.* 1, c. 16.

Isthmia, sacred games among the Greeks, which received their name from the Isthmus of Corinth, where they were observed and celebrated in commemoration of Melicerta. They were interrupted after they had been celebrated with great regularity during some years, and Theseus at last reinstituted them in honour of Neptune, whom he publicly called his father. These games were observed every third, or rather fifth year, and held so sacred and inviolable, that even a public calamity could not prevent the celebration. When Corinth was destroyed by Mummius, the Roman general, they were observed with the usual solemnity, and the Sicyonians were entrusted with the superintendence, which had been before one of the privileges of the ruined Corinthians. The years were reckoned by the celebration of the Isthmian games, as among the Romans from the consular government. *Paus.* 1, c. 44, l. 2, c. 1 and 2.—*Plin.* 4, c. 5.—*Plut. in Thes.*

Itălus. *Vid.* Part III.

Juba, I. a king of Numidia and Mauritania, who succeeded his father Hiempsal, and favoured the cause of Pompey against J. Cæsar. He defeated Curio, whom Cæsar had sent to Africa, and after the battle of Pharsalia he joined his forces to those of Scipio. He was conquered in a battle at Thapsus, and totally abandoned by his subjects. He killed himself with Petreius, who had shared his good fortune and his adversity. His kingdom became a Roman province, of which Sallust was the first governor. *Plut. in Pomp. & Cæs.—Flor.* 4, c. 12.—*Suet. in Cæs.* c. 35.—*Dion.* 41.—*Mela*, 1, c. 6.—*Lucan.* 3, &c.—*Cæsar. de Bell. Civ.* 2.—*Paterc.* 2, c. 54.——II. The second of that name was the son of Juba the First. He was led among the captives of Rome to adorn the triumph of Cæsar. He gained the hearts of the Romans by the courteousness of his manners, and Augustus rewarded his fidelity by giving him in marriage Cleopatra, the daughter of Antony, and conferring upon him the title of king, and making him master of all the territories which his father once possessed. Juba wrote a history of Rome in Greek, which is often quoted and commended by the ancients, but of which only a few fragments remain. He also wrote on the history of Arabia and the antiquities of Assyria, chiefly collected from Berosus. Be-

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ides these, he composed some treatises upon he drama, Roman antiquities, the nature of nimals, painting, grammar, &c. now lost. *Strab.* 17.—*Suet. in Cal.* 26.—*Plin.* 5, c. 25 and 2.—*Dion.* 51, &c.

JUGURTHA, the illegitimate son of Manastaal, the brother of Micipsa. Micipsa and Manasabal were the sons of Massinissa, king of Numidia. Micipsa, who had inherited his father's ingdom, educated his nephew, with his two ons Adherbal and Hiempsal; but as he was of n aspiring disposition, he sent him with a body f troops to the assistance of Scipio, who was beieging Numantia, hoping to lose a youth whose mbition seemed to threaten the tranquillity of is children. His hopes were frustrated; Jurtha showed himself brave and active, and enleared himself to the Roman general. Micipsa ppointed him successor to his kingdom with his wo sons, but the kindness of the father proved atal to the children. Jugurtha destroyed Hiempal, and stripped Adherbal of his possessions, nd obliged him to fly to Rome for safety. The Romans listened to the well-grounded complaints of Adherbal, but Jugurtha's gold prevailed among the senators, and the suppliant monarch, forsaken in his distress, perished by the snares of his enemy. Cæcilius Metellus was at ast sent against Jugurtha, and his firmness and success soon reduced the crafty Numidian, and obliged him to fly among his savage neighbours for support. Marius and Sylla succeeded Metellus, and fought with equal success. Jugurtha was at last betrayed by his father-in-law Bocchus, from whom he claimed assistance, and he was delivered into the hands of Sylla, after carrying on a war of five years. He was exposed to the view of the Roman people, and dragged in chains to adorn the triumph of Marius. He was afterwards put in a prison, where he died six days after of hunger, B. C. 106. The name and the wars of Jugurtha have been immortalized by the pen of Sallust. *Sallust. in Jug.*—*Flor.* 3, c. 1.—*Paterc.* 2, c. 10, &c.—*Plut. in Mar.* and *Syll.*—*Eutrop.* 4, c. 3.

JULIA LEX, *prima de provinciis*, by J. Cæsar, A. U. C. 691. It confirmed the freedom of all Greece; it ordained that the Roman magistrates should act there as judges; that the governors, at the expiration of their office, should leave a scheme of their accounts in two cities of their province; that the provincial governors should not accept of a golden crown, unless they were honoured with a triumph by the senate; that no supreme commander should go out of his province, enter any dominions, lead an army, or engage in a war, without the previous approbation and command of the Roman senate and people.——Another, *de Sumptibus*, in the age of Augustus. It limited the expense of provisions on the *dies profesti*, or days appointed for the transaction of business, to 200 sesterces; on common calendar festivals to 300; and on all extraordinary occasions, such as marriages, births, &c. to 1000.——Another, *de provinciis*, by J. Cæsar, dictator. It ordained that no pretorian province should be held more than one year, and a consular province more than two years.——Another, called also *Campana agraria*, by the same, A. U. C. 691. It required that all the lands of Campania, formerly rented according to the estimation of the state, should be divided among the plebeians, and that all the members of the senate should bind themselves by an oath to establish, confirm, and protect, that law.——Another, *de civitate*, by L. J. Cæsar, A. U. C. 664. It rewarded with the name and privileges of citizens of Rome all such as, during the civil wars, had remained the constant friends of the republican liberty. When that civil war was at an end, all the Italians were admitted as free denizens, and composed eight new tribes.——Another, *de judicibus*, by J. Cæsar. It confirmed the Pompeian law in a certain manner, requiring the judges to be chosen from the richest people in every *century*, allowing the senators and knights in the number, and excluding the *tribuni ærarii*.——Another, *de ambitu*, by Augustus. It restrained the illicit measures used at elections, and restored to the *comitia* their ancient privileges, which had been destroyed by the ambition and bribery of J. Cæsar.——Another, by Augustus, *de adulterio and pudicitiâ*. It punished adultery with death. It was afterwards confirmed and enforced by Domitian. *Juvenal. Sat.* 2, v. 30, alludes to it.——Another, called also *Papia*, or *Papia Poppæa*, which was the same as the following, only enlarged by the consuls Papius and Poppæus, A. U. C. 762.——Another, *de maritandis ordinibus*, by Augustus. It proposed rewards to such as engaged in matrimony, of a particular description. It inflicted punishment on celibacy, and permitted the patricians, the senators and sons of senators excepted, to intermarry with the *libertini*, or children of those that had been *liberti*, or servants manumitted. Horace alludes to it when he speaks of *lex marita*.——Another, *de magestate*, by J. Cæsar. It punished with *aquæ et ignis interdictio* all such as were found guilty of the *crimen majestatis*, or treason against the state.

JULIA, I. a daughter of J. Cæsar, by Cornelia, famous for her personal charms and for her virtues. She married Corn. Cæpio, whom her father obliged her to divorce to marry Pompey the Great. Her amiable disposition more strongly cemented the friendship of the father and of the son-in-law; and her sudden death in child-bed, B. C. 53, broke all ties of intimacy and relationship, and soon produced a civil war. *Plut.*——II. The mother of M. Antony.——III. An aunt of J. Cæsar, who married C. Marius. Her funeral oration was publicly pronounced by her nephew.——IV. The only daughter of the emperor Augustus, remarkable for her beauty, genius, and debaucheries. She was tenderly loved by her father, who gave her in marriage to Marcellus; after whose death she was given to Agrippa, by whom she had five children. She became a second time a widow, and was married to Tiberius. Her lasciviousness and debaucheries so disgusted her husband, that he retired from the court of the emperor; and Augustus, informed of her lustful propensities and infamy, banished her from his sight, and confined her in a small island on the coast of Campania. She was starved to death, A. D. 14, by order of Tiberius, who had succeeded to Augustus as emperor of Rome. *Plut.*——V. A daughter of the emperor Titus.——VI. A daughter of Julia, the wife of Agrippa, who married Lepidus, and was banished for her licentiousness.——VII. A daughter of Germani-

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cus and Agrippina, born in the island of Lesbos, A. D. 17. She married a senator called M. Vinucius, at the age of 16, and enjoyed the most unbounded favours in the court of her brother Caligula, who is accused of being her first seducer. She was banished by Caligula on suspicion of conspiracy. Claudius recalled her; but she was soon after banished by the powerful intrigues of Messalina, and put to death about the 24th year of her age. Seneca, as some suppose, was banished to Corsica for having seduced her.——VIII. A celebrated woman, born in Phœnicia. She is also called Domna. She applied herself to the study of geometry and philosophy, &c., and rendered herself conspicuous as much by her mental as by her personal charms. She married Septimius Severus, who, twenty years after this matrimonial connexion, was invested with the imperial purple. She is even said to have conspired against the emperor; but she resolved to blot, by patronising literature, the spots which her debauchery and extravagance had rendered indelible in the eyes of virtue. Her influence, after the death of Severus, was for some time productive of tranquillity and cordial union between his two sons and successors. Geta at last, however, fell a sacrifice to his brother Caracalla, and Julia was even wounded in the arm while she attempted to screen her favourite son from his brother's dagger. She starved herself when her ambitious views were defeated by Macrinus, who aspired to the empire in preference to her, after the death of Caracalla.

Julianus, a son of Julius Constantius, the brother of Constantine the Great, born at Constantinople. The massacre which attended the elevation of the sons of Constantine the Great to the throne, nearly proved fatal to Julian and to his brother Gallus. The two brothers were privately educated together, and taught the doctrine of the Christian religion, and exhorted to be modest, temperate, and to despise the gratification of all sensual pleasures. Julian was some time after appointed over Gaul, with the title of Cæsar, by Constans, and there he showed himself worthy of the imperial dignity by his prudence, valour, and the numerous victories he obtained over the enemies of Rome in Gaul and Germany. His mildness, as well as his condescension, gained him the hearts of his soldiers; and when Constans, to whom Julian was become suspected, ordered him to send him part of his forces to go into the east, the army immediately mutinied, and promised fidelity to their leader, by refusing to obey the orders of Constans. They even compelled Julian by threats and entreaties to accept of the title of independent emperor and of Augustus; and the death of Constans, which soon after happened, left him sole master of the Roman empire, A. D. 361. Julian then disclosed his religious sentiments, and publicly disavowed the doctrines of Christianity, and offered solemn sacrifices to all the gods of ancient Rome. This change of religious opinion was attributed to the austerity with which he received the precepts of Christianity; or, according to others, to the literary conversation and persuasive eloquence of some of the Athenian philosophers. From this circumstance, therefore, Julian has been called *Apostate*. After he had made his public entry at Constantinople, he determined to continue the Persian war, and check those barbarians who had for 60 years derided the indolence of the Roman emperors. When he had crossed the Tigris he burned his fleet, and advanced with boldness into the enemy's country. But the country of Assyria had been left desolate by the Persians, and Julian, without corn or provisions, was obliged to retire. As he could not convey his army again over the stream of the Tigris, he took the resolution of marching up the sources of the river, and imitating the bold return of the ten thousand Greeks. As he advanced through the country, he defeated the officers of Sapor, the king of Persia; but an engagement proved fatal to him, and he received a deadly wound as he animated his soldiers to battle. He expired the following night, the 27th of June, A. D. 363, in the 32d year of his age. His last moments were spent in a conversation with a philosopher about the immortality of the soul, and he breathed his last without expressing the least sorrow for his fate or the suddenness of his death. Julian's character has been admired by some and censured by others, but the malevolence of his enemies arises from his apostacy. He was moderate in his successes, merciful to his enemies, and amiable in his character. He was frugal in his meals, and slept little, reposing himself on a skin spread on the ground. He awoke at midnight, and spent the rest of the night in reading or writing, and issued early from his tent to pay his daily visit to the guards around the camp. When he passed through Antioch in his Persian expedition, the inhabitants of the place, offended at his religious sentiments, ridiculed his person, and lampooned him in satirical verses. The emperor made use of the same arms for his defence; and rather than destroy his enemies by the sword, he condescended to expose them to derision, and unveil their follies and debaucheries in a humorous work; which he called Misopogon, or *beard-hater*. He was buried at Tarsus, and afterwards his body was conveyed to Constantinople. He distinguished himself by his writings as well as by his military character. Besides his Misopogon, he wrote the history of Gaul. He also wrote two letters to the Athenians; and besides, there are now extant sixty-four letters on various subjects. His Cæsars is the most famous of all his compositions, being a satire upon all the Roman emperors, from Julius Cæsar to Constantine. It is written in the form of a dialogue, in which the author severely attacks the venerable character of M. Aurelius, whom he had proposed to himself as a pattern; and speaks in a scurrilous and abusive language of his relation Constantine. It has been observed of Julian, that, like Cæsar, he could employ at the same time his hand to write, his ear to listen, his eyes to read, and his mind to dictate. The best edition of his works is that of Spanheim, fol. Lips. 1696: and of the Cæsars, that of Heusinger, 8vo. Gothæ, 1741. *Julian.—Socrat.—Eutrop.—Amm.—Liban*, &c.

Julii, a family of Alba, brought to Rome by Romulus, where they soon rose to the greatest honours of the state. J. Cæsar and Augustus were of this family; and it was said, perhaps through flattery, that they were lineally descended from Æneas, the founder of Lavinium.

Julius Cæsar, I. *Vid.* Cæsar.——II. Agri-

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esla, a governor of Britain, A. C. 80, who first discovered that Britain was an island by sailing round it. His son-in-law, the historian Tacitus, has written an account of his life. *Tacit. in Agric.*——III. Obsequens, a Latin writer, who flourished A. D. 214. The best edition of his book, *de prodigiis*, is that of Oudendorp, 8vo. L. Bat. 1720.——IV. S. a prætor, &c. *Cic. ad Her.* 2, c. 13.——V. Solinus, a writer. *Vid. Solinus.*——VI. Titianus, a writer in the age of Diocletian. His son became famous for his oratorical powers, and was made preceptor in the family of Maximinus. Julius wrote a history of all the provinces of the Roman empire, greatly commended by the ancients. He also wrote some letters, in which he happily imitated the style and elegance of Cicero, for which he was called *the ape of his age.*——VII. Constantius, the father of the emperor Julian, was killed at the accession of the sons of Constantine to the throne, and his son nearly shared his fate.——VIII. Pollux. *Vid. Pollux.*——IX. Proculus, a Roman, who solemnly declared to his countrymen, after Romulus had disappeared, that he had seen him above in human shape, and that he had ordered him to tell the Romans to honour him as a god. Julius was believed. *Plut. in Rom.—Ovid.*——X. Florus. *Vid. Florus.*——XI. L. Cæsar, a Roman consul, uncle to Antony the triumvir, the father of Cæsar the dictator. He died as he was putting on his shoes.——XII. Maximinus, a Thracian, who, from a shepherd, became an emperor of Rome. *Vid. Maximinus.*

Iūlus, I. the name of Ascanius, the son of Æneas. *Vid. Ascanius.*——II. A son of Ascanius, born in Lavinium. In the succession to the kingdom of Alba, Æneas Sylvius, the son of Æneas and Lavinia, was preferred to him. He was, however, made chief priest, *Dionys.* 1.—*Virg. Æn.* 1, v. 271. *Vid. Antonius Julius.*

Jūnia Lex, *Sacrata*, by L. Junius Brutus, the first tribune of the people, A. U. C. 260. It ordained that the person of the tribune should be held sacred and inviolable; that an appeal might be made from the consuls to the tribune; and that no senator should be able to exercise the office of a tribune.——Another, A. U. C. 627, which excluded all foreigners from enjoying the privileges or names of Roman citizens.

Junia, I. a niece of Cato of Utica, who married Cassius, and died 64 years after her husband had killed himself at the battle of Philippi.——II. Calvina, a beautiful Roman lady, descended from Augustus. She was banished by Claudius, and recalled by Nero. *Tacit. Ann.* 2, c. 4.

Junius, (Lupus,) a senator who accused Vitellius of aspiring to the sovereignty, &c. *Tacit. Ann.* 12, c. 42. *Vid. Brutus.*

Junonālia, and Junonia, festivals at Rome in honour of Juno, the same as the Heræa of the Greeks. *Vid. Heræa. Liv.* 27, c. 37.

Justinus M. Junianus, I. a Latin historian in the age of Antoninus, who epitomized the history of Trogus Pompeius. This epitome, according to some traditions, was the cause that the comprehensive work of Trogus was lost. It comprehends the history of the Assyrian, Persian, Grecian, Macedonian, and Roman empires, &c. in a neat and elegant style. It is replete with many judicious reflections and animated harangues; but the author is often too credulous, and sometimes examines events too minutely, while others are related only in a few words, too often obscure. The indecency of many of his expressions is deservedly censured. The best editions of Justin are that of Ab. Gronovius. 8vo. L. Bat. 1719, that of Hearne, 8vo. Oxon, 1703, and that of Barbou, 12mo. Paris, 1770.——II. Martyr, a Greek father, formerly a Platonic philosopher, born in Palestine. He died in Egypt, and wrote two apologies for the Christians, besides his dialogue with a Jew, two treatises, &c. in a plain and unadorned style. The best editions of Justin Martyr are that of Paris, fol. 1636. Of his apologies, 2 vols. 8vo. 1700 and 1703, and Jebb's dialogue with Trypho, published in London, 1722.——III. An emperor of the east, who reigned nine years, and died A. D. 526.——IV. Another, who died A. D. 564, after a reign of 38 years.——V. Another, who died 577, A.D. after a reign of 13 years.

Juvenālis, (Decius Junius,) a poet, born at Aquinum in Italy. He came early to Rome, and passed some time in declaiming; after which he applied himself to write satires, 16 of which are extant. He spoke with virulence against the partiality of Nero for the pantomime Paris; and though all his satire and declamation were pointed against this ruling favourite of the emperor, yet Juvenal lived in security during the reign of Nero. After the death of Nero, the effects of the resentment of Paris were severely felt, and the satirist was sent by Domitian as governor on the frontiers of Egypt. Juvenal was then in the 80th year of his age, and he suffered much from the trouble which attended his office, or rather his exile. He returned, however, to Rome after the death of Paris, and died in the reign of Trajan, A. D. 128. His writings are fiery and animated, and they abound with humour. He may be called, and with reason, perhaps, the last of the Roman poets. After him poetry decayed, and nothing more claims our attention as a perfect poetical composition. The best editions are those of Casaubon, 4to. L. Bat. 1695, with Persius, and of Hawkey, Dublin, 12mo. 1746, and of Grævius *cum notis variorum*, 8vo. L. Bat. 1684.

L.

Labeo, (Antistius,) I. a celebrated lawyer in the age of Augustus, whose views he opposed, and whose offers of the consulship he refused. His works are lost. He was wont to enjoy the company and conversation of the learned for six months, and the rest of the year was spent in writing and composing. His father, of the same name, was one of Cæsar's murderers. He killed himself at the battle of Philippi. Horace 1, *Sat.* 3, v. 82, has unjustly taxed him with insanity, because, no doubt, he inveighed against his patrons. *Appian Alex.* 4.—*Suet. in Aug.* 45.——II. A tribune of the people at Rome, who condemned the censor Metullus to be thrown down from the Tarpeian rock, because he had expelled him from the senate. This rigorous sentence was stopped by the interference of another of the tribunes.——III. Q. Fabius, a Roman consul, A. U. C. 571, who obtained a naval victory over the fleet of the Cretans. He assisted Terence in composing his comedies, according to some.——IV. Actius, an obscure

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poet, who reconciled himself to the favour of Nero by an incorrect translation of Homer into Latin. The work is lost, and only this curious line is preserved by an old scholiast; *Perseus*, 1, v. 4:—

Crudum manducus Priamum, Priamique Pisinnos.

LABĒRIUS, (J. Decimus,) a Roman knight, famous for his poetical talents in writing pantomimes. J. Cæsar compelled him to act one of his characters on the stage. The poet consented with great reluctance, but he showed his resentment during the acting of the piece, by throwing severe aspersions upon J. Cæsar, by warning the audience against his tyranny, and by drawing upon him the eyes of the whole theatre. Cæsar, however, restored him to the rank of knight, which he had lost by appearing on the stage; but to his mortification, when he went to take his seat among the knights, no one offered to make room for him; and even his friend Cicero said, *Recepissem te nisi angustè sederem.* Laberius was offended at the affectation and insolence of Cicero, and reflected upon his unsettled and pusillanimous behaviour during the civil wars of Cæsar and Pompey, by the reply of *Mirum si angustè sedes, qui soles duabus sellis sedere.* Laberius died ten months after the murder of J. Cæsar. Some fragments remain of his poetry. *Macrob. Sat.* 2. c. 3 and 7.—*Horat.* 1, *sat.* 10.—*Senec. de Controv.* 18.—*Suet. in Cæs.*

LABIĒNUS, I. an officer of Cæsar in the wars of Gaul. He deserted to Pompey, and was killed at the battle of Munda. *Cæs. Bell. G.* 6, &c. *Lucan.* 5, v. 346.——II. A Roman who followed the interest of Brutus and Cassius, and became general of the Parthians against Rome. He was conquered by the officers of Augustus. *Strab.* 12 and 14.—*Dio.* 48.——III. Titus, a declaimer and historian, is chiefly known from some passages in Seneca, the rhetorician, who informs us that his history was marked by an excessive rage for liberty, and its vituperation of all ranks and classes of men. He used to read it aloud in assemblies of his fellow-citizens: but he was wont to pass over the more violent passages, saying, that what he thus omitted would be perused after his death. He was the first author whose works were burned by public authority. They were condemned to the flames, towards the close of the reign of Augustus, by a decree of the senate. Labienus could not endure to survive the records of his genius: he made himself be carried to the sepulchre of his ancestors, where he was shut in, and expired. It would appear, however, that all the copies of Labienus's history had not been destroyed; for Caligula, while affecting to play the moralist and the patriot at the commencement of his reign, allowed his writings to be sought after, and read—since, as he remarked, it was of the utmost importance to him to encourage such compositions, in order that all the actions of his life should be transmitted to posterity. *Suet. in Cal.* 16.—*Seneca.*

LABINĒTUS, or LABYNĒTUS, a king of Babylon, &c. *Herodot.* 1, c. 74.

LACHES, I. an Athenian sent with Carias at the head of a fleet in the first expedition undertaken against Sicily in the Peloponnesian war. *Justin.* 4, c. 3.——II. An artist who finished the Colossus of Rhodes.

LACIDAS, a Greek philosopher of Cyrene, who flourished B. C. 241. His father's name was Alexander. He was disciple of Arcesilaus, whom he succeeded in the government of the second academy. He was greatly esteemed by king Attalus, who gave him a garden, where he spent his hours in study. He taught his disciples to suspect their judgment, and never speak decisively. He disgraced himself by the magnificent funeral with which he honoured a favourite goose, and died through excess of drinking. *Diog.* 4.

LACTANTIUS, a celebrated Christian writer, whose principal works are *de irâ divinâ*, *de Dei operibus*, and his *divine institutions*, in seven books, in which he proves the truth of the Christian religion, refutes the objections, and attacks the illusions and absurdities of Paganism. The expressive purity, elegance, and energy of his style have gained him the name of the Christian Cicero. He died A. D. 325. The best editions of his works are that of Sparke, 8vo. Oxon. 1684, that of Bilneman, 2 vols. 8vo. Lips. 1739, and that of Du Fresnoy, 2 vols. 4to. Paris, 1748.

LÆLIĀNUS, a general, proclaimed emperor in Gaul by his soldiers, A. D. 268, after the death of Gallienus. He was conquered by another general, called Posthumus, who also aspired to the imperial purple.

LÆLIUS, C. a Roman consul, A. U. C. 614, surnamed *Sapiens*, so intimate with Africanus the younger, that Cicero represents him, in his treatise *De Amicitiâ*, as explaining the real nature of friendship, with its attendant pleasures. He made war with success against Viriathus. It is said that he assisted Terence in the composition of his comedies.

LÆNA, and LEÆNA, the mistress of Harmodius and Aristogiton. Being tortured because she refused to discover the conspirators, she bit off her tongue, totally to frustrate the violent efforts of her executioners.

LAERTES, a king of Ithaca, son of Arcesius and Chalcomedusa, who married Anticlea, the daughter of Autolycus. Ulysses was treated with paternal care by Laertes, though not really his son, and Laertes ceded to him his crown, and retired into the country, where he spent his time in gardening. He was found in this mean employment by his son at his return from the Trojan war, after 20 years' absence; and immediately the father and son repaired to the palace of Penelope, the wife of Ulysses, whence all the suiters who daily importuned the princess were forcibly removed. Laertes was one of the Argonauts, according to *Apollodorus*, 1, c. 9.—*Homer. Od.* 11 and 24.—*Ovid. Met.* 13, v. 32. *Heroid.* 1, v. 98.

LAERTIUS DIOGENES. *Vid. Diogenes.*

LÆTA, the wife of the emperor Gration, celebrated for her humanity and generous sentiments.

LÆTUS, I. a Roman whom Commodus condemned to be put to death. This violence raised Lætus against Commodus; he conspired against him, and raised Pertinax to the throne.——II. A general of the emperor Severus, put to death for his treachery to the emperor; or, according to others, on account of his popularity.

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Lævīnus, a Roman consul sent against Pyrrhus, A. U. C. 474. He was defeated.

Lagus, a Macedonian, of mean extraction. He received in marriage Arsinoe, the daughter of Meleager, who was then pregnant by king Philip, and being willing to hide the disgrace of his wife, he exposed the child in the woods. An eagle preserved the life of the infant, and Lagus then adopted the child as his own, and called him Ptolemy. This Ptolemy became king of Egypt after the death of Alexander. According to other accounts, Arsinoe was nearly related to Philip king of Macedonia, and her marriage with Lagus was not considered as dishonourable, because he was opulent and powerful. The first of the Ptolemies is called *Lagus*, to distinguish him from his successors of the same name; and the surname of Lagidas was transmitted to all his descendants on the Egyptian throne till the reign of Cleopatra, Antony's mistress. Plutarch mentions an anecdote, which serves to show how far the legitimacy of Ptolemy was believed in his age. A pedantic grammarian, says the historian, once displaying his great knowledge of antiquity in the presence of Ptolemy, the king suddenly interrupted him with the question of, *Pray, tell me, sir, who was the father of Pelæus?* *Tell me*, replied the grammarian, without hesitation, *tell me, if you can, O king! who the father of Lagus was?* This reflection on the meanness of the monarch's birth did not in the least irritate his resentment, though the courtiers all glowed with indignation. Ptolemy praised the humour of the grammarian, and showed his moderation and the mildness of his temper, by taking him under his patronage. *Paus. Attic.—Justin.* 13. —*Curt.* 4.—*Plut. de irâ cohib.—Lucan.* 1, v. 684.—*Ital.* 1, v. 196.

Lais, a celebrated courtesan, daughter of Timandra, the mistress of Alcibiades, born at Hyccara in Sicily. She was carried away from her native country into Greece, when Nicias, the Athenian general invaded Sicily. She first began to sell her favours at Corinth for 10,000 drachmas; and the immense number of princes, noblemen, philosophers, orators and plebeians, who courted her embraces, show how much commendation is owed to her personal charms. The expenses which attended her pleasures gave rise to the proverb of *Non cuivis homini contingit adire Corinthum.* Even Demosthenes himself visited Corinth for the sake of Lais; but when he was informed by the courtesan that admittance to her bed was to be bought at the enormous sum of about 200*l.* English money, the orator departed, and observed that he would not buy repentance at so dear a price. The charms which had attracted Demosthenes to Corinth had no influence upon Xenocrates. When Lais saw the philosopher unmoved by her beauty, she visited his house herself; but there she had no reason to boast of the licentiousness or easy submission of Xenocrates. Diogenes the cynic was one of her warmest admirers, and though filthy in his dress and manners, yet he gained her heart and enjoyed her most unbounded favours. Lais ridiculed the austerity of philosophers, observing that the sages and philosophers of the age were not above the rest of mankind, for she found them at her door as often as the rest of the Athenians. The success which her debaucheries met at Corinth encouraged Lais to pass into Thessaly, and more particularly to enjoy the company of a favourite youth called Hippostratus. She was, however, disappointed; the women of the place, jealous of her charms, and apprehensive of her corrupting the fidelity of their husbands, assassinated her in the temple of Venus, about 340 years before the Christian era. Some suppose that there were two persons of this name, a mother and her daughter. *Cic. ad Fam.* 9, ep. 26.—*Ovid. Amor.* 1, el. 5.—*Plut. in Alcib.—Paus.* 2, c. 2.

Lamăchus, I. a son of Xenophanes, sent into Sicily with Nicias. He was killed B. C. 414, before Syracuse, where he displayed much courage and intrepidity. *Plut. in Alcib.*——II. A. governor of Heraclea in Pontus, who betrayed his trust to Mithridates, after he had invited all the inhabitants to a sumptuous feast.

Lămia, a famous courtesan, mistress to Demetrius Poliorcetes. *Plut. in Dem.—Athen.* 13.—*Ælian. V. H.* 13, c. 9. *Vid.* Parts I. and III.

Lamiăcum Bellum happened after the death of Alexander, when the Greeks, and particularly the Athenians, incited by their orators, resolved to free Greece from the garrisons of the Macedonians. Leosthenes was appointed commander of a numerous force, and marched against Antipater, who then presided over Macedonia. Antipater entered Thessaly at the head of 13,000 foot and 600 horse, and was beaten by the superior force of the Athenians and of their Greek confederates. Antipater, after this blow, fled to Lamia, B. C. 323, where he resolved, with all the courage and sagacity of a careful general, to maintain a siege with about the 8 or 9000 men that had escaped from the field of battle. Leosthenes, unable to take the city by storm, began to make a regular siege. His operations were delayed by the frequent sallies of Antipater; and Leosthenes being killed by the blow of a stone, Antipater made his escape out of Lamia; and soon after, with the assistance of the army of Craterus, brought from Asia, he gave the Athenians battle near Cranon; and though only 500 of their men were slain, yet they became so dispirited, that they sued for peace from the conqueror. *Plut. in Demost.—Diod.* 17.—*Justin.* 11, &c.

Lămias Ælius, a governor of Syria, under Tiberius. He was honoured with a public funeral by the senate; and as having been a respectable and useful citizen, Horace has dedicated his 26 *od.* lib. 1, to his praises, as also 3 *od.* 17. *Tacit. Ann.* 6, c. 27.

Lampēdo, a woman of Lacedæmon, who was daughter, wife, sister, and mother of a king. She lived in the age of Alcibiades. Agrippina, the mother of Claudius, could boast the same honours. *Tacit. Ann.* 12, c. 22 and 37.—*Plut. in Ag.—Plato in* 1, *Alc.—Plin.* 7, c. 41.

Lampeto. *Vid.* Part III.

Lampridius Ælius, a Latin historian in the fourth century, who wrote the lives of some of the Roman emperors. His style is inelegant, and his arrangement injudicious. His life of Commodus, Heliogabalus, Alexander Severus, &c. is still extant, and to be found in the works of the *Historiæ Augustæ Scriptores.*

Lamptēria, a festival at Pellene in Achaia, in honour of Bacchus, who was surnamed Lampter from λαμπειν, *to shine*, because, during

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this solemnity, which was observed in the night, the worshippers went to the temple of Bacchus with lighted torches in their hands. *Paus.* 4, c. 21.

Līnus. *Vid.* Part III.

Lanassa, a daughter of Agathocles, who married Pyrrhus, whom she soon after forsook for Demetrius. *Plut.*

Liŏcoon. *Vid.* Part III.

Liŏdămia, a daughter of Alexander, king of Epirus, by Olympia, the daughter of Pyrrhus. She was assassinated in the temple of Diana, where she had fled for safety during a sedition. Her murderer, called Milo, soon after turned his dagger against his own breast, and killed himself. · *Justin.* 28, c. 3.

Liŏdice, I. a daughter of Agamemnon, called also Electra. *Homer Il.* 9.——II. A sister of Mithridates, who married Ariarathes, king of Cappadocia, and afterwards her own brother Mithridates. She attempted to poison Mithridates, for which she was put to death.——III. A queen of Cappadocia, put to death by her subjects for poisoning five of her children.——IV. A sister and wife of Antiochus 2d. She put to death Berenice, whom her husband had married. *Vid. Antiochus* 2d. She was murdered by order of Ptolemy Evergetes, B. C. 246.——V. A daughter of Demetrius, shamefully put to death by Ammonius, the tyrannical minister of the vicious Alexander Bala, king of Syria.——VI. The mother of Seleucus. Nine months before she brought forth, she dreamt that Apollo had presented her with a precious stone, on which was engraved the figure of an anchor, commanding her to deliver it to her son as soon as born. Not only the son that she brought forth, called Seleucus, but also all his successors of the house of the Seleucidæ, had the mark of an anchor upon their thigh. *Justin. Appian. in Syr.* mentions this anchor, though in a different manner.

Liŏmēdon. *Vid.* Part III.

Largus, a Latin poet, who wrote a poem on the arrival of Antenor in Italy, where he built the town of Padua. He composed with ease and elegance. *Ovid. ex Pont.* 4 ep. 16, v. 17.

Lartius Florus, (T.) I. a consul who appeased a sedition raised by the poorer citizens, and was the first dictator ever chosen at Rome, B. C. 498. He made Spurius Cassius his master of horse. *Liv.* 2, c. 18.——II. Spurius, one of the three Romans who alone withstood the fury of Porsenna's army at the head of a bridge, while the communication was cutting down behind them. His companions were Cocles and Herminius. *Vid. Cocles. Liv.* 2, c. 10 and 18. —*Dionys. Hal.*—*Val. Max.* 3, c. 2.——The name of Lartius has been common to many Romans.

Lassus, or Lasus, a dithyrambic poet, born at Hermione in Peloponnesus, about 500 years before Christ, and reckoned among the wise men of Greece by some. He was acquainted with music. Some fragments of his poetry are to be found in Athenæus. He wrote an ode upon the Centaurs, and a hymn to Ceres, without inserting the letter S in the composition. *Athen.* 10.

Lastheneia, a woman who disguised herself to come and hear Plato's lessons. *Diog.*

Laterānus Plautus, a Roman consul elect, A. D. 65. A conspiracy with Piso against the emperor Nero proved fatal to him. He was led to execution, where he refused to confess the associates of the conspiracy, and did not even frown at the executioner, who was as guilty as himself; but when a first blow could not sever his head from his body, he looked at the executioner, and shaking his head, he returned it to the hatchet with the greatest composure, and it was cut off. There exists now a celebrated palace at Rome which derives its name from its ancient possessors, the Laterani.

Laudamia, I. a daughter of Alexander, king of Epirus, and Olympias, daughter of Pyrrhus, killed in a temple of Diana by the enraged populace. *Justin.* 28, c. 3.——II. The wife of Protesilaus. *Vid. Laodamia.*

Lavinia. *Vid.* Part III.

Laurentālia, certain festivals celebrated at Rome in honour of Laurentia, on the last day of April and the 23d of December. They were, in process of time, part of the Saturnalia. *Ovid. Fast.* 3, v. 57.

Leander. *Vid Hero.*

Lĕgio, a corps of soldiers in the Roman armies, whose numbers have been different at different times. The legion under Romulus consisted of 3000 foot and 300 horse, and was soon after augmented to 4000, after the admission of the Sabines into the city. When Annibal was in Italy it consisted of 5000 soldiers, and afterwards it decreased to 4000, or 4500. Marius made it consist of 6200, besides 700 horse. This was the period of its greatness in numbers. Livy speaks of ten, and even eighteen, legions kept at Rome. They were distributed over the Roman empire, and their stations were settled and permanent. The peace of Britain was protected by three legions; sixteen were stationed on the banks of the Rhine and Danube, viz. two in Lower, and three in Upper Germany; one in Noricum, one in Rhætia, three in Mœsia, four in Pannonia, and two in Dacia. Eight were stationed on the Euphrates, six of which remained in Syria, and two in Cappadocia; while the remote provinces of Egypt, Africa, and Spain, were guarded each by a single legion. Besides these, the tranquillity of Rome was preserved by 20,000 soldiers, who, under the titles of city cohorts and of prætorian guards, watched over the safety of the monarch and of the capital. The legions were distinguished by different appellations, and generally borrowed their name from the order in which they were first raised, as *prima, secunda, tertia, quarta*, &c. Besides this distinction, another more expressive was generally added, as from the name of the emperor who imbodied them, as *Augusta, Claudiana, Galbiana, Flavia, Ulpia, Trajana, Antoniana*, &c.; from the provinces or quarters where they were stationed, as *Britannica, Cyrenica, Gallica*, &c.; from the provinces which had been subdued by their valour, as *Parthica, Scythica, Arabica, Africana*, &c.; from the names of the deities whom their generals particularly worshipped, as *Minervia, Apollinaris*, &c.; or from more trifling accidents, as *Martia, Fulminatrix, Rapax, Adjutrix*, &c. Each legion was divided into ten *cohorts*, each cohort into three *manipuli*, and every manipulus into three centuries or *ordines*. The chief commander of the legion was called *legatus*,

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lieutenant. The standards borne by the legions were various. In the first ages of Rome a wolf was the standard, in honour of Romulus. Marius changed them all for the eagle, being a representation of that bird in silver, holding sometimes a thunderbolt in its claws. The Roman eagle ever after remained in use, though Trajan made use of the Dragon.

Lēlĕgas. *Vid.* Part I.

Lelex, I. an Egyptian, who came with a colony to Megara, where he reigned about 200 years before the Trojan war. His subjects were called from him *Leleges*, and the place *Lelegeia mœnia*. *Paus.* 3, c. 1.——II. A Greek, who was the first king of Laconia in Peloponnesus. His subjects were also called *Leleges*, and the country where he reigned *Lelegia*. *Id.*

Lentŭlus, a celebrated family at Rome, which produced many great men in the commonwealth. The most illustrious were,—I. Corn. Lentulus, surnamed *Sura*. He joined in Catiline's conspiracy, and assisted in corrupting the Allobroges. He was convicted in full senate by Cicero, and put in prison, and afterwards executed.——II. Cn. Lentulus, surnamed *Gætulicus*, was made consul A. D. 26, and was, some time after, put to death by Tiberius, who was jealous of his great popularity. He wrote a history, mentioned by Suetonius, and attempted also poetry.——III. P. Corn. Lentulus, a prætor, defeated by the rebellious slaves in Sicily. ——IV. P. Lentulus, a friend of Brutus, mentioned by Cicero, (*de Orat.* 1, c. 48,) as a great and consummate statesman. The consulship was in the family of the Lentuli in the years of Rome 427, 479, 517, 518, 553, 555, 598, &c. *Tacit. Ann.—Liv.—Flor.—Plin.—Plut.—Eutrop.*

Leo, I. a native of Byzantium, who flourished 350 years before the Christian era. His philosophical and political talents endeared him to his countrymen, and he was always sent upon every important occasion as ambassador to Athens, or to the court of Philip, king of Macedonia. This monarch was sensible that his views and claims to Byzantium would never succeed while it was protected by the vigilance of such a patriotic citizen. To remove him he had recourse to artifice and perfidy. A letter was forged, in which Leo made solemn promises of betraying his country to the king of Macedonia for money. This was no sooner known than the people ran enraged to the house of Leo, and the philosopher, to avoid their fury, and without attempting his justification, strangled himself. He had written some treatises upon physic, and also the history of his country and the wars of Philip, in seven books, which have been lost. *Plut.*——II. An emperor of the east, surnamed *the Thracian*. He reigned 17 years, and died A. D. 474, being succeeded by Leo the Second for 10 months, and afterwards by Zeno.

Leocorion, a monument and temple erected by the Athenians to Pasithea, Theone, and Eubule, daughters of Leos, who immolated themselves when an oracle had ordered that, to stop the raging pestilence, some of the blood of the citizens must be shed. *Ælian.* 12, c. 28.—*Cic. N. D.* 3, c. 19.

Leonātus, one of Alexander's generals. His father's name was Eunus. After the death of Alexander, at the general division of the provinces, he received for his portion that part of Phrygia which borders on the Hellespont. He aspired to the sovereignty of Macedonia, and secretly communicated to Eumenes the different plans he meant to pursue to execute his designs. He passed from Asia into Europe, to assist Antipater against the Athenians, and was killed in a battle which was fought soon after his arrival. Historians have mentioned, as an instance of the luxury of Leonatus, that he employed a number of camels to procure some earth from Egypt to wrestle upon, as, in his opinion, it seemed better calculated for that purpose. *Plut. in Alex.—Curt.* 3, c. 12, l. 6, c. 8.—*Justin.* 13, c. 2.—*Diod.* 18.—*C. Nep. in Eum.*

Leonidas, a celebrated king of Lacedæmon, of the family of the Euristhenidæ, sent by his countrymen to oppose Xerxes, king of Persia, who had invaded Greece with about five millions of souls. He was offered the kingdom of Greece by the enemy if he would not oppose his views; but Leonidas heard the proposal with indignation, and observed, that he preferred death for his country to an unjust though extensive dominion over it. Before the engagement Leonidas exhorted his soldiers, and told them all to dine heartily, as they were to sup in the realms of Pluto. The battle was fought at Thermopylæ, and the 300 Spartans, who alone had refused to abandon the scene of action, withstood the enemy with such vigour, that they were obliged to retire, wearied and conquered, during three successive days, till Ephialtes, a Trachinian, had the perfidy to conduct a detachment of Persians by a secret path up the mountains, whence they suddenly fell upon the rear of the Spartans and crushed them to pieces. Only one escaped of the 300; he returned home, where he was treated with insult and reproaches for flying ingloriously from a battle in which his brave companions, with their royal leader, had perished. This celebrated battle, which happened 480 years before the Christian era, taught the Greeks to despise the number of the Persians, and to rely upon their own strength and intrepidity. Temples were raised to the fallen hero; and festivals, called *Leonidea*, yearly celebrated at Sparta, in which freeborn youths contended. Leonidas, as he departed for the battle from Lacedæmon, gave no other injunction to his wife, but after his death to marry a man of virtue and honour, to raise from her children deserving of the name and greatness of her first husband. *Herodot.* 7, c. 120, &c.—*C. Nep. in Them.—Justin.* 2.—*Val. Max.* 1, c. 6.—*Paus.* 3, c. 4.—*Plut. in Lyc. & Cleom.*——II. A king of Sparta after Areus II. 257 years before Christ. He was driven from his kingdom by Cleombrotus, his son-in-law, and afterwards re-established.

Leontium, a celebrated courtesan of Athens, who studied philosophy under Epicurus, and became one of his most renowned pupils. Metrodorus shared her favours in the most unbounded manner, and by him she had a son, to whom Epicurus was so partial, that he recommended him to his executors on his dying bed. Leontium not only professed herself a warm admirer and follower of the doctrines of Epicurus, but she even wrote a book in support of them against Theophrastus. This book was valuable, if we believe the testimony and criticism of Ci-

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cero, who praised the purity and elegance of its style, and the truly Attic turn of the expressions. Leontium had also a daughter, called Danae, who married Sophron. *Cic. de Nat. D.* 1, c. 33.

Leos, a son of Orpheus. *Vid. Leocorion.*

Leosthĕnes, I. an Athenian general. *Vid. Lamiacum. Diod.* 17 and 18.—*Strab.* 9.——II. Another general of Athens, condemned on account of the bad success which attended his arms against Peparethos.

Leotychĭdes, I. a king of Sparta, son of Menares, of the family of the Proclidæ. He was set over the Grecian fleet, and by his courage and valour he put an end to the Persian war at the famous battle of Mycale. It is said that he cheered the spirits of his fellow-soldiers at Mycale, who were anxious for their countrymen in Greece, by raising a report that a battle had been fought at Platæa, in which the barbarians had been defeated. This succeeded, and though the information was false, yet a battle was fought at Platæa, in which the Greeks obtained the victory the same day that the Persian fleet was destroyed at Mycale. Leotychides was accused of a capital crime by the Ephori; and, to avoid the punishment which his guilt seemed to deserve, he fled to the temple of Minerva at Tegea, where he perished, B. C. 469, after a reign of 22 years. He was succeeded by his grandson Archidamus, who assisted the Phocians in plundering the temple of Delphi. *Paus.* 3, c. 7 and 8.—*Diod.* 11.——II. A son of Agis, king of Sparta, by Timæa. The legitimacy of his birth was disputed by some, and it was generally believed that he was the son of Alcibiades. He was prevented from ascending the throne of Sparta by Lysander, though Agis had declared him upon his deathbed his lawful son and heir, and Agesilaus was appointed in his place. *C. Nep. in Ages.—Plut.—Paus.* 3, c. 8.

Lepĭda Domitia, a daughter of Drusus and Antonia, great niece to Augustus, and aunt to the emperor Nero. She is described by Tacitus as infamous in her manners, violent in her temper, and yet celebrated for her beauty. She was put to death by means of her rival Agrippina, Nero's mother. *Tacit.*

Lepĭdus, M. Æmilius, I. a Roman, celebrated as being one of the triumvirs with Augustus and Antony. He was of an illustrious family, and, like the rest of his contemporaries, he was remarkable for his ambition, to which was added a narrowness of mind, and a great deficiency of military abilities. He was sent against Cæsar's murderers and some time after he leagued with M. Antony, who had gained the heart of his soldiers by artifice, and that of their commander by his address. When his influence and power among the soldiers had made him one of the triumvirs, he showed his cruelty, like his colleagues, by his proscriptions; and even suffered his own brother to be sacrificed to the dagger of the triumvirate. He received Africa as his portion in the division of the empire; but his indolence soon rendered him despicable in the eyes of his soldiers and of his colleagues; and Augustus, who was well acquainted with the unpopularity of Lepidus, went to his camp, and obliged him to resign the power to which he was entitled as being a triumvir. After this degrading event, he sunk into obscurity, and retired, by order of Augustus, to Cerceii, a small town on the coast of Latium, where he ended his days in peace, B. C. 13, and where he was forgotten as soon as out of power. *Appian.—Plut. in Aug.—Flor.* 4, c. 6 and 7.——II. A son of Julia, the grand-daughter of Augustus. He was intended by Caius as his successor in the Roman empire. He committed adultery with Agrippina when young. *Dion.* 59.

Leptines, I. a son of Hermocrates, of Syracuse, brother to Dionysius. He was sent by his brother against the Carthaginians, and experienced so much success that he sunk fifty of their ships. He was afterwards defeated by Mago, and banished by Dionysius. He was killed in a battle with the Carthaginians. *Diod.* 15.——II. A famous orator at Athens, who endeavoured to unload the people from oppressive taxes. He was opposed by Demosthenes.

Lesches, a Greek poet of Lesbos, who flourished B. C. 600. Some suppose him to be the author of the little Iliad, of which only a few verses remain quoted by *Paus.* 10, c. 25.

Leucippus, a celebrated philosopher of Abdera, about 428 years before Christ, disciple of Zeno. He was the first who invented the famous system of atoms, and of a vacuum, which was afterwards more fully explained by Democritus and Epicurus. Many of his hypotheses have been adopted by the moderns with advantage. Diogenes has written his life. *Vid.* Part III.

Leucon, a tyrant of Bosphorus, who lived in great intimacy with the Athenians. He was a great patron of the useful arts, and greatly encouraged commerce. *Strab.—Diod.* 14.

Leutychĭdes. *Vid. Leotychides.*

Libanius, a celebrated sophist of Antioch, in the age of the emperor Julian. He was educated at Athens, and opened a school at Antioch, which produced some of the best and most of the literary characters of the age. When Julian had imprisoned the senators of Antioch for their impertinence, Libanius undertook the defence of his fellow-citizens. Some of his orations, and above 1600 of his letters are extant; they discover much affectation and obscurity of style. Julian submitted his writings to the judgment of Libanius with the greatest confidence, and the sophist freely rejected or approved, and showed that he was more attached to the person than the fortune and greatness of his prince. The time of his death is unknown. The best edition of Libanius seems to be that of Paris, fol. 1606, with a second volume published by Morell, 1627. His epistles have been edited by Wolf, fol. 1738.

Liberālia, festivals yearly celebrated in honour of Bacchus the 17th of March, much the same as the Dionysia of the Greeks. *Varro.*

Libo, a friend of the first triumvirate, who killed himself, and was condemned after death.

Libon, a Greek architect, who built the famous temple of Jupiter Olympius. He flourished about 450 years before the Christian era.

Lichas, an Arcadian, who found the bones of Orestes buried at Tegea, &c. *Herodot.*

Licinia Lex, was enacted by L. Licinius Crassus and Q. Mutius, consuls, A. U. C. 657. It ordered all the inhabitants of Italy to be enrolled on the list of citizens, in their respective cities.——Another, by C. Licinius Crassus the tribune, A. U. C. 608. It transferred

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the right of choosing priests from the college to the people. It was proposed, but did not pass. ——Another, by C. Licinius Stolo the tribune. It forbade any person to possess 500 acres of land, or keep more than 100 head of large cattle or 500 of small.——Another, by P. Licinius Varus, A. U. C. 545, to settle the day for the celebration of the *Ludi Apollinares* which was before uncertain.——Another, by P. Licinius Crassus Dives, B. C. 110. It was the same as the Fannian law, and farther required that no more than 30 *asses* should be spent at any table on the calends, nones, or nundinæ, and only three pounds of fresh and one of salt meat on ordinary days. None of the fruits of the earth were forbidden.——Another, *de sodalitiis*, by M. Licinius the consul, 690. It imposed a severe penalty on party clubs, or societies assembled or frequented for election purposes, as coming under the definition of *ambitus*, and of offering violence in some degree to the freedom and independence of the people.——Another, called also *Æbutia*, by Licinius and Æbutius the tribunes. It enacted, that when any law was preferred with respect to any office of power, the person who proposed the bill, as well as his colleagues in office, his friends and relations, should be declared incapable of being invested with the said office or power.

Licinia, I. the wife of C. Gracchus, who attempted to dissuade her husband from his seditious measures by a pathetic speech. She was deprived of her dowry after the death of Caius. ——II. The wife of Mæcenas, distinguished for conjugal tenderness. She was sister to Proculeius, and bore also the name of Terentia. *Horat.* 2, od. 12, v. 13.

Licinius, (C.) I. a tribune of the people, celebrated for the consequence of his family, for his intrigues and abilities. He was a plebeian, and was the first of that body who was raised to the office of a master of horse to the dictator. He made a law which permitted the plebeians to share the consular dignity with the patricians, A. U. C. 388. He reaped the benefits of this law, and was one of the first plebeian consuls. The law was proposed and passed by Licinius, as it is reported, at the instigation of his ambitious wife, who was jealous of her sister who had married a patrician, and who seemed to be of a higher dignity in being the wife of a consul. *Liv.* 6, c. 34.—*Plut.*——II. C. Calvus, a celebrated orator and poet in the age of Cicero. He distinguished himself by his eloquence in the forum, and his poetry, which some of the ancients have compared to Catullus. His orations are greatly commended by Quintilian. Some believe that he wrote annals quoted by Dionysius of Halicarnassus. He died in the 30th year of his age. *Quintil.—Cic. in Brut.* 81.——III. Macer, a Roman accused by Cicero when prætor. He derided the power of his accuser, but when he saw himself condemned, he grew so desperate that he killed himself. *Plut.* ——IV. P. Crassus, a Roman, sent against Perseus, king of Macedonia. He was at first defeated, but afterwards repaired his losses and obtained a complete victory, &c.——V. Caius Imbrex, a comic poet in the age of Africanus, preferred by some to Ennius and Terence. His Nævia and Neæra are quoted by ancient authors, but of all his poetry only two verses are preserved. *Aul. Gel.*——VI. Mucianus, a Roman who wrote about the history and geography of the eastern countries, often quoted by Pliny. He lived in the reign of Vespasian.——VII. P. Tegula, a comic poet of Rome, about 200 years before Christ. He is ranked as the fourth of the best comic poets which Rome produced. Few lines of his compositions are extant. He wrote an ode, which was sung all over the city of Rome by nine virgins during the Macedonian war. *Liv.* 31, c. 12.——VIII. Varro Muræna, a brother of Proculeius, who conspired against Augustus with Fannius Cæpio, and suffered for his crime. Horace addressed his 2 od. 10, to him, and recommended equanimity in every situation. *Dio.* 54.——IX. C. Flavius Valerianus, a celebrated Roman emperor. His father was a poor peasant of Dalmatia, and himself a common soldier in the Roman armies. His valour recommended him to the notice of Galerius Maximianus, who took him as a colleague in the empire, and appointed him over the province of Pannonia and Rhœtia. Constantine, who was also one of the emperors, courted the favour of Licinius, and made his intimacy more durable by giving him his sister Constantia in marriage, A. D. 313. The continual successes of Licinius, particularly against Maximinus, increased his pride, and rendered him jealous of the greatness of his brother-in-law. The persecutions of the Christians, whose doctrines Constantine followed, soon caused a rupture, and ill-fortune attended Licinius; he was conquered, and fled to Nicomedia, where soon the conqueror obliged him to surrender, and to resign the imperial purple. Constantine ordered him to be strangled at Thessalonica, A. D. 324. His family was involved in his ruin. The avarice, licentiousness, and cruelty of Licinius, are as conspicuous as his misfortunes. He was an enemy to learning, and his aversion totally proceeded from his ignorance of letters and the rusticity of his education. His son by Constantia bore also the same name. He was honoured with the title of Cæsar when scarce 20 months old. He was involved in his father's ruin, and put to death by order of Constantine.

Ligarius, Q. a Roman pro-consul of Africa, after Confidius. In the civil wars he followed the interests of Pompey, and was pardoned when Cæsar had conquered his enemies. Cæsar, however, and his adherents, were determined upon the ruin of Ligarius; but Cicero, by an eloquent oration, still extant, defeated his accusers, and he was pardoned. He became afterwards one of Cæsar's murderers. *Cic. pro leg.—Plut. in Cæsar.*

Liminatidia, a festival in honour of Diana.

Litavicus, one of the Ædui, who assisted Cæsar with 10,000 men. *Cæs. Bell. G.* 7, c. 37.

Lithobolia, a festival celebrated at Trœzene, in honour of Lamia and Auxesia, who came from Crete, and were sacrificed by the fury of the seditious populace, and stoned to death. Hence the name of the solemnity, λιθοβολια, *lapidation.*

Livia Drusilla, a celebrated Roman lady, daughter of L. Drusus Calidianus. She married Tiberius Claudius Nero, by whom she had the emperor Tiberius and Drusus Germanicus. The attachment of her husband to the cause of Antony was the beginning of her greatness.

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Augustus saw her as she fled from the danger which threatened her husband, and he resolved to marry her, though she was then pregnant. Her children by Drusus were adopted by the emperor; and, that she might make the succession of her son Tiberius more easy and undisputed, Livia is accused of secretly involving in one common ruin the heirs and nearest relations of Augustus. She is also charged with having murdered her own husband, to hasten the elevation of Tiberius. If she was anxious for the aggrandizement of her son, Tiberius proved ungrateful, and hated a woman to whom he owed his life, his elevation, and his greatness. Livia died in the 86th year of her age, A. D. 29. Tiberius showed himself as undutiful after her death as before, for he neglected her funeral, and expressly commanded that no honours, either private or public, should be paid to her memory. *Tacit. Ann.* 1, c. 3.——*Suet. in Aug. & Tib.*—*Dion. Cass.*

Livia Lex, *de sociis*, proposed to make all the inhabitants of Italy free citizens of Rome. M. Livius Drusus, who framed it, was found murdered in his house before it passed.——Another, by M. Livius Drusus the tribune, A. U. C. 662, which required that the judicial power should be lodged in the hands of an equal number of knights and senators.

Livius Andronicus, I. a native of Magna Græcia, was the first who attempted to establish at Rome a regular theatre, or to connect a dramatic fable, free from the mummeries, the *ballet*, and the melodrama of the ancient satires. Tiraboschi asserts, that when his country was finally subdued by the Romans, in 482, Livius was made captive and brought to Rome. It is generally believed that he there became the slave, and afterwards the freedman of Livius Salinator, from whom he derived one of his names; these facts, however, do not seem to rest on any authority more ancient than the Eusebian Chronicle. The precise period of his death is uncertain; but in Cicero's dialogue *De Senectute*, Cato is introduced saying, that he had seen old Livius while he was himself a youth. Now Cato was born in 519, and since the period of youth among the Romans was considered as commencing at fifteen, it may be presumed that the existence of Livius was at least protracted till the year 534 of the city. It has been frequently said, that he lived till the year 546 because Livy mentions that a hymn composed by this ancient poet was publicly sung in that year, to avert the disasters threatened by an alarming prodigy; but the historian does not declare that it was written for the occasion, or even recently before. The earliest play of Livius was represented in 513 or 514, about a year after the termination of the first Punic war. Osannus, a modern German author, has written a learned and chronological dissertation on the question, in which of these years the first Roman play was performed; but it is extremely difficult for us to come to any satisfactory conclusion on a subject which, even in the time of Cicero, was one of doubt and controversy. Like Thespis, and other dramatists in the commencement of the theatrical art, Livius was an actor, and for a considerable time the sole performer in his own pieces. Afterwards, however, his voice failing, in consequence of the audience insisting on a repetition of favourite passages, he introduced a boy who relieved him, by declaiming in concert with the flute, while he himself executed the corresponding gesticulations in the monologues, and in the parts where high exertion was required, employing his own voice only in the conversational and less elevated scenes. It was observed that his action grew more lively and animated, because he exerted his whole strength in gesticulating, while another had the care and trouble of pronouncing. 'Hence,' continues Livy, 'the practice arose of reciting those passages which required much modulation of the voice, to the gesture and action of the comedian. Thenceforth the custom so far prevailed, that the comedians never pronounced any thing except the verses of the dialogues:' and this system, which one should think must have completely destroyed the theatric illusion, continued, under certain modifications, to subsist on the Roman stage during the most refined periods of taste and literature. The popularity of Livius increasing from these performances, as well as from a propitiatory hymn he had composed, and which had been followed by great public success, a building was assigned to him on the Aventine hill. This edifice was partly converted into a theatre, and was also inhabited by a troop of players, for whom Livius wrote his pieces, and frequently acted along with them. It has been disputed whether the first drama represented by Livius Andronicus at Rome was a tragedy or comedy. However this may be, it appears from the names which have been preserved of his plays, that he wrote both tragedies and comedies. These titles, which have been collected by Fabricius and other writers, are *Achilles*, *Adonis*, *Ægisthus*, *Ajax*, *Andromeda*, *Antiopa*, *Centauri*, *Equus Trojanus*, *Helena*, *Hermione*, *Ino*, *Lydius*, *Protesilaodamia*, *Serenus*, *Tereus*, *Teucer*, *Virgo*. Such names also evince that most of his dramas were translated or imitated from the works of his countrymen of Magna Græcia, or from the great tragedians of Greece. Thus, Æschylus wrote a tragedy on the subject of Ægisthus. There is still an Ajax of Sophocles extant, and he is known to have written an Andromeda: Stobæus mentions the Antiopa of Euripides. Four Greek dramatists, Sophocles, Euripides, Anaxandrides, and Philæterus, composed tragedies on the subject of Tereus; and Epicharmus, as well as others, chose for their comedies the story of the Sirens. Little, however, except the titles, remains to us from the dramas of Livius. The longest passage we possess in connexion, extends only to four lines. It forms part of a hymn to Diana, recited by the chorus, in the tragedy of *Ino*, contains an animated exhortation to a person about to proceed to the chase, and testifies the vast improvement effected by Livius on the Latin tongue. As this is the only passage among the fragments of Livius, from which a connected meaning can be elicited, we must take our opinion of his poetical merits from those who judged of them while his writings were yet wholly extant. Cicero has pronounced an unfavourable decision, declaring that they scarcely deserved a second perusal. They long, however, continued popular in Rome, and were read by the youths in schools even during the Augustan age of poetry.

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It is evident, indeed, that during that golden period of Roman literature, there prevailed a taste corresponding to our black-letter rage, which led to an inordinate admiration of the works of Livius, and to the bitter complaints of Horace, that they should be extolled as perfect, or held up by old pedants to the imitation of youth in an age when so much better models existed. But although Livius may have been too much read in the schools, and too much admired in an age which could boast of models so greatly superior to his writings, he is at least entitled to praise, as the inventor among the Romans of a species of poetry which was afterwards carried by them to much higher perfection. By translating the Odyssey, too, into Latin verse, he adopted the means which, of all others, were most likely to foster and improve the infant literature of his country—as he thus presented it with an image of the most pure and perfect taste, and at the same time with those wild and romantic adventures, which are best suited to attract the sympathy and interest of a half-civilized nation. This happy influence could not be prevented, even by the use of the rugged Saturnian verse, which led Cicero to compare the translation of Livius to the ancient statutes, which might be attributed to Dædalus.——II. M. Salinator, a Roman consul sent against the Illyrians. The success with which he finished his campaign, and the victory which some years after he obtained over Asdrubal, who was passing into Italy with a reinforcement for his brother Annibal, show how deserving he was to be at the head of the Roman armies. *Liv.*——III. Titus. This writer, though unquestionably the greatest historian of Rome, has been but slightly mentioned, either by those authors of his own country who were contemporary with him, or by those who succeeded him; and we, in consequence, have little information concerning the circumstance of his life. He was born at Padua, of a consular family, in the year of Rome 695. The place of his birth was one of the most ancient and distinguished municipal states of the Roman empire. Titus Livius Optatus was the first of the Livian family who came to it from Rome; and from him was descended Caius Livius, the father of the historian. Many of the poets and literary men of Rome were brought in early youth to the capital. Livy, however, seems to have received his early instruction in his native city. Soon after his arrival at Rome, he composed some dialogues on philosophical and political questions, which he addressed to Augustus. These dialogues, which are now lost, procured for him the favour of the emperor, who gave him free access to all those archives and records of the state which might prove serviceable in the prosecution of the historical researches in which he was employed. He also allotted him apartments in his own palace. It appears that Livy availed himself of the good graces of the emperor, only for the purpose of facilitating the historical researches in which he was engaged. We do not hear that he accepted any pecuniary favours, or even held any public employment. It has been conjectured by some writers, from a passage in Suetonius, that he had for a short while superintended the education of Claudius, who afterwards succeeded to the empire. But though the expressions scarcely authorize this inference, they prove, that at Livy's suggestion, Claudius undertook in his youth to write a history of Rome, from the death of Julius Cæsar, and thus acquired the habit of historical composition, which he continued after his accession; being better qualified, as Gibbon remarks, to record great actions than to perform them. Livy continued for nearly twenty years to be closely occupied in the composition of his history. During this long period his chief residence was at Rome, or in its immediate vicinity. Though Livy's great work was not finished till the year 745 or 746, he had previously published parts of it, from time to time, by which means he early acquired a high reputation with his countrymen, who considered him as holding the same rank, in the class of their historians, which Virgil occupied among their poets, and Cicero among their orators. His fame reached even the remotest extremities of the Roman empire. An inhabitant of Cadiz was so struck with his illustrious character, that he travelled all the way from the city to Rome on purpose to see him, and, having gratified his curiosity, straightway returned to Spain. Although his history was completed, as we have seen, in 745, Livy continued to reside at Rome till the death of Augustus, which happened in 765. On the accession of Tiberius, he returned to Padua, where he survived five years longer, and at length died at the place of his birth, in 770, and in the 76th year of his age. Livy is supposed to have been twice married. By one of his wives he left several daughters and a son, to whom he addressed an epistle or short treatise on the subject of rhetoric, in which, while delivering his opinion concerning the authors most proper to be read by youth, he says, that they ought first to study Demosthenes and Cicero, and next, such writers as most closely resemble these excellent orators. After his death, statues were erected to Livy at Rome; for we learn, from Suetonius, that the mad Caligula had nearly ordered that all his images, as well as those of Virgil, should be removed from the public libraries. His more rational subjects, nevertheless, regarded Livy as the only historian that had yet appeared, whose dignity of sentiment, and majesty of expression, rendered him worthy to record the story of the Roman republic. The work of Livy comprehends the whole history of Rome, from its foundation to the death of Drusus, the brother of Tiberius, which happened in the year 744. It consisted of 140, or according to some, of 142 books; but of these, as is well known, only thirty-five are now extant: and it must be admitted that the most valuable portion of Livy's history has perished. The commencement of those dissensions, which ended in the subversion of the liberties of Rome, and the motives by which the actors on the great political stage were influenced would have given scope for more interesting reflection, and more philosophic deduction, than details of the wars with the Sabines and Samnites, or even of those with the Carthaginians and Greeks. Stronger reliance might also have been placed on this portion of the history, than on that by which it was preceded. The author's account of the civil wars of Marius and Sylla, of Pompey and Cæsar, may have been

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derived from those who were eyewitnesses of these destructive contests, and he himself was living an impartial and intelligent observer of all the subsequent events which his history recorded. Both Lord Bolingbroke and Gibbon have declared, that they would willingly give up what we now possess of Livy, on the terms of recovering what we have lost. It would lead into a field of discussion much too extensive to enter into any investigation concerning even a few of the most important mistakes which have been imputed to Livy. Inexperienced in military affairs, numerous blunders have been attributed to him with regard to encampments, circumvalations, sieges, and in general all warlike operations. He did not, like Polybius, Sallust, or Diodorus Siculus, take the pains to visit the regions which had been the theatre of the great events he commemorates. Hence, many mistakes in geography, and much confusion with regard to the situation of towns and the boundaries of districts. 'Considered in this view,' says Gibbon, 'Livy appears merely as a man of letters, covered with the dust of his library, little acquainted with the art of war, and careless in point of geography.' Livy, besides, was not a very learned or zealous antiquary; and hence he has fallen into many errors of chronology, as also into mistakes concerning the ancient manners and institutions of the Romans. Into various inadvertences and contradictions he has been betrayed by carelessness or haste. Thus, having discovered an inscription on a breastplate, which was at variance, as to a particular fact, with the common narrative of the annalists, he states it to be decisive against them; yet, subsequently, hurried away by the crowd of historians whom he followed, he forgets both himself and the confidence due to the breastplate, and subscribes to the accuracy of the annalists whose narrative is falsified. Sometimes, when there are two relations, by two different authors, varying from each other, he follows the one in one part of his history, and yet assents to the other in a subsequent passage. Sometimes the same incidents are twice related, as having occurred in different years —a confusion into which he was led by the vast number of annalists whom he consulted, and the discrepancy in Roman chronology, some writers following Cato, and others Varro, who disagreed by two years in the epoch which they fixed for the foundation of Rome. Considering the period in which he lived, the *impartiality* and sincerity of Livy passed through a fiery ordeal. But though his youth was spent in a period of civil war and violent faction, he seems to have imbibed none of the feelings of a partisan; and in this respect, perhaps, his residence at Padua, far from the dissensions and excitement of the capital, was favourable to his impartiality. The absolute domination of Augustus, and the favour which, on Livy's arrival at Rome, the emperor extended to him, might well have corrupted the fidelity of a republican historian. But he honoured the memory of the conquered patriots in the court of the conquering prince. The best editions of Livy will be found to be those of Maittaire, 6 vols. 12mo. London, 1722; of Drachenborch, 7 vols. 4to. Amst. 1731, and of Ruddiman, 4 vols. 12mo. Edin. 1751.

Locusta, a celebrated woman at Rome, in the favour of Nero. She poisoned Claudius and Britannicus, and at last attempted to destroy Nero himself, for which she was executed. *Tacit. Ann.* 12, c. 66, &c.—*Suet. in Ner.* 33.

Lollia Paulina, a beautiful woman, daughter of M. Lollius, who married C. Memmius Regulus, and afterwards Caligula. She was divorced and put to death by means of Agrippina. *Tacit. Ann.* 12, c. 1, &c.

Lollius, M. a companion and tutor of C. Cæsar, the son-in-law of Tiberius. He was consul, and offended Augustus by his rapacity in the provinces. Horace has addressed two of his epistles to him, &c. *Tacit Ann.* 3.

Longimanus, a surname of Artaxerxes, from his having one hand longer than the other. The Greeks called him *Macrochir. C. Nep. in Reg.*

Longinus, (Dionysius Cassius,) I. a celebrated Greek philosopher and critic of Athens. He was preceptor of the Greek language, and afterwards minister to Zenobia, the famous queen of Palmyra, and his ardent zeal and spirited activity in her cause, proved at last fatal to him. When the emperor Aurelian entered victorious the gates of Palmyra, Longinus was sacrificed to the fury of the Roman soldiers, A. D, 273. At the moment of death he showed himself great and resolute; and with a philosophical and unparalleled firmness of mind, he even repressed the tears and sighs of the spectators who pitied his miserable end. Longinus rendered his name immortal by his critical remarks on ancient authors. His treatise on the sublime gives the world reason to lament the loss of his other valuable compositions. The best editions of this author are that of Tollius, 4to. Traj. ad Rhen. 1694, and that of Toup, 8vo. Oxon. 1778.—— II. A lawyer whom, though blind and respected, Nero ordered to be put to death, because he had in his possession a picture of Cassius, one of Cæsar's murderers. *Juv.* 10, v. 6.

Longus, a Greek author, who wrote a novel called the amours of Daphnis and Chloe. The age in which he lived is not precisely known. The best editions of this pleasing writer are that of Paris, 4to. 1754, and that of Villoison, 8vo. Paris, 1778.

Lucanus, M. Annæus, I. a native of Corduba in Spain. He was early removed to Rome, where his rising talents, and more particularly his lavished praises and panegyrics, recommended him to the emperor Nero. This intimacy was soon productive of honour, and Lucan was raised to the dignity of an augur and quæstor before he had attained the proper age. The poet had the imprudence to enter the lists against his imperial patron; he chose for his subject Orpheus, and Nero took the tragical story of Niobe. Lucan obtained an easy victory, but Nero became jealous of his poetical reputation, and resolved upon revenge. The insults to which Lucan was daily exposed, provoked at last his resentment, and he joined Piso in a conspiracy against the emperor. The whole was discovered, and the poet had nothing left but to choose the manner of his execution. He had his veins opened in the warm bath, and as he expired, he pronounced with great energy the lines which, in his Pharsalia, l. 3, v. 630—642, he had put into the mouth of a soldier who died in the same manner as himself. Some have accused

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im of pusillanimity at the moment of his death, nd say that, to free himself from the punishent which threatened him he accused his own nother, and involved her in the crime of which e was guilty. This circumstance, which throws n indelible blot upon the character of Lucan, not mentioned by some writers, who observe iat he expired with all the firmness of a philoopher. He died in his 26th year, A. D. 65. f all his compositions none but his *Pharsalia* emains. This poem, which is an account of the ivil wars of Cæsar and Pompey, is unfinished.)pinions are various as to the merits of the potry. Lucan, to use the words of Quintilian, is nore an orator than a poet. He wrote a poem pon the burning of Rome, now lost. It is said iat his wife, Polla Argentaria, not only assistd him in the composition of his poem, but even orrected it after his death. Scaliger says that ucan rather barks than sings. The best edions of Lucan are those of Oudendorp, 4to. L. at. 1728, of Bentley, 4to. printed at Strawberry-hill, 1760, and of Barbou, 12mo. Paris, 1767. *Quintil.* 10.—*Suet.*—*Tacit. Ann.* 15, &c.—*Martial.* 7, ep. 20.——II. Ocellus, or Ucellus, n ancient Pythagorean philosopher, whose ge is unknown. He wrote, in the Attic dialect book on the nature of the universe, which he eemed eternal, and from it were drawn the ystems adopted by Aristotle, Plato, and Philo udæus. This work was first translated into atin by Nogarola. Another book of Ocellus n laws, written in the Doric dialect, was reatly esteemed by Archytas and Plato, a ragment of which has been preserved by Stoæus, of which, however, Ocellus is disputed to e the author. There is an edition of Ocellus, rith a learned commentary, by C. Emman. Vizanius, Bononiæ, 1646, in 4to.

Lucceius, L. a celebrated historian. He omposed histories of the Social war, and of ne Civil wars of Sylla, which were so highly steemed by Cicero, that he urged him, in one f his letters, to undertake a history of his conulship, in which he discovered and suppressed ne conspiracy of Catiline. From a subsequent etter to Atticus we learn that Lucceius had romised to accomplish the the task suggested o him. It is probable, however, that it never vas completed—his labours having been interupted by the civil wars, in which he followed ne fortunes of Pompey, and was indeed one of is chief advisers in adopting the fatal resolution f quitting Italy. *Cic. ad Fam.* 5, ep. 12, &c.

Lucĕres, a body of horse, composed of Roan knights, established by Romulus and Tatus. It received its name either from *Lucumo*, n Etrurian, who assisted the Romans against ne Sabines, or from *lucus*, a grove where Romlus had erected an asylum, or a place of reuge for all fugitives, slaves, homicides, &c. at he might people his city. The Luceres ere some of these men, and they were inorporated with the legions. *Propert*, 4. el. 1, 31.

Lucianus, a celebrated writer of Samosata. lis father was poor in his circumstances, and ucian was early bound to one of his uncles, ho was a sculptor. The employment highly spleased him; he made no proficiency in the rt, and resolved to seek his livelihood by better eans. He visited different places; and Antioch, Ionia, Greece, Italy, Gaul, and more particularly Athens, became successively acquainted with the depth of his learning and the power of his eloquence. The emperor M. Aurelius was sensible of his merit, and appointed him register to the Roman governor of Egypt. He died A. D. 180, in his 90th year, and some of the moderns have asserted that he was torn to pieces by dogs for his impiety, particularly for ridiculing the religion of Christ. The works of Lucian, which are numerous, and written in the Attic dialect, consist partly of dialogues, in which he introduces different characters, with much dramatic propriety. His style is easy, simple, elegant, and animated; and he has stored his compositions with many lively sentiments, and much of the true Attic wit. He also wrote the life of Sostrates, a philosopher of Bœotia, as also that of the philosopher Demonax. Some have also attributed to him, with great impropriety, the life of Apollonius Thyaneus. The best editions of Lucan are that of Grævius, 2 vols. 8vo. Amst. 1687, and that of Reitzius, 4 vols. 4to. Amst. 1743.

Lūcĭfer. *Vid.* Part III.

Lūcĭlius, (C.) I. a Roman knight, who was born in the year 605, at Suessa, a town in the Auruncian territory. He was descended of a good family, and was the maternal granduncle of Pompey the Great. In early youth he served at the siege of Numantia, in the same camp with Marius and Jugurtha, under the younger Scipio Africanus, whose friendship and protection he had the good fortune to acquire. On his return to Rome from his Spanish campaign, he dwelt in a house which had been built at the public expense, and had been inhabited by Seleucus Philopater, prince of Syria, whilst he resided in his youth as a hostage at Rome. Lucilius continued to live on terms of the closest intimacy with the brave Scipio and wise Lælius. These powerful protectors enabled him to satirise the vicious without restraint or fear of punishment. In his writings he drew a genuine picture of himself, acknowledged his faults, made a frank confession of his inclinations, gave an account of his adventures, and, in short, exhibited a true and spirited representation of his whole life. Fresh from business or pleasure, he seized his pen while his fancy was yet warm, and his passions still awake,—while elated with success or depressed by disappointment. All these feelings, and the incidents which occasioned them, he faithfully related, and made his remarks on them with the utmost freedom. Unfortunately, however, the writings of Lucilius are so mutilated, that few particulars of his life and manners can be gleaned from them. Little farther is known concerning him, than that he died at Naples, but at what age has been much disputed. Eusebius and most other writers have fixed it at 45, which, as he was born in 605, would be in the 651st year of the city. But M. Dacier and Bayle assert that he must have been much older at the time of his death, as he speaks in his satires of the Licinian law against exhorbitant expenditure at entertainments, which was not promulgated till 657 or 658. Lucilius did not confine himself to invectives on vicious mortals. In the first book of his satires, he appears to have declared war on the false gods of Olympus, whose plurality he

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denied, and ridiculed the simplicity of the people, who bestowed on an infinity of gods the venerable name of father, which should be reserved for one. *Quintil.* 10, c. 1.—*Cic. de Orat.* 2.—*Horat.*——II. Lucinus, a famous Roman, who fled with Brutus after the battle of Philippi. They were soon after overtaken by a party of horse, and Lucilius suffered himself to be severely wounded by the dart of the enemy, exclaiming that he was Brutus. He was taken and carried to the conquerors, whose clemency spared his life. *Plut.*

Lucilla, a daughter of M. Aurelius, celebrated for the virtues of her youth, her beauty, debaucheries, and misfortunes. At the age of sixteen her father sent her to Syria to marry the emperor Verus, who was then employed in a war with the Parthians and Armenians. The conjugal virtues of Lucilla were great at first, but when she saw Verus plunge himself into debauchery and dissipation, she followed his example. At her return to Rome she saw the incestuous commerce of her husband with her mother, and at last poisoned him. She afterwards married an old but virtuous senator, by order of her father, and was not ashamed soon to gratify the criminal sensualities of her brother Commodus. The coldness and indifference with which Commodus treated her afterwards determined her on revenge, and she, with many illustrious senators, conspired against his life, A. D. 185. The plot was discovered, Lucilla was banished, and soon after put to death by her brother, in the 38th year of her age.

Lucius, a writer, called by some Saturantius Apuleius. He was born in Africa, on the borders of Numidia. He studied poetry, music, geometry, &c. at Athens, and warmly embraced the tenets of the Platonists. He cultivated magic, and some miracles are attributed to his knowledge of enchantments. He wrote in Greek and Latin, with great ease and simplicity; his style, however, is sometimes affected, though his eloquence was greatly celebrated in his age. Some fragments of his compositions are still extant. He flourished in the reign of M. Aurelius.——The word Lucius is a prænomen common to many Romans, of whom an account is given under their family names.

Lucrētia, a celebrated Roman lady, daughter of Lucretius, and wife of Tarquinius Collatinus. The beauty and innocence of Lucretia inflamed the passions of Sextus, the son of Tarquin. He cherished his flame, and secretly retired from the camp, and came to the house of Lucretia, where he met with a kind reception. In the dead of night he introduced himself to Lucretia, who refused to his entreaties what her fear of shame granted to his threats. She yielded to her ravisher when he threatened to murder her, and to slay one of her slaves and put him in her bed. Lucretia in the morning sent for her husband and her father, and, after she had revealed to them the indignities she had suffered from the son of Tarquin, and entreated them to avenge her wrongs, she stabbed herself with a dagger which she had previously concealed under her clothes. Brutus, who was present at the tragical death of Lucretia, kindled the flames of rebellion, and the republican or consular government was established at Rome, A. U. C. 244. *Liv.* 1, c. 57, &c.—*Dionys. Hal.* 4, c. 15.—*Ovid. Fast.* 2, v. 741.—*Val. Max.* 6, c. 1.—*Plut.*—*August. de Cic. D.* 1, c. 19.

Lucrētius Carus, (T.) I. was the most remarkable of the Roman writers, as he united the precision of the philosopher to the fire and fancy of the poet; and, while he seems to have had no perfect model among the Greeks, has left a production unrivalled, (perhaps not to be rivalled,) by any of the same kind in later ages. Of the life of Lucretius very little is known: he lived at a period abounding with great political actors, and full of portentous events—a period when every bosom was agitated with terror or hope, and when it must have been the chief study of a prudent man, especially if a votary of philosophy and the Muses, to hide himself as much as possible amid the shades. The year of his birth is uncertain. According to the chronicle of Eusebius, he was born in 658, being thus nine years younger than Cicero, and two or three younger than Cæsar. To judge from his style, he might be supposed older than either; but this, as appears from the example of Sallust, is no certain test, as his archaisms may have arisen from the imitation of ancient writers: and we know that he was a fond admirer of Ennius. One of the dearest, perhaps the dearest friend of Lucretius, was Memmius, who had been his school-fellow, and whom, it is supposed he accompanied to Bithynia when appointed to the government of that province. The poem *De Rerum Natura*, if not undertaken at the request of Memmius, was doubtless much encouraged by him; and Lucretius, in a dedication expressed in terms of manly and elegant courtesy, very different from the servile adulation of some of his great successors, tells him, that the much-desired pleasure of his friendship, was what enabled him to endure any toil or vigil:—

'*Sed tua me virtus tamen, et sperata voluptas*
Suavis amicitiæ, quemvis efferre laborem
Suadet, et inducit noctes vigilare serenas.'

The life of the poet was short, but happily was sufficiently prolonged to enable him to complete his poem, though, perhaps, not to give some portions of it their last polish. According to Eusebius, he died in the 44th year of his age, by his own hands, in a paroxysm of insanity, produced by a filter, which Lucilia, his wife or mistress, had given him, with no design of depriving him of life or reason, but to renew or increase his passion. Others suppose that his mental alienation proceeded from melancholy, on account of the calamities of his country, and the exile of Memmius—circumstances which were calculated deeply to affect his mind. There seems no reason to doubt the melancholy fact that he perished by his own hand. The poem of Lucretius, *De Rerum Natura*, which he composed during the lucid intervals of his malady, is, as the name imports, philosophic and didactic in the strictest acceptation of these terms. The poem of Lucretius contains a full exposition of the theological, physical, and moral system of Epicurus. It has been remarked by an able writer, 'that all the religious systems of the ancient Pagan world were naturally perishable, from the quantity of false opinions, and vicious habits and ceremonies that were attached to them.' He observes even of the barba-

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ous Anglo Saxons, that, 'as the nation advanced in its active intellect, it began to be dissatisfied with its mythology. Many indications exist of this spreading alienation, which prepared the northern mind for the reception of the nobler truths of Christianity.' A secret incredulity of this sort seems to have been long nourished in Greece, and appears to have been imported into Rome with its philosophy and literature. The more pure and simple religion of early Rome was quickly corrupted, and the multitude of ideal and heterogeneous beings which superstition introduced into the Roman worship, led to its total rejection. This infidelity is very obvious in the writings of Ennius, who translated Euhemerus's work on the Deification of Human Spirits, while Plautus dramatized the vices of the father of the gods and tutelar deity of Rome. The doctrine of materialism was introduced at Rome during the age of Scipio and Lælius; and perhaps no stronger proof of its rapid progress and prevalence can be given, than that Cæsar, though a priest, and ultimately Pontifex Maximus, boldly proclaimed in the senate, that death is the end of all things, and that beyond it there is neither hope nor joy. This state of the public mind was calculated to give a fashion to the system of Epicurus. According to this distinguished philosopher, the chief good of man is pleasure, of which the elements consist, in having a body free from pain, and a mind tranquil and exempt from perturbation. Of this tranquillity there are, according to Epicurus, as expounded by Lucretius, two chief enemies, superstition, or slavish fear of the gods, and the dread of death. In order to oppose these two foes to happiness, he endeavours, in the first place, to show that the world was formed by a fortuitous concourse of atoms, and that the gods, who, according to the popular theology, were constantly interposing, take no concern whatever in human affairs. We do injustice to Epicurus when we estimate his tenets by the refined and exalted ideas of a philosophy purified by faith, without considering the superstitious and polluted notions prevalent at his time. 'The idea of Epicurus,' as observed by Dr. Drake, 'that it is the nature of gods to enjoy an immortality in the bosom of perpetual peace, infinitely remote from all relations to this globe, free from care, from sorrow, and from pain, supremely happy in themselves, and neither rejoicing in the pleasures, nor concerned for the evils of humanity—though perfectly void of any rational foundation, yet possesses much moral charm when compared with the popular religions of Greece and Rome. The felicity of their deities consisted in the vilest debauchery; nor was there a crime, however deep its die, that had not been committed and gloried in by some one of their numerous objects of worship.' Never, also, could the doctrine, that the gods take no concern in human affairs, appear more plausible than in the age of Lucretius, when the destiny of man seemed to be the sport of the caprice of such a monster as Sylla. With respect to the other great leading tenet of Lucretius and his master—the mortality of the soul—still greater injustice is done to the philosopher and poet. It is affirmed, and justly, by a great Apostle, that life and immortality have been brought to light by the gospel; and yet an author who lived before this dawn is reviled because he asserts, that the natural arguments for the immortality of the soul, afforded by the analogies of nature or principle of moral retribution, are weak and inconclusive! In fact, however, it is not by the truth of the system or general philosophical views in a poem, (for which no one consults it,) that its value is to be estimated; since a poetical work may be highly moral on account of its details, even when its systematic scope is erroneous or apparently dangerous. Notwithstanding passages which seem to echo Spinosism, and almost to justify crime, the *Essay on Man* is rightly considered as the most moral production of our most moral poet. In like manner, where shall we find exhortations more eloquent than those of Lucretius, against ambition, and cruelty, and luxury, and lust—against all the dishonest pleasures of the body, and all the turbulent passions of the mind. In the whole history of Roman taste and criticism, nothing appears to us so extraordinary as the slight mention that is made of Lucretius by succeeding Latin authors; and, when mentioned, the coldness with which he is spoken of by all Roman critics and poets, with the exception of Ovid. Perhaps the spirit of free-thinking which pervaded his writings, rendered it unsuitable or unsafe to extol even his poetical talents. There was a time, when, in this country, it was thought scarcely decorous or becoming to express high admiration of the genius of Rosseau or Voltaire. *Paterc.* 2, c. 36.—*Quintil.* 3, c. 1, l. 10, c. 1.——II. Quintus, a Roman who killed himself because the inhabitants of Sulmo, over which he was appointed with a garrison, seemed to favour the cause of J. Cæsar. *Cæs. Bell. Civ.* 1, c. 18. He is called Vespillo.——III. Sp. Tricipitinus, father of Lucretia, wife of Collatinus, was made consul after the death of Brutus, and soon after died himself. Horatius Pulvillus succeeded him. *Liv.* 1, c. 58.—*Plut. in Pub.*——IV. Osella, a Roman, put to death by Sylla because he had applied for the consulship without his permission. *Plut.*

Lucrātius Catŭlus, (C.) I. a Roman consul with Marius. He assisted his colleague in conquering the Cimbrians. *Vid. Cimbricum Bellum.* He was eloquent as well as valiant, and wrote the history of his consulship which is lost. *Cic. de Orat.—Varro de L. L.—Flor.* 2, c. 2.——II. C. Catulus, a Roman consul, who destroyed the Carthaginian fleet. *Vid Catulus.*

Lucullea, a festival established by the Greeks in honour of Lucullus, who had behaved with great prudence and propriety in his province. *Plut. in Luc.*

Lucullus, (Lucius Licinius,) I. a Roman celebrated for his fondness of luxury, and for his military talents. He was born about 115 years before the Christian era, and soon distinguished himself by his proficiency in the liberal arts, particularly eloquence and philosophy. His first military campaign was in the Marsian war, where his valour and cool intrepidity recommended him to public notice. His mildness and constancy gained him the admiration and confidence of Sylla, and from this connexion he derived honour, and during his quæstorship in Asia and prætorship in Africa, he rendered himself more conspicuous by his justice, moderation, and humanity. He was raised to the con-

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ship A. U. C. 680, and intrusted with the care of the Mithridatic war, and first displayed his military talents in rescuing his colleague Cota, whom the enemy had besieged in Chalcedonia. This was soon followed by a celebrated victory over the forces of Mithridates, on the borders of the Granicus, and by the conquest of all Bithynia. His victories by sea were as great as those by land, and Mithridates lost a powerful fleet near Lemnos. Such considerable losses weakened the enemy, and Mithridates retired with precipitation towards Armenia, to the court of king Tigranes, his father-in-law. His flight was perceived, and Lucullus crossed the Euphrates with great expedition, and gave battle to the numerous forces which Tigranes had already assembled to support the cause of his son-in-law. According to the exaggerated account of Plutarch, no less than 100,000 foot, and near 55,000 horse of the Armenians, lost their lives in that celebrated battle. All this carnage was made by a Roman army amounting to no more than 18,000 men, of whom only five were killed and 100 wounded during the combat. The taking of Tigranocerta, the capital of Armenia, was the consequence of this immortal victory, and Lucullus there obtained the greatest part of the royal treasures. This continual success, however, was attended with serious consequences. The severity of Lucullus, and the haughtiness of his commands, offended his soldiers, and displeased his adherents at Rome. Pompey was soon after sent to succeed him, and to continue the Mithridatic war; and the interview which he had with Lucullus began with acts of mutual kindness, and ended in the most inveterate reproaches and open enmity. Lucullus was permitted to retire to Rome, and only 1600 of the soldiers who had shared his fortune and his glories were suffered to accompany him. He was received with coldness at Rome, and he obtained with difficulty a triumph, which was deservedly claimed by his fame, his successes, and his victories. In this ended the days of his glory; he retired to the enjoyment of ease and peaceful society, and no longer interested himself in the commotions which disturbed the tranquillity of Rome. He dedicated his time to studious pursuits and to literary conversation. His house was enriched with a valuable library, which was opened for the service of the curious and of the learned. Lucullus fell into a delirium in the last part of his life, and died in the 67th or 68th year of his age. The people showed their respect for his merit by their wish to give him an honourable burial in the Campus Martius; but their offers were rejected, and he was privately buried by his brother in his estate at Tusculum. Lucullus has been admired for his many accomplishments, but he has been censured for his severity and extravagance. The expenses of his meals were immoderate, his halls were distinguished by the different names of the gods; and when Cicero and Pompey attempted to surprise him, they were astonished at the costliness of a supper which had been prepared upon the word of Lucullus, who had merely said to his servants that he would sup in the hall of Apollo. In his retirement, Lucullus was fond of artificial variety; subterraneous caves and passages were dug under the hills on the coast of Campania, and the sea water was conveyed round the house and pleasure-grounds, where the fishes flocked in such abundance that not less than 25,000 pounds worth were sold at his death. In his public character Lucullus was humane and compassionate, and he showed his sense of the vicissitudes of human affairs by shedding tears at the sight of one of the cities of Armenia which his soldiers reduced to ashes. He was a perfect master of the Greek and Latin languages, and he employed himself for some time to write a concise history of the Marsi in Greek hexameters. Such are the striking characteristics of a man who meditated the conquest of Parthia, and for a while gained the admiration of all the inhabitants of the east by his justice and moderation, and who might have disputed the empire of the world with a Cæsar or a Pompey, had not, at last, his fondness for retirement withdrawn him from the reach of ambition. *Cic. pro Arch.* 4.—*Quæst. Ac.* 2, c. 1.—*Plut. in vitâ.*—*Flor.* 3, c. 5.—*Strab.*—*Appian. in Mithr.* &c.—*Orosius* 6, &c.——II. A consul, who went to Spain, &c.

LŪCŪMO, the first name of Tarquinius Priscus, afterwards changed into Lucius. The word is Etrurian, and signifies prince or chief. *Plut. in Rom.*

LUPERCĀLIA, a yearly festival, observed at Rome the 15th of February, in honour of the god Pan. It was usual first to sacrifice two goats and a dog, and to touch with a bloody knife the foreheads of two illustrious youths, who always were obliged to smile when they were touched. The blood was wiped away with soft wool dipped in milk. After this the skins of the victims were cut in thongs, with which whips were made for the youths. With these whips the youths ran about the streets, all naked except the middle, and whipped freely all those they met. Women, in particular, were fond of receiving the lashes, as they superstitiously believed that they removed barrenness and eased the pains of childbirth. This festival, as Plutarch mentions, was first instituted by the Romans in honour of the she-wolf which suckled Romulus and Remus. This opinion is controverted by others; and Livy, with Dionysius of Halicarnassus, observes that they were introduced into Italy by Evander. The name seems to be borrowed from the Greek name of Pan, *Lycæus*, from λυκος, a wolf; not only because these ceremonies were, like the Lycæan festivals, observed in Arcadia, but because Pan, as god of the shepherds, protected the sheep from the rapacity of the wolves. The priests who officiated at the Lupercalia were called *Luperci*. Augustus forbade any person above the age of fourteen to appear naked, or to run about the streets during the Lupercalia. Cicero, in his philipics, reproaches Antony for having disgraced the dignity of the consulship by running naked, and armed with a whip, about the streets. It was during the celebration of these festivals that Antony offered a crown to J. Cæsar, which the indignation of the populace obliged him to refuse. *Ovid. Fast.* 2, v. 427.—*Varro. L. L.* 5, c. 3.

LUPERCI, a number of priests at Rome, who assisted at the celebration of the Lupercalia, in honour of the god Pan, to whose service they were dedicated. This order of priests was the most ancient and respectable of all the sacerdo-

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al offices. It was divided into two separate colleges, called *Fabiani* and *Quintiliani*, from Fabius and Quintilius, two of their highpriests. The former were instituted in honour of Romulus, and the latter of Remus. To these two sacerdotal bodies, J. Cæsar added a third, called from himself, the *Julii*, and this action contributed not a little to render his cause unpopular, and to betray his ambitious and aspiring views. *Vid. Lupercalia. Plut. in Rom.—Dio. Cas.* 5.—*Virg. Æn.* 8, v. 663.

Lupus, I. a comic writer of Sicily, who wrote a poem on the return of Menelaus and Helen to Sparta, after the destruction of Troy. *Ovid. ex Pont.* 4, ep. 16, v. 26.——II. P. Rut. a Roman who, contrary to the omens, marched against the Marsi, and was killed with his army. *Horat. Sat.* 1, v. 68.

Luscius Lavinius, was the contemporary and enemy of Terence, who, in his prologues, has satirised his injudicious translations from the Greek:—

'*Qui bene, vertendo et eas describendo male,*
Ex Græcis bonis, Latinas fecit non bonas.'

In particular, we learn from the prologue to the *Phormio*, that he was fond of bringing on the stage frantic youths, committing all those excesses of folly and distraction which are supposed to be produced by violent love. Donatus has afforded us an account of the plot of his *Thasma*, which was taken from Menander. Part of the old Scotch ballad, the Heir of Linne, has a curious resemblance to the plot of his play of Luscius Lavinius.

Lycæa, festivals in Arcadia, in honour of Pan, the god of shepherds. They are the same as the Lupercalia of the Romans.——A festival at Argos in honour of Apollo Lycæus, who delivered the Argives from wolves, &c.

Lycambes, the father of Neobule. He promised his daughter in marriage to the poet Archilocus, and afterwards refused to fulfil his engagement when she had been courted by a man whose opulence had more influence than the fortune of the poet. This irritated Archilocus; he wrote a bitter invective against Lycambes and his daughter, and rendered them both so desperate by the satire of his composition, that they hanged themselves. *Horat.* ep. 6, v. 13. —*Ovid. in Ib.* 52.—*Aristot. Rhet.* 3.

Lyciscus, a Messenian of the family of the Epytidæ. When his daughters were doomed by lot to be sacrificed for the good of their country, he fled with them to Sparta, and Aristodemus upon this cheerfully gave his own children, and soon after succeeded to the throne. *Paus.* 4, c. 9.

Lycomēdes, I. an Arcadian, who, with 500 chosen men, put to flight 1000 Spartans and 600 Argives, &c. *Diod.* 15.——II. An Athenian, the first who took one of the enemy's ships at the battle of Salamis. *Plut. Vid.* Part III.

Lycon, a philosopher of Troas, son of Astyoanax, in the age of Aristotle. He was greatly esteemed by Eumenes, Antiochus, &c. He died in the 74th year of his age. *Diog. in vit.*

Lycophron, I. a son of Periander, king of Corinth. The murder of his mother Melissa, by his father, had such an effect upon him, that he resolved never to speak to a man who had been so wantonly cruel against his relations. This resolution was strengthened by the advice of Procles, his maternal uncle; and Periander at last banished to Corcyra a son whose disobedience and obstinacy had rendered him odious. Cypselus, the eldest son of Periander, being incapable of reigning, Lycophron was the only surviving child who had any claim to the crown of Corinth. But when the infirmities of Periander obliged him to look for his successor, Lycophron refused to come to Corinth while his father was there, and he was induced to leave Corcyra, only on promise that Periander would come and dwell there while he remained master of Corinth. This exchange, however, was prevented. The Corcyreans, who were apprehensive of the tyranny of Periander, murdered Lycophron before he left that island. *Herodot.* 3.—*Aristot.*——II. A brother of Thebe, the wife of Alexander, tyrant of Pheræ. He assisted his sister in murdering her husband, and he afterwards seized the sovereignty. He was dispossessed by Philip of Macedonia. *Plut.*—*Diod.* 16.——III. A famous Greek poet and grammarian, born at Chalcis in Eubœa. He was one of the poets who flourished under Ptolemy Philadelphus, and who, from their number, obtained the name of Pleiades. Lycophron died by the wound of an arrow. He wrote tragedies, the titles of twenty of which have been preserved. The only remaining composition of this poet is called *Cassandra*, or *Alexandra*. It contains 1474 verses, whose obscurity has procured the epithet of *Tenebrosus* to its author. It is a mixture of prophetical effusions, which, as he supposes, were given by Cassandra during the Trojan war. The best editions of Lycophron, are that of Basil, 1546, fol. enriched with the Greek commentary of Tzetzes; that of Canter, 8vo. apud Commelin, 1596; and that of Potter, fol. Oxon. 1702. *Ovid. in Ib.* 533.—*Stat.* 5. *Sylv.* 3.

Lycoris, a freedwoman of the senator Volumnius, also called *Cytheris*, and *Volumnia*, from her master. She was celebrated for her beauty and intrigues. The poet Gallus was greatly enamoured of her, and his friend Virgil comforts him in his 10th eclogue, for the loss of the favours of Cytheris, who followed M. Antony's camp, and was become the Aspasia of Rome. The charms of Cleopatra, however, prevailed over those of Cytheris, and the unfortunate courtesan lost the favours of Antony and of all the world at the same time. Lycoris was originally a comedian. *Virg. Ecl.* 10.—*Ovid. A. A.* 3, v. 537.

Lycortas, the father of Polybius, who flourished B. C. 184. He was chosen general of the Achæan league, and he revenged the death of Philopœmen, &c. *Plut.*

Lycurgīdes, annual days of solemnity appointed in honour of the lawgiver of Sparta. ——The patronymic of a son of Lycurgus. *Ovid. in Ib.* v. 503.

Lycurgus, I. an orator of Athens, surnamed *Ibis*, in the age of Demosthenes, famous for his justice and impartiality when at the head of the government. He was one of the thirty orators whom the Athenians refused to deliver up to Alexander. Some of his orations are extant. He died about 330 years before Christ. *Diod.* 16.——II. A celebrated lawgiver of Sparta, son of king Eunomus, and brother to Polydectes.

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He succeeded his brother on the Spartan throne; but when he saw that the widow of Polydectes was pregnant, he refused to marry his brother's widow, who wished to strengthen him on his throne by destroying her own son Charilaus, and leaving him in the peaceful possession of the crown. The integrity with which he acted, when guardian of his nephew Charilaus, united with the disappointment and the resentment of the queen, raised him many enemies, and he at last yielded to their satire and malevolence, and retired to Crete; but he returned home at the earnest solicitations of his countrymen. The disorder which reigned at Sparta induced him to reform the government; and the more effectually to execute his undertaking, he had recourse to the oracle of Delphi. He was received by the priestess of the god with every mark of honour, his intentions were warmly approved by the divinity, and he was called the friend of gods, and himself rather god than man. After such a reception from the most celebrated oracle of Greece, Lycurgus found no difficulty in reforming the abuses of the state, and all were equally anxious in promoting a revolution which had received the sanction of heaven. This happened 884 years before the Christian era. Lycurgus first established a senate, which was composed of 28 senators, whose authority preserved the tranquillity of the state, and maintained a due and just equilibrium between the kings and the people, by watching over the intrusions of the former, and checking the seditious convulsions of the latter. All distinction was destroyed; and by making an equal and impartial division of the land among the members of the commonwealth, Lycurgus banished luxury, and encouraged the useful arts. The use of money, either of gold or silver, was forbidden; and the introduction of heavy brass and iron coin brought no temptations to the dishonest, and left every individual in the possession of his effects without any fears of robbery or violence. All the citizens dined in common, and no one had greater claims to indulgence and luxury than another. The intercourse of Sparta with other nations was forbidden, and few were permitted to travel. The youths were intrusted to the public master as soon as they had attained their seventh year, and their education was left to the wisdom of the laws. They were taught early to think, to answer in a short and laconic manner, and to excel in sharp repartee. They were instructed and encouraged to carry things by surprise, but if ever the theft was discovered, they were subjected to a severe punishment. Lycurgus was happy and successful in establishing and enforcing these laws, and by his prudence and administration the face of affairs in Lacedæmon was totally changed, and it gave rise to a set of men distinguished for their intrepidity, their fortitude, and their magnanimity. After this, Lycurgus retired from Sparta to Delphi, or, according to others, to Crete; and before his departure, he bound all the citizens of Lacedæmon by a solemn oath, that neither they nor their posterity would alter, violate, or abolish the laws which he had established before his return. He soon after put himself to death, and he ordered his ashes to be thrown into the sea, fearful lest, if they were carried to Sparta, the citizens should call themselves freed from the oath which they had taken, and empowered to make a revolution. The wisdom and the good effect of the laws of Lycurgus have been firmly demonstrated at Sparta, where, for 700 years, they remained in force; but the legislator has shown himself inhumane in ordering mothers to destroy such of their children whose feebleness or deformity in their youth seemed to promise incapability of action in maturer years, and to become a burden to the state. His regulations about marriage must necessarily be censured, and no true conjugal felicity can be expected from the union of a man with a person whom he perhaps never knew before, and whom he was compelled to choose in a dark room, where all the marriageable women in the state assembled on stated occasions. Lycurgus has been compared to Solon, the celebrated legislator of Athens; and it has been judiciously observed, that the former gave his citizens morals conformable to the laws which he had established, and that the latter had given the Athenians laws which coincided with their customs and manners. The office of Lycurgus demanded resolution, and he showed himself inexorable and severe. In Solon artifice was requisite, and he showed himself mild and even voluptuous. The moderation of Lycurgus is greatly commended, particularly when we recollect that he treated with the greatest humanity and confidence Alcander, a youth who had put out one of his eyes in a seditious tumult. Lycurgus had a son called Antiorus, who left no issue. The Lacedæmonians showed their respect for their great legislator by yearly celebrating a festival in his honour, called Lycurgidæ or Lycurgides. The introduction of money into Sparta, in the reign of Agis, the son of Archidamus, was one of the principal causes which corrupted the innocence of the Lacedæmonians, and rendered them the prey of intrigue and of faction. The laws of Lycurgus were abrogated by Philopœmen, B. C. 188, but only for a little time, as they were soon after re-established by the Romans. *Plut. in vitâ.*—*Justin.* 3, c. 2, &c.—*Strab.* 8, 10, 15, &c.—*Dionys. Hal.* 2.—*Pauc.* 3, c. 2. *Vid.* Part III.

Lycus, an officer of Alexander in the interest of Lysimachus. He made himself master of Ephesus by the treachery of Andron, &c. *Polyæn.* 5. *Vid.* Part I. and III.

Lygdamis, or Lygdamus, I. a general of the Cimmerians, who passed into Asia Minor, and took Sardis, in the reign of Ardyes, king of Lydia. *Callim.*——II. An athlete of Syracuse, the father of Artemisia, the celebrated queen of Halicarnassus. *Herodot.* 7, c. 99.

Lyncestæ, a noble family of Macedonia, connected with the royal family. *Justin.* 11, c. 2, &c.

Lyncestes, (Alexander,) a son-in-law of Antipater, who conspired against Alexander and was put to death. *Curt.* 7, &c.

Lysander, I. a celebrated general of Sparta, in the last years of the Peloponnesian war. He drew Ephesus from the interest of Athens, and gained the friendship of Cyrus the younger. He gave battle to the Athenian fleet, consisting of 120 ships, at Ægospotamos, and destroyed it all, except three ships, with which the enemy's general fled to Evagoras, king of Cyprus. In this celebrated battle, which happened 405 years

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before the Christian era, the Athenians lost 3000 men, and with them their empire and influence among the neighbouring states. Lysander well knew how to take advantage of his victory, and the following year Athens, worn out by a long war of 27 years, and discouraged by its misfortunes, gave itself up to the power of the enemy, and consented to destroy the Piræus, to deliver up all its ships, except 12, to recall all those who had been banished; and, in short, to be submissive in every degree to the power of Lacedæmon. Besides these humiliating conditions, the government of Athens was totally changed, and 30 tyrants were set over it by Lysander. This glorious success, and the honour of having put an end to the Peloponnesian war, increased the pride of Lysander. He had already begun to pave his way to universal power, by establishing aristocracy in the Grecian cities of Asia, and now he attempted to make the crown of Sparta elective. In the pursuit of his ambition he used prudence and artifice; and as he could not easily abolish a form of government which ages and popularity had confirmed, he had recourse to the assistance of the gods. His attempt, however, to corrupt the oracles of Delphi, Dodona, and Jupiter Ammon, proved ineffectual; and he was even accused of using bribes by the priests of the Libyan temple. The sudden declaration of war against the Thebans saved him from the accusations of his adversaries, and he was sent, together with Pausanias, against the enemy. The plan of his military operations was discovered, and the Haliartians, whose ruin he secretly meditated, attacked him unexpectedly, and he was killed in a bloody battle which ended in the defeat of his troops, 394 years before Christ. His body was recovered by his colleague Pausanias, and honoured with a magnificent funeral. In the midst of all his pomp, his ambition, and intrigues, he died extremely poor, and his daughters were rejected by two opulent citizens of Sparta, to whom they had been betrothed during the life of their father. This behaviour of the lovers was severely punished by the Lacedæmonians, who protected from injury the children of a man whom they hated for his sacrilege, his contempt of religion, and his perfidy. The father of Lysander, whose name was Aristoclites or Aristocrates, was descended from Hercules, though not reckoned of the race of the Heraclidæ. *Plut & C. Nep. in vitâ.—Diod.* 13.——II. A grandson of the great Lysander. *Paus.*

Lysandra, a daughter of Ptolemy Lagus, who married Agathocles, the son of Lysimachus. She was persecuted by Arsinoe, and fled to Seleucus for protection. *Paus.* 1, c. 9, &c.

Lysias, a celebrated orator, son of Cephalus, a native of Syracuse. His father left Sicily and went to Athens, where Lysias was born and carefully educated. In his 15th year he accompanied the colony which the Athenians sent to Thurium, and after a long residence there he returned home in his 47th year. He distinguished himself by his eloquence, and by the simplicity, correctness, and purity of his orations, of which he wrote no less than 425, according to Plutarch, though the number may with more probability be reduced to 230. Of these 34 are extant, the best editions of which are that of Taylor, 8vo. Cantab. 1740, and that of Auger, 2 vols. 8vo. Paris, 1783. He died in the 81st year of his age, 378 years before the Christian era. *Plut. de Orat.—Cic. de Brut. de Orat.—Quintil.* 3, &c.—*Diog.* 2.

Lysicles, an Athenian, sent with Chares into Bœotia, to stop the conquests of Philip of Macedonia. He was conquered at Chæronæa, and sentenced to death for his ill conduct there.

Lysimachus, 1. a son of Agathocles, among the generals of Alexander. After the death of that monarch, he made himself master of part of Thrace, where he built a town which he called Lysimachia. He sided with Cassander and Seleucus against Antigonus and Demetrius, and fought with them at the celebrated battle of Ipsus. He afterwards siezed Macedonia, after expelling Pyrrhus from the throne, B. C. 286; but his cruelty rendered him odious, and the murder of his son, Agathocles, so offended his subjects, that the most opulent and powerful revolted from him, and abandoned the kingdom. He pursued them to Asia, and declared war against Seleucus, who had given them a kind reception. He was killed in a bloody battle, 281 years before Christ, in the 80th year of his age, and his body was found in the heaps of slain only by the fidelity of a little dog, which had carefully watched near it. It is said that the love and respect of Lysimachus for his learned master Callisthenes proved nearly fatal to him. He, as Justin mentions, was thrown into the den of a hungry lion, by order of Alexander, for having given Callisthenes poison to save his life from ignominy and insult; and when the furious animal darted upon him, he wrapped his hand in his mantle, and boldly thrust it into the lion's mouth, and by twisting his tongue, killed an adversary ready to devour him. This act of courage in his self-defence recommended him to Alexander. He was pardoned, and ever after esteemed by the monarch. *Justin.* 15, c. 3, &c.—*Diod.* 10, &c.—*Paus.* 1, c. 10.——II. An Acarnanian, preceptor to Alexander the Great. He used to call himself Phœnix, his pupil Achilles, and Philip Peleus. *Plut. in Alex.—Justin.* 15, c. 3.

Lysippus, a famous statuary of Sicyon. He was originally a whitesmith, and afterwards applied himself to painting, till his talents and inclination taught him that he was born to excel in sculpture. He flourished about 325 years before the Christian era, in the age of Alexander the Great. The monarch was so partial to the artist, that he forbade any sculptor but Lysippus to make his statue. Lysippus excelled in expressing the hair, and he was the first who made the head of his statues less large, and the body smaller than usual, that they might appear taller. This was observed by one of his friends, and the artist gave for answer, that his predecessors had represented men in their natural form, but that he represented them such as they appeared. Lysippus made no less than 600 statues, the most admired of which were those of Alexander; one of Apollo of Tarentum, 40 cubits high; one of a man coming out of a bath with which Agrippa adorned his baths; one of Socrates; and those of the 25 horsemen who were drowned in the Granicus. These were so valued that in the age of Augustus they were bought for their weight in gold. *Plut. in Alex.—Cic. in Brut.* c. 164, *ad Her.*

4, c. 148.—*Plin.* 37, c. 7.—*Paterc.* 1, c. 11.—*Horat.* 2, ep. 1, v. 240.

Lysistratus, a brother of Lysippus. He was the first artist who ever made a statue with wax. *Plin.* 34, c. 8, l. 35, c. 12.

M.

Macar, a son of Criasius or Crinacus, the first Greek who led a colony to Lesbos. His four sons took possession of the four neighbouring islands, Chios, Samos, Cos, and Rhodes, which were called the seats of the Macares or the blessed (μακαρ, *beatus.*) *Dionys. Hal.* 1.—*Homer. Il.* 24.—*Diod.* 5.—*Mela.* 2, c. 7.

Macăreus, a son of Æolus, who debauched his sister Canace, and had a son by her. The father, being informed of the incest, ordered the child to be exposed, and sent a sword to his daughter, and commanded her to destroy herself. Macareus fled to Delphi, where he became priest of Apollo. *Ovid. Met. Heroid.* 11, *in lb.* 563.

Macedonĭcum Bellum, was undertaken by the Romans against Philip, king of Macedonia, some few months after the second Punic war, B. C. 200. The cause of this war originated in the hostilities which Philip had exercised against the Achæans, the friends and allies of Rome. The consul Flaminius had the care of the war, and he conquered Philip on the confines of Epirus, and afterwards in Thessaly. The Macedonian fleets were also defeated; Eubœa was taken; and Philip, after continual losses, sued for peace, which was granted him in the fourth year of the war. The ambition and cruelty of Persius, the son and successor of Philip, soon irritated the Romans. Another war was undertaken, in which the Romans suffered two defeats. This, however, did not discourage them: Paulus Æmilius was chosen consul in the 60th year of his age, and intrusted with the care of the war. He came to a general engagement near the city of Padua, and 20,000 of the Macedonian soldiers were left on the field of battle. This decisive blow put an end to the war, which had already continued for three years, 168 years before the Christian era. Perseus, and his sons Philip and Alexander were taken prisoners, and carried to Rome to adorn the triumph of the conqueror. About fifteen years after, new seditions were raised in Macedonia, and the false pretensions of Andriscus, who called himself the son of Perseus, obliged the Romans to send an army to quell the commotions. Andriscus at first obtained many considerable advantages over the Roman forces, till at last he was conquered and delivered to the consul Matellus, who carried him to Rome. After these commotions, which are sometimes called the third Macedonian war, Macedonia was finally reduced into a Roman province, and governed by a regular proconsul, about 148 years before the Christian era.

Macedonĭcus, a surname given to Metellus, from his conquests in Macedonia. It was also given to such as had obtained any victory in that province.

Macer. There appears to have been two poets who bore the name of Macer, during the Augustan age, both of considerable note and both friends of Ovid. The elder, called Æmilius, who was born at Verona, was of greater age than Ovid, though he sometimes condescended to read his works to his youthful friend. These were poems on birds and serpents, and on the virtues of different sorts of herbs. They were written in hexameters, and were chiefly translated from Nicander, a Greek poet of Colophon. Macer also composed a piece, entitled *Theriaca*, on wild animals, from which Isidorus and others have saved about half a dozen of verses. Nonius Marcellus adds, that he wrote a Theogony, from which he cites a single line. He also published a book on the subject of Bees; but it is not certain whether this work was in prose or in verse. Tibullus inscribed one of his elegies to this Macer, on occasion of his setting out on some military expedition. It would appear that, at his departure from Rome, Macer had boasted that, however deeply he seemed involved in the snares of love, yet his heart was free, and that he now only panted for military fame. But Tibullus addresses Cupid, bids him follow Macer to the field, and threatens, that if he did not bring him back, he would himself desert the service of love, and forget his fondness for the fair, amid the various duties of a soldier. It is probable that Macer never returned from this expedition, since, according to the Eusebian Chronicle, he died in 737, during the consulate of Furnius and Silanus. As his death took place in that year, he must be a different poet from the Macer to whom Ovid addressed one of his epistles from Pontus, which was not written till after his banishment to that country, in 762. With this second Macer Ovid had travelled in his youth through the different cities of Asia and Sicily:—

Te duce magnificas Asiæ perspeximus urbes;
Tyrinacris est oculis te duce nota meis.

Macer was the author of one of those numerous poems on the Trojan war, which went under the name of *Homeri Paralipomena.*

Tu canis æterno quicquid restabat Homero;
Ne careant summâ Troïca bella manu.

In this poem he followed the historic order of events, beginning with the departure of the expedition from Greece, and ending with the commencement of the wrath of Achilles—intermingling with the heroic part of the composition a great number of love adventures, as those of Paris and Helen, of Protesilaus and Laodamia, which occurred previous to the siege of Troy, or immediately after its commencement. *Ovid. Trist.* 4, el. 10, v. 44. *ex Pont.* 2, ep. 10.—*Quintil.* 10, c. 1.——L. Claudius, a pro-prætor of Africa in the reign of Nero. He assumed the title of emperor, and was put to death by order of Galba.

Machæon. *Vid.* Part III.

Macrianus, (Titus Fulvius Julius), an Egyptian of obscure birth, who, from a private soldier, rose to the highest command in the army, and proclaimed himself emperor when Valerian had been made prisoner by the Persians, A. D. 260. When he had supported his dignity for a year in the eastern parts of the world, Macrianus marched towards Rome, to crush Gallienus, who had been proclaimed emperor. He was defeated in Illyricum by the lieutenant of Gallienus, and put to death with his son, at his own request, A. D. 262.

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Macrinus, (M. Opilius Severus,) a native of Africa, who rose from the most ignominious condition to the rank of prefect of the prætorian guards, and at last of emperor, after the death of Caracalla, whom he sacrificed to his ambition, A. D. 217. The beginning of his reign was popular; the abolition of the taxes, and an affable and complaisant behaviour endeared him to his subjects. These promising appearances did not long continue, and the timidity which Macrinus betrayed in buying the peace of the Persians by a large sum of money, soon rendered him odious. Heliogabalus was proclaimed emperor, and Macrinus attempted to save his life by flight. He was, however, seized in Cappadocia, and his head was cut off and sent to his successor, June 7th, A. D. 218. Macrinus reigned about two months and three days. His son, called Diadumenianus, shared his father's fate.

Macro, a favourite of the emperor Tiberius, celebrated for his intrigues, perfidy, and cruelty. He destroyed Sejanus, and raised himself upon the ruins of that unfortunate favourite. He was accessary to the murder of Tiberius, and conciliated the good opinion of Caligula, by prostituting to him his own wife, called Ennia. He soon after became unpopular, and was obliged by Caligula to kill himself, together with his wife, A. D. 38.

Macrobius, a Latin writer, who died A. D. 415. Some suppose that he was chamberlain to the emperor Theodosius II. but this appears groundless, when we observe that Macrobius was a follower of paganism, and that none were admitted to the confidence of the emperor, or to the enjoyment of high stations, except such as were of the Christian religion. Macrobius has rendered himself famous for a composition called *Saturnalia*; a miscellaneous collection of antiquities and criticisms, supposed to have been the result of a conversation of some of the learned Romans, during the celebration of the Saturnalia. This was written for the use of his son, and the bad latinity which the author has often introduced, proves that he was not born in a part of the Roman empire where the Latin tongue was spoken, as he himself candidly confesses. The Saturnalia are useful for the learned reflections they contain, and particularly for some curious observations on the two greatest epic poets of antiquity. Besides this, Macrobius wrote a commentary on Cicero's *somnium Scipionis*, which is likewise composed for the improvement of the author's son, and dedicated to him. The best editions are that of Gronovius, 8vo. L. Bat. 1670, and that of Lips. 8vo. 1777.

Madetes, a general of Darius, who bravely defended a place against Alexander. The conqueror resolved to put him to death, though thirty orators pleaded for his life. Sisygambis prevailed over the almost inexorable Alexander, and Madetes was pardoned. *Curt.* 5, c. 3.

Madyes, a Scythian prince who pursued the Cimmerians in Asia, and conquered Cyaxares, B. C. 623. He held for some time the supreme power of Asia Minor. *Herodot.* 8, c. 103.

Mæmacteria, sacrifices offered to Jupiter at Athens in the winter month Mæmacterion.

Mæonides, a surname of Homer. *Ovid.*

Maevius, a poet of inferior note in the Augustan age, who made himself known by his illiberal attacks on the character of the first writers of his time, as well as by his affected compositions. His name would have sunk in oblivion if Virgil had not ridiculed him in his third eclogue, and Horace in his 10th epode.

Magi, a religious sect among the eastern nations of the world, and particularly in Persia. They had great influence in the political, as well as religious affairs of the state, and a monarch seldom ascended the throne without their previous approbation. Zoroaster was founder of their sect. They paid particular homage to fire, which they deemed a deity, as pure in itself, and the purifier of all things. In their religious tenets they had two principles, one good, the source of every thing good; and the other evil, from whence sprung all manner of ills. Their professional skill in the mathematics and philosophy rendered every thing familiar to them, and from their knowledge of the phenomena of the heavens, the word Magi was applied to all learned men; and in process of time, the Magi, from their experience and profession, were confounded with the magicians who impose upon the superstitious and credulous. Hence the word *Magi* and *magicians* became synonymous among the vulgar. Smerdis, one of the Magi, usurped the crown of Persia after the death of Cambyses, and the fraud was not discovered till the seven noble Persians conspired against the usurper, and elected Darius king. From this circumstance there was a certain day on which none of the Magi were permitted to appear in public, as the populace had the privilege of murdering whomsoever of them they met. *Strab.* —*Cic. de Div.* 1.——*Herodot.* 3, c. 62, &c.

Magnentius, an ambitious Roman, who distinguished himself by his cruelty and perfidy. He conspired against the life of Constans, and murdered him in his bed. This cruelty was highly resented by Constantius; and the assassin, unable to escape from the fury of his antagonist, murdered his own mother and the rest of his relations, and afterwards killed himself by falling upon a sword which he had thrust against a wall. He was the first of the followers of Christianity who ever murdered his lawful sovereign, A. D. 353.

Magnes, the Athenian, was of the same age as Chionides. All his comedies have perished; but such of their titles as are preserved confirm the opinion that the materials of Athenian comedy were derived from other sources than mythology. The plays of Magnes were probably much of the same nature with those of Aristophanes. Indeed two of them, the Βάτραχοι and the Ὄρνιθες, had the very titles which are borne by two of the surviving dramas of the latter poet. Magnes, whilst in his prime, was an active and popular writer, full of wit and invention; but in his old age he fell into disrepute: his services were forgotten by an ungrateful audience, and he was left to die in neglect and obscurity.

Mago, I. a Carthaginian general, sent against Dionysius tyrant of Sicily. He obtained a victory, and granted peace to the conquered. In a battle, which soon after followed this treaty of peace, Mago was killed. His son of the same name succeeded to the command of the Carthaginian army, but he disgraced himself by flying

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at the approach of Timoleon, who had come to assist the Syracusans. He was accused in the Carthaginian senate, and he prevented by suicide the execution of the sentence justly pronounced against him. His body was hung on a gibbet, and exposed to public ignominy.——II. A brother of Annibal the Great. He was present at the battle of Cannæ, and was deputed by his brother to carry to Carthage the news of the celebrated victory which had been obtained over the Roman armies. His arrival at Carthage was unexpected; and, more powerfully to astonish his countrymen, on account of the victory at Cannæ, he emptied in the senate-house the three bushels of golden rings which had been taken from the Roman knights slain in battle. He was afterwards sent to Spain, where he defeated the two Scipios, and was himself, in another engagement, totally ruined. He retired to the Beleares, which he conquered; and one of the cities there still bears his name, and is called Portus Magonis, *Port Mahon*. After this, he landed in Italy with an army, and took possession of part of Insubria. He was defeated in a battle by Quintilius Varus, and died of a mortal wound, 203 years before the Christian era. *Liv.* 30, &c.—*C. Nep. in Ann.* 8, gives a very different account of his death, and says he either perished in a shipwreck or was murdered by his servants. Perhaps Annibal had two brothers of that name.——III. A. Carthaginian, more known by the excellence of his writings than by his military exploits. He wrote 28 volumes upon husbandry; these were preserved by Scipio at the taking of Carthage, and presented to the Roman senate. They were translated into Greek by Cassius Dionysius of Utica, and into Latin by order of the Roman senate, though Cato had already written so copiously upon the subject; and the Romans, as it has been observed, consulted the writings of Mago with greater earnestness than the books of the Sibylline verses. *Columella.*——IV. A Carthaginian, sent by his countrymen to assist the Romans against Pyrrhus and the Tarentines, with a fleet of 120 sail. This offer was politely refused by the Roman senate. This Mago was father of Asdrubal and Hamilcar. *Val. Max.*

Maherbal, a Carthaginian, who was at the siege of Saguntum, and who commanded the cavalry of Annibal at the battle of Cannæ. He advised the conqueror immediately to march to Rome, but Annibal required time to consider on so bold a measure; upon which Maherbal observed, that Annibal knew how to conquer, but not how to make a proper use of victory.

Majorĭanus, Jul. (Valerius,) an emperor of the western Roman empire, raised to the imperial throne A. D. 457. He signalized himself by his private as well as public virtues. He was massacred, after a reign of 37 years, by one of his generals.

Mamercus, a tyrant of Catana, who surrendered to Timoleon. His attempts to speak in a public assembly at Syracuse were received with groans and hisses; upon which he dashed his head against a wall, and endeavoured to destroy himself. The blows were not fatal, and Mamercus was soon after put to death as a robber, B. C. 340. *Polyæn.* 5.—*C. Nep. in. Tim.*

Mamertini, a mercenary band of soldiers, which passed from Campania into Sicily at the request of Agathocles. When they were in the service of Agathocles, they claimed the privilege of voting at the election of magistrates at Syracuse, and were ordered to leave Sicily. In their way to the coast, they were received with great kindness by the people of Messana, and soon returned perfidy for hospitality. They murdered all the males in the city, and rendered themselves masters of the place. After this violence, they assumed the name of Mamertini, and called their city *Mamertina*, from a provincial word, which, in their language, signified *Martial* or *warlike*. The Mamertines were afterwards defeated by Hiero, and totally disabled to repair their ruined affairs. *Plut. in Pyrrh.&c.*

Mamilia Lex, *de limitibus*, by the tribune Mamilius. It ordained that in the boundaries of the lands, five or six feet of land should be left uncultivated, which no person could convert into private property. It also appointed commissioners to see it carried into execution.

Mamilii, a plebeian family at Rome, descended from the Aborigines. They first lived at Tusculum, from whence they came to Rome. *Liv.* 3, c. 29.

Mamilius Octavius. *Vid. Manilius.*

Mamŭrius Veturius. *Vid. Ancile*, Part III.

Mamurra, a Roman knight, born at Formiæ. He followed the fortune of J. Cæsar in Gaul, where he greatly enriched himself. He built a magnificent palace on mount Cœlius, and was the first who incrusted his walls with marble. Catullus has attacked him in his epigrams. Formiæ is sometimes called *Mamurrarum urbs. Plin.* 36, c. 6.

Mancĭnus, C. a Roman general, who, though at the head of an army of 30,000 men, was defeated by 4000 Numantians, B. C. 138. He was dragged from the senate, &c. *Cic. in Orat.* 1, c. 40.

Mandăne, a daughter of king Astyages, married by her father to Cambyses, an ignoble person of Persia. *Vid. Cyrus.*

Mandănes, an Indian prince and philosopher, whom Alexander invited by his ambassadors, on pain of death, to come to his banquet, as being the son of Jupiter. The philosopher ridiculed the threats and promises of Alexander, &c. *Strab.* 15.

Manduebratius, a young Briton, who came over to Cæsar in Gaul. His father, Immanuentius, was king in Britain, and had been put to death by order of Cassivelaunus. *Cæs. Bell. G.* 5, c. 20.

Manĕtho, a celebrated priest of Heliopolis in Egypt, surnamed the Mendesian, B. C. 261. He wrote in Greek a history of Egypt, which has been often quoted and commended by the ancients, particularly by Josephus. It was chiefly collected from the writings of Mercury, and from the journals and annals which were preserved in the Egyptian temples. This history has been greatly corrupted by the Greeks. The author supported that all the gods of the Egyptians had been mere mortals, and had all lived upon earth. This history, which is now lost, had been epitomised, and some fragments of it are still extant. There is extant a Greek poem ascribed to Manetho, in which the power of the stars, which preside over the birth and fate of mankind, is explained. The Apotelea-

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mata of this author were edited in 4to. by Gronovius, L. Bat. 1698.

Manilia Lex, by Manilius the tribune, A. U. C. 678. It required that all the forces of Lucullus and his province, together with Bithynia, which was then under the command of Glabrio, should be delivered to Pompey, and that this general should, without any delay, declare war against Mithridates, and still retain the command of the Roman fleet, and the empire of the Mediterranean, as before.

Manilius, I. a Roman who married the daughter of Tarquin. He lived at Tusculum, and received his father-in-law in his house when banished from Rome, &c. *Liv.* 2, c. 15. ——II. Caius, a celebrated mathematician and poet of Antioch, who wrote a poetical treatise on astronomy, of which five books are extant, treating of the fixed stars. The style is not elegant. The age in which he lived is not known, though some suppose that he flourished in the Augustan age. No author, however, in the age of Augustus, has made mention of Manilius. The best editions of Manilius are those of Bentley, 4to. London, 1739, and Stoebegus, 8vo. Argentor, 1767.

Manlius Torquatus, I. a celebrated Roman, whose youth was distinguished by a lively and cheerful disposition. These promising talents were, however, impeded by a difficulty of speaking; and the father, unwilling to expose his son's rusticity at Rome, detained him in the country. The behaviour of the father was publicly censured, and Marius Pomponius the tribune cited him to answer for his unfatherly behaviour to his son. Young Manlius was informed of this, and with a dagger in his hand he entered the house of the tribune, and made him solemnly promise that he would drop the accusation. This action of Manlius endeared him to the people, and soon after he was chosen military tribune. In a war against the Gauls he accepted the challenge of one of the enemy, whose gigantic stature and ponderous arms had rendered him terrible and almost invincible in the eyes of the Romans. The Gaul was conquered, and Manlius stripped him of his arms; and, from the collar (*torquis*) which he took from the enemy's neck, he was ever after surnamed *Torquatus*. Manlius was the first Roman who was raised to the dictatorship without having been previously consul. The severity of Torquatus to his son has been deservedly censured. This father had the courage and heart to put to death his son, because he had engaged one of the enemy, and obtained an honourable victory, without his previous permission. This uncommon rigour displeased many of the Romans; and though Torquatus was honoured with a triumph, and commended by the senate for his services, yet the Roman youth showed their disapprobation of the consul's severity by refusing him at his return the homage which every other conqueror received. Some time after, the censorship was offered to him; but he refused it, observing, that the people could not bear his severity nor he the vices of the people. From the rigour of Torquatus, all edicts, and actions of severity and justice have been called *Manliana edicta*. *Liv.* 7, c. 10.—*Val. Max.* 6, c. 9.——II. Marcus, a celebrated Roman, whose valour was displayed in the field of battle, even at the early age of sixteen. When Rome was taken by the Gauls, Manlius, with a body of his countrymen, fled into the capitol, which he defended when it was suddenly surprised in the night by the enemy. This action gained him the surname of *Capitolinus*; and the geese, which by their clamour had awakened him to arm himself in his own defence, were ever after held sacred among the Romans. A law which Manlius proposed, to abolish the taxes on the common people, raised the senators against him. The dictator, Corn. Cossus, seized him as a rebel, but the people put on mourning, and delivered from prison their common father. This did not in the least check his ambition; he continued to raise factions, and even secretly to attempt to make himself absolute, till at last the tribunes of the people themselves became his accusers. He was tried in the Campus Martius; but when the distant view of the capitol which Manlius had saved, seemed to influence the people in his favour, the court of justice was removed, and Manlius was condemned. He was thrown down from the Tarpeian rock, A. U. C. 371; and, to render his ignominy still greater, none of his family were afterwards permitted to bear the surname of *Marcus*, and the place where his house had stood was deemed unworthy to be inhabited. *Liv.* 5, c. 31, l. 6, c. 5.—*Flor.* 1, c. 12 and 26.—*Val. Max.* 6, c. 3.—*Virg. Æn.* 6, v. 825.——III. Imperiosus, father of Manlius Torquatus, was made dictator. *Vid. Manlius Torquatus.*——IV. Volso, a Roman consul, who received an army of Scipio in Asia, and made war against the Gallo-Grecians, whom he conquered. He was honoured with a triumph at his return, though it was at first strongly opposed. *Flor.* 3, c. 11.—*Liv.* 38, c. 12, &c.—— V. Caius, or Aulus, a senator sent to Athens to collect the best and wisest laws of Solon, A. U. C. 300.—*Liv.* 2, c. 54, l. 3, c. 31.——VI. Another in whose consulship the temple of Janus was shut.——VII. a Roman appointed judge between his son Silanus and the province of Macedonia. When all the parties had been heard, the father said: "It is evident that my son has suffered himself to be bribed, therefore I deem him unworthy of the republic and of my house, and I order him to depart from my presence." Silanus was so struck at the rigour of his father, that he hanged himself. *Val. Max.* 5, c. 5.

Mansuetus, J. a friend of Vitellius, who entered the Roman armies, and left his son, then very young, at home. The son was promoted by Galba, and soon after met a detachment of the partisans of Vitellius in which his father was. A battle was fought, and Mansuetus was wounded by the hand of his son, &c. *Tacit. Hist.* 3, c. 25.

Marcellinus Ammianus, a celebrated historian, who carried arms under Constantius, Julian, and Valens, and wrote a history of Rome from the reign of Domitian, where Suetonius stops, to the emperor Valens. His style is neither elegant nor laboured, but it is greatly valued for its veracity, and in many of the actions he mentions the author was nearly concerned. This history was composed at Rome, where Ammianus retired from the noise and troubles of the camp, and does not betray that

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severity against the Christians which other writers have manifested, though the author was warm in favour of Paganism, the religion which for a while was seated on the throne. It was divided into thirty-one books, of which only the eighteen last remain, beginning at the death of Magnentius. The best editions of Ammianus are those of Gronovius, fol. and 4to. L. Bat. 1693, and of Ernesti, 8vo. Lips. 1773.

Marcellus, I. (Marcus Claudius,) a famous Roman general, who, after the first Punic war, had the management of an expedition against the Gauls, where he obtained the *Spolia opima*, by killing with his own hand Veridomarus, the king of the enemy. Such success rendered him popular, and soon after he was intrusted to oppose Annibal in Italy. He was the first Roman who obtained some advantage over this celebrated Carthaginian, and showed his countrymen that Annibal was not invincible. The troubles which were raised in Sicily by the Carthaginians at the death of Hieronymus, alarmed the Romans, and Marcellus, in his third consulship, was sent with a powerful force against Syracuse. He attacked it by sea and land, but his operations proved ineffectual, and the invention and industry of a philosopher, *vid. Archimedes*, were able to baffle all the efforts, and to destroy all the great and stupendous machines and military engines of the Romans during three successive years. The perseverance of Marcellus at last obtained the victory. The inattention of the inhabitants during their nocturnal celebration of the festivals of Diana, favoured his operations; he forcibly entered the town, and made himself master of it. The conqueror enriched the capital of Italy with the spoils of Syracuse, and when he was accused of rapaciousness, for stripping the conquered city of all its paintings and ornaments, he confessed that he had done it to adorn the public buildings of Rome, and to introduce a taste for the fine arts and elegance of the Greeks among his countrymen. After the conquest of Syracuse, Marcellus was called upon by his country to oppose a second time Annibal. In this campaign he behaved with greater vigour than before; the greatest part of the towns of the Samnites, which had revolted, were recovered by force of arms, and 3000 of the soldiers of Annibal made prisoners. Some time after, an engagement with the Carthaginian general proved unfavourable; Marcellus had the disadvantage; but on the morrow a more successful skirmish vindicated his military character, and the honour of the Roman soldiers. Marcellus, however, was not sufficiently vigilant against the snares of his adversary. He imprudently separated himself from his camp, and was killed in an ambuscade, in the 60th year of his age, in his fifth consulship, A. U. C. 546. His body was honoured with a magnificent funeral by the conqueror, and his ashes were conveyed in a silver urn to his son. Marcellus claims our commendation for his private as well as public virtues; and the humanity of a general will ever be remembered, who, at the surrender of Syracuse, wept at the thought that many were going to be exposed to the avarice and rapaciousness of an incensed soldiery, which the policy of Rome and the laws of war rendered inevitable. *Virg. Æn.* 6, v. 855. —*Paterc.* 2, c. 38.—*Plut. in vitâ*, &c.——II. One of his descendants, who bore the same name, signalized himself in the civil wars of Cæsar and Pompey, by his firm attachment to the latter. He was banished by Cæsar, but afterwards recalled at the request of the senate. Cicero undertook his defence in an oration which is still extant.——III. The grandson of Pompey's friend, rendered himself popular by his universal benevolence and affability. He was son of Marcellus by Octavia the sister of Augustus. He married Julia, that emperor's daughter, and was publicly intended as his successor. *Vid. Octavia.* Marcellus was buried at the public expense. *Virg. Æn.* 6, v. 883. *Suet. in Aug.—Plut. in Marcell.—Senec. Consol. ad Marc.—Paterc.* 2, c. 93.——IV. The son of the great Marcellus who took Syracuse, was caught in the ambuscade which proved fatal to his father, but he forced his way from the enemy and escaped. He received the ashes of his father from the conqueror. *Plut. in Marcell.*

Marcia Lex, by Marcius Censorinus. It forbade any man to be invested with the office of censor more than once.

Marcia, I. the wife of Regulus. When she heard that her husband had been put to death at Carthage in the most excruciating manner, she retorted the punishment, and shut up some Carthaginian prisoners in a barrel, which she had previously filled with sharp nails. The senate was obliged to stop her wantonness and cruelty. *Diod.* 24.——II. A daughter of Cato of Utica.

Marciana, a sister of the emperor Trajan, who, on account of her public and private virtues, and her amiable disposition, was declared Augustus and emperess by her brother. She died A. D. 113.

Marcianus, I. a native of Thrace, born of an obscure family. After he had for some time served in the army as a common soldier, he was made private secretary to one of the officers of Theodosius. His winning address and uncommon talents raised him to higher stations; and on the death of Theodosius the 2d, A. D. 450, he was invested with the imperial purple in the east. The subjects of the Roman empire had reason to be satisfied with their choice. Marcianus showed himself active and resolute; and when Attila, the barbarous king of the Huns, asked of the emperor the annual tribute which the indolence and cowardice of his predecessors had regularly paid, the successor of Theodosius firmly said, that he kept his gold for his friends, but that iron was the metal which he had prepared for his enemies. In the midst of universal popularity, Marcianus died, after a reign of six years, in the 69th year of his age, as he was making warlike preparations against the barbarians that had invaded Africa. His death was lamented, and indeed his merit was great, since his reign has been distinguished by the appellation of the golden age. Marcianus married Pulcheria, the sister of his predecessor. It is said that in the years of his obscurity he found a man who had been murdered, and that he had the humanity to give him a private burial; for which circumstance he was accused of the homicide and imprisoned. He was condemned to lose his life, and the sentence would have been executed, had not the real murderer been discovered, and convinced the world of the innocence

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of Marcianus.——II. Capella. *Vid. Capella.*

Marcius Sabinus, (M.) I. was the progenitor of the Marcian family at Rome. He came to Rome with Numa, and it was he who advised Numa to accept of the crown which the Romans offered to him. He attempted to make himself king of Rome in opposition to Tullus Hostilius, and when his efforts proved unsuccessful, he killed himself. His son, who married a daughter of Numa, was made highpriest by his father-in-law. He was father of Ancus Martius. *Plut. in Numa.*——II. A man whom Catiline hired to assassinate Cicero.

Marcus, a prænomen common to many of the Romans. *Vid. Æmilius, Lepidus, &c.*——Carynensis, a general of the Achæan league, 255 B. C.

Mardonius, a general of Xerxes, who, after the defeat of his master at Thermopylæ and Salamis, was left in Greece with an army of 300,000 chosen men, to subdue the country and reduce it under the power of Persia. In a battle at Platæa, Mardonius was defeated and left among the slain, B. C. 479. He had been commander of the armies of Darius in Europe, and it was chiefly by his advice that Xerxes invaded Greece. He was son-in-law of Darius. *Plut. in Arist.—Herodot.* 6, 7 and 8.—*Diod.* 11.—*Justin.* 2, c. 13, &c.

Margites, a man against whom, as some suppose, Homer wrote a poem, to ridicule his superficial knowledge, and to expose his affectation. When Demosthenes wished to prove Alexander an inveterate enemy to Athens, he called him another Margites.

Maria Lex, by C. Marius, the tribune, A. U. C. 634. It ordered the planks called *pontes*, on which the people stood up to give their votes in the *comitia*, to be narrower, that no other might stand there to hinder the proceedings of the assembly.——Another, called also *Porcia*, by L. Marius and Porcius, tribunes, A. U. C. 691. It fined a certain sum of money such commanders as gave a false account to the Roman senate of the number of slain in a battle.

Mariamna, a Jewish woman, who married Herodes.

Marius, (C.) I. a celebrated Roman, who, from a peasant became one of the most powerful and cruel tyrants that Rome ever beheld during her consular government. He was born at Arpinum, of obscure and illiterate parents. His father bore the same name as himself, and his mother was called Fulcinia. He forsook the meaner occupations of the country for the camp, and signalized himself under Scipio at the siege of Numantia. His marriage with Julia, who was of the family of the Cæsars, contributed in some measure to raise him to consequence. He passed into Africa as lieutenant to the consul Metellus against Jugurtha, and, after he had there ingratiated himself with the soldiers, and raised enemies to his friend and benefactor, he returned to Rome, and canvassed for the consulship. He was elected, and appointed to finish the war against Jugurtha. No sooner was Jugurtha conquered than new honours and fresh trophies awaited Marius. The provinces of Rome were suddenly invaded by an army of 300,000 barbarians, and Marius was sent against the Teutones. The war was prolonged, and Marius was a third and fourth time invested with the consulship. At last two engagements were fought, and not less than 200,000 of the barbarian forces of the Ambrones and Teutones were slain in the field of battle, and 90,000 made prisoners. The following year was also marked by a total overthrow of the Cimbri, another horde of barbarians, in which 140,000 were slaughtered by the Romans and 60,000 taken prisoners. After such honourable victories, Marius, with his colleague Catulus, entered Rome in triumph; and, for his eminent services, he received the appellation of the third founder of Rome. He was elected consul a sixth time; and, as his intrepidity had delivered his country from its foreign enemies, he sought employment at home; and his restless ambition began to raise seditions and to oppose the power of Sylla. This was the cause and the foundation of a civil war. Sylla refused to deliver up the command of the forces with which he was empowered to prosecute the Mithridatic war, and he resolved to oppose the authors of a demand which he considered as arbitrary and improper. He advanced to Rome, and Marius was obliged to save his life by flight. The unfavourable winds prevented him from seeking a safer retreat in Africa, and he was left on the coast of Campania, where the emissaries of his enemy soon discovered him in a marsh, where he had plunged himself into the mud, and left only his mouth above the surface for respiration. He was violently dragged to the neighbouring town of Minturnæ; and the magistrates, all devoted to the interest of Sylla, passed sentence of immediate death on their magnanimous prisoner. A Gaul was commanded to cut off his head in the dungeon, but the stern countenance of Marius disarmed the courage of the executioner, and when he heard the exclamation of *Tune homo, audes occidere Caium Marium*, the dagger dropped from his hand. Such an uncommon adventure awakened the compassion of the inhabitants of Minturnæ. They released Marius from prison, and favoured his escape to Africa, where he joined his son Marius, who had been arming the princes of the country in his cause. Marius landed near the walls of Carthage, and he received no small consolation at the sight of the venerable ruins of a once powerful city, which, like himself, had been exposed to calamity, and felt the cruel vicissitude of fortune. He soon after learned that Cinna had embraced his cause at Rome. This intelligence animated Marius; he set sail to assist his friend, only at the head of a thousand men. His army, however, gradually increased, and he entered Rome like a conqueror. His enemies were inhumanly sacrificed to his fury. Rome was filled with blood, and he who had once been called the father of his country, marched through the streets of the city, attended by a number of assassins, who immediately slaughtered all those whose salutations were not answered by their leader. Such were the signals for bloodshed. When Marius and Cinna had sufficiently gratified their resentment, they made themselves consuls; but Marius, already worn out with old age and infirmities, died sixteen days after he had been honoured with the consular dignity for the seventh time, B. C. 86. His end was probably hastened by the uncommon quantity of wine which he drank when labouring under a dangerous disease. Such was

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the end of Marius, who rendered himself conspicuous by his victories and by his cruelty. As he was brought up in the midst of poverty and among peasants, it will not appear wonderful that he always betrayed rusticity in his behaviour, and despised in others those polished manners and that studied address which education had denied him. His countenance was stern, his voice firm and imperious, and his disposition untractable. He was in the 70th year of his age when he died, and Rome seemed to rejoice in the fall of a man whose ambition had proved fatal to so many of her citizens. His only qualifications were those of a great general, and with these he rendered himself the most illustrious and powerful of the Romans, because he was the only one whose ferocity seemed capable to oppose the barbarians of the north. *Plut. in vitâ.—Paterc.* 2, c. 9.—*Flor.* 3, c. 3.—*Juv.* 8, v. 245, &c.—*Lucan.* 2, v. 69.——II. Caius, the son of the great Marius, was as cruel as his father, and shared his good and his adverse fortune. He made himself consul in the 25th year of his age, and murdered all the senators who opposed his ambitious views. He was defeated by Sylla, and fled to Præneste, where he killed himself. *Plut. in Mario.*——III. One of the Greek fathers of the 5th century, whose works were edited by Garner, 2 vols. fol. Paris, 1673; and Baluzius, ib. 1684.——IV. M. Aurelius, a native of Gaul, who, from the mean employment of a blacksmith, became one of the generals of Gallienus, and at last caused himself to be saluted emperor. Three days after this elevation, a man who had shared his poverty without partaking of his more prosperous fortune, publicly assassinated him, and he was killed by a sword which he himself had made in the time of his obscurity. Marius has been often celebrated for his great strength; and it is confidently reported that he could stop, with one of his fingers only, the wheel of a chariot in its most rapid course.——V. Maximus, a Latin writer, who published an account of the Roman emperors from Trajan to Alexander, now lost. His compositions were entertaining, and executed with great exactness and fidelity.

Marpesia. *Vid.* Part III.

Marres, a king of Egypt, who had a crow which conveyed his letters wherever he pleased. He raised a celebrated monument to his faithful bird near the city of Crocodiles. *Ælian An.* 6, c. 7.

Martha, a celebrated prophetess of Syria, whose artifice and fraud proved of the greatest service to C. Marius, in the numerous expeditions he undertook. *Plut. in Mario.*

Martialis, (Marcus Valerius,) a native of Bilbilis in Spain, who came to Rome about the 20th year of his age, where he recommended himself to notice by his poetical genius. Domitian gave him the tribuneship; but the poet, unmindful of the favours he received, after the death of his benefactor, exposed to ridicule the vices and cruelties of a monster whom, in his lifetime, he had extolled as the pattern of virtue, goodness, and excellence. Trajan treated the poet with coldness; and Martial, after he had passed thirty-five years in the capital of the world, in the greatest splendour and affluence, retired to his native country, where he had the mortification to be the object of malevolence, satire, and ridicule. He received some favors from his friends, and his poverty was alleviated by the liberality of Pliny the younger, whom he had panegyrized in his poems. Martial died about the 104th year of the Christian era, in the 75th year of his age He is now well known by the fourteen books of epigrams which he wrote, and whose merit is now best described by the candid confession of the author in this line:—

Sunt bona, sunt quædam mediocria, sunt mala plura.

It has been observed of Martial that his talent was epigrams. Every thing he did was the subject of an epigram. The best editions of Martial are those of Rader, fol. Mogunt, 1627, of Schriverius, 12mo. L. Bat. 1619, and of Smids, 8vo. Amst. 1701.

Marullus, I. a tribune of the people, who tore the garlands which had been placed upon Cæsar's statues, and who ordered those that had saluted him king to be imprisoned. He was deprived of his consulship by J. Cæsar. *Plut.*——II. A Latin poet in the reign of M. Aurelius. He satirised the emperor with great licentiousness, but his invectives were disregarded and himself despised.

Masinissa, son of Gala, was king of a small part of Africa, and assisted the Carthaginians in their wars against Rome. He proved a most indefatigable and courageous ally, but an act of generosity converted him to the interests of Rome. After the defeat of Asdrubal, Scipio, the first Africanus who had obtained the victory, found, among the prisoners of war, one of the nephews of Masinissa. He sent him back to his uncle, loaded with presents, and conducted him with a detachment for the safety and protection of his person. Masinissa was struck with the generous action of the Roman general, he forgot all former hostilities, and joined his troops to those of Scipio. It was to his exertions they owed many of their victories in Africa, and particularly in that battle which proved fatal to Asdrubal and Syphax. The Numidian conqueror, charmed with the beauty of Sophonisba, the captive wife of Syphax, carried her to his camp, and married her; but when he perceived that this new connexion displeased Scipio, he sent poison to his wife, and recommended her to destroy herself, since he could not preserve her life in a manner which became her rank, her dignity, and fortune, without offending his Roman allies. In the battle of Zama, Masinissa greatly contributed to the defeat of the great Annibal; and the Romans, who had so often been spectators of his courage and valour, rewarded his fidelity with the kingdom of Syphax and some of the Carthaginian territories. Masinissa died in the 97th year of his age, after a reign of above sixty years, 149 years before the Christian era. In the last years of his life he was seen at the head of his armies, behaving with the most indefatigable activity; and he often remained for many successive days on horseback, without a saddle under him or a covering upon his head, and without showing the least marks of fatigue. This strength of mind and body he chiefly owed to the temperance which he observed. He was seen eating brown bread at the door of his tent, like a private soldier, the day after he had obtained an

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immortal victory over the armies of Carthage. He left fifty-four sons, three of whom were legitimate, Micipsa, Gulussa, and Manastabal. The kingdom was fairly divided among them by Scipio, and the illegitimate children received, as their portions, very valuable presents. The death of Gulussa and Manastabal soon after left Micipsa sole master of the large possessions of Masinissa. *Strab.* 17.—*Polyb.*—*Appian. Lybic.*—*Cic. de Senec.*—*Val. Max.* 8.—*Sallust. in Jug.*—*Liv.* 25, &c.—*Ovid. Fast.* 6, v. 769.—*Justin.* 33, c. 1, l. 38, c. 6.

Massagetæ. *Vid.* Part I.

Matrālia, a festival at Rome in honour of Matuta, or Ino. Only matrons and freeborn women were admitted. *Varro de L. L.* 5, c. 22.—*Ovid. Fast.* 6, v. 47.—*Plut. in Cam.*

Matronālia, festivals at Rome in honour of Mars, celebrated by married women, in commemoration of the rape of the Sabines, and of the peace which their entreaties had obtained between their fathers and husbands. Flowers were then offered in the temples of Juno. *Ovid. Fast.* 3, c. 229—*Plut. in Rom.*

Maurus, a man who flourished in the reign of Trajan, or, according to others, of the Antonini. He was governor of Syene in Upper Egypt. He wrote a Latin poem upon the rules of poetry and versification.

Mausōlus, a king of Caria. His wife Artemisia was so disconsolate at his death, which happened B. C. 353, that she drank up his ashes, and resolved to erect one of the grandest and noblest monuments of antiquity, to celebrate the memory of a husband whom she tenderly loved. This famous monument, which passed for one of the seven wonders of the world, was called *Mausoleum*, and from it all other magnificent sepulchres and tombs have received the same name. It was built by four different architects; Scopas erected the side which faced the east, Timotheus had the south, Leochares had the west, and Bruxis the north. Pithis was also employed in raising a pyramid over this stately monument, and the top was adorned by a chariot drawn by four horses. The expenses of this edifice were immense, and this gave occasion to the philosopher Anaxagoras to exclaim, when he saw it, *How much money changed into stones!* *Vid. Artemisia. Herodot.* 7, v. 99.—*Strab.* 14.—*Diod.* 16.—*Paus.* 8, c. 16.—*Flor.* 4, c. 11. *Gell.* 10, c. 18.—*Propert.* 3, el. 2, v. 21.—*Suet. Aug.* 100.

Maxentius, (Marcus Aurelius Valerius,) a son of the emperor Maximianus Hercules. Some suppose him to have been a suppositious child. The voluntary abdication of Diocletian, and of his father, raised him in the state, and he declared himself independent emperor, or Augustus, A. D. 306. He afterwards incited his father to re-assume his imperial authority, and in a perfidious manner destroyed Severus, who had delivered himself into his hands, and relied upon his honour for the safety of his life. His victories and successes were impeded by Galerius Maximianus, who opposed him with a powerful force. The defeat and voluntary death of Galerius soon restored peace to Italy, and Maxentius passed into Africa, where he rendered himself odious by his cruelty and oppression. He soon after returned to Rome, and was informed that Constantine was come to dethrone him. He gave his adversary battle near Rome, and, after he had lost the victory, he fled back to the city. The bridge over which he crossed the Tiber was in a decayed situation, and he fell into the river and was drowned, on the 24th of September, A. D. 312.

Maximianus, I. (Herculius Marcus Aurelius Valerius,) a native of Sirmium, in Pannonia, who served as a common soldier in the Roman armies. When Diocletian had been raised to the imperial throne, he remembered the valour and courage of his fellow-soldier Maximianus, and rewarded his fidelity by making him his colleague in the empire, and by ceding to him the command of the provinces of Italy, Africa, and Spain, and the rest of the western territories of Rome. Maximianus showed the justness of the choice of Diocletian by his victories over the barbarians. In Britain success did not attend his arms; but in Africa he defeated and put to death Aurelius Julianus, who had proclaimed himself emperor. Soon after, Diocletian abdicated the imperial purple, and obliged Maximianus to follow his example, on the 1st of April, A. D. 304. Maximianus reluctantly complied with the command of a man to whom he owed his greatness. Before the first year of his resignation had elapsed, he re-assumed the imperial dignity; but the troops mutinied against him, and he fled for safety to Gaul, to the court of Constantine, to whom he gave his daughter Faustina in marriage. Here he again acted a conspicuous character, and re-assumed the imperial power, which his misfortunes had obliged him to relinquish. This offended Constantine. But when open violence seemed to frustrate the ambitious views of Maximianus, he had recourse to artifice. He prevailed upon his daughter Faustina, to leave the doors of her chamber open in the dead of night; and he secretly introduced himself to her bed, where he stabbed the man who slept by the side of his daughter. This was not Constantine; Faustina, faithful to her husband, had apprized him of her father's machinations, and a eunuch had been placed in his bed. Constantine resolved to punish Maximianus, and nothing was left to him but to choose his own death. He strangled himself at Marseilles, A. D. 310, in the 60th year of his age. His body was found fresh and entire in a leaden coffin about the middle of the eleventh century.——II. Galerius Valerius, a native of Dacia, who, in the first years of his life, was employed in keeping his father's flocks. He entered the army, where his valour and bodily strength recommended him to the notice of his superiors, and particularly to Diocletian, who invested him with the imperial purple in the east, and gave him his daughter Valeria in marriage. Galerius deserved the confidence of his benefactor. He conquered the Goths and Dalmatians, and checked the insolence of the Persians. In a battle, however, with the king of Persia, Galerius was defeated; and, to complete his ignominy, and render him more sensible of his disgrace, Diocletian obliged him to walk behind his chariot arrayed in his imperial robes. This humiliation stung Galerius to the quick; he assembled another army, and gave battle to the Persians. He gained a complete victory, and took the wives and children of his enemy. This success elated Galerius to such a degree,

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that he claimed the most dignified appellations, and ordered himself to be called the son of Mars. Diocletian himself dreaded his power, and even, it is said, abdicated the imperial dignity by means of his threats. As soon as Diocletian had abdicated, Galerius was proclaimed Augustus, A. D. 304, but his cruelty soon rendered him odious; and the Roman people, offended at his oppression, raised Maxentius to the imperial dignity the following year, and Galerius was obliged to yield, and to fly before his more fortunate adversary. He died in the greatest agonies, A. D. 311. In his character, Galerius was wanton and tyrannical; and he often feasted his eyes with the sight of dying wretches, whom his barbarity had delivered to bears and wild beasts. *Lactant. de M. P.* 33.—*Eusebius* 8, c. 16.

Maximinus, (Caius Julius Verus,) the son of a peasant in Thrace. He was originally a shepherd, and, by heading his countrymen against the frequent attacks of the neighbouring barbarians and robbers, he inured himself to the labours and to the fatigues of a camp. He entered the Roman armies, where he gradually rose to the first offices; and on the death of Alexander Severus he caused himself to be proclaimed emperor, A. D. 235. The popularity which he had gained when general of the armies, was at an end when he ascended the throne. He was delighted with acts of the greatest barbarity, and no less than 400 persons lost their lives on the false suspicion of having conspired against the emperor's life. Such is the character of the suspicious and tyrannical Maximinus. In his military capacity he acted with the same ferocity; and in an expedition in Germany, he not only cut down the corn, but he totally ruined and set fire to the whole country, to the extent of 450 miles. Such a monster of tyranny at last provoked the people of Rome. The Gordians were proclaimed emperors, but their innocence and pacific virtues were unable to resist the fury of Maximinus. After their fall, the Roman senate invested twenty men of their number with the imperial dignity, and intrusted into their hands the care of the republic. These measures so highly irritated Maximinus, that, at the first intelligence, he howled like a wild beast, and almost destroyed himself by knocking his head against the walls of his palace. When his fury was abated, he marched to Rome, resolved on slaughter. His bloody machinations were stopped, and his soldiers, ashamed of accompanying a tyrant whose cruelties had procured him the name of Busiris, Cyclops, and Phalaris, assassinated him in his tent before the walls of Aquileia, A. D. 236, in the 65th year of his age. Maximinus has been represented by historians as of a gigantic stature; he was eight feet high, and the bracelets of his wife served as rings to adorn the fingers of his hand. His strength was proportionable to his gigantic shape; he could alone draw a loaded wagon, and, with a blow of his fist, he often broke the teeth in a horse's mouth. *Herodianus.—Jornand. de reb. Get.—Capitol.* Maximinus made his son, of the same name, emperor, as soon as he was invested with the purple; and his choice was unanimously approved by the senate, by the people, and by the army.——II. Galerius Valerius, a shepherd of Thrace, who was raised to the imperial dignity by Diocletian, A. D. 305. He was nephew to Galerius Maximianus, by his mother's side, and to him he was indebted for his rise and consequence in the Roman armies. As Maximinus was ambitious and fond of power, he looked with an eye of jealousy upon those who shared the dignity of emperor with himself. He declared war against Licinius, his colleague on the throne; but a defeat, which soon after followed, on the 30th of April, A. D. 313, between Heraclea and Adrianopolis, left him without resources and without friends. His victorious enemy pursued him, and he fled beyond mount Taurus, forsaken and almost unknown. He attempted to put an end to his existence, but his efforts were ineffectual; and though his death is attributed by some to despair, it is more universally believed that he expired in the greatest agonies, of a dreadful distemper, which consumed him day and night with inexpressible pains.——III. One of the ambassadors of young Theodosius to Attila, king of the Huns.

Maximus, (Magnus,) I. a native of Spain, who proclaimed himself emperor, A. D. 383. The unpopularity of Gratian favoured his usurpation, and he was acknowledged by his troops. Gratian marched against him, but he was defeated, and soon after assassinated. Maximus refused the honours of a burial to the remains of Gratian; and when he had made himself master of Great Britain, Gaul, and Spain, he sent ambassadors into the east, and demanded of the emperor Theodosius to acknowledge him as his associate on the throne. Theodosius endeavoured to amuse and delay him, but Maximus resolved to support his claim by arms, and crossed the Alps. Italy was laid desolate, and Rome opened her gates to the conqueror. Theodosius now determined to revenge the audaciousness of Maximus, and had recourse to artifice. He began to make a naval armament, and Maximus, not to appear inferior to his adversary, had already embarked his troops, when Theodosius, by secret and hastened marches, fell upon him, and besieged him at Aquileia. Maximus was betrayed by his soldiers, and the conqueror, moved with compassion at the sight of his fallen and dejected enemy, granted him life; but the multitude refused him mercy, and instantly struck off his head, A. D. 388. His son, Victor, who shared the imperial dignity with him, was soon after sacrificed to the fury of the soldiers. ——II. Petronius, a Roman, descended of an illustrious family. He caused Valentinian III. to be assassinated, and ascended the throne; and to strengthen his usurpation, he married the empress, to whom he had the weakness and imprudence to betray that he had sacrificed her husband to his love for her person. This declaration irritated the emperess; she had recourse to the barbarians to avenge the death of Valentinian, and Maximus was stoned to death by his soldiers, and his body thrown into the Tiber, A. D. 455. He reigned only 77 days.——III. Pupianus. *Vid. Pupianus.*——IV. A celebrated cynic philosopher and magician of Ephesus. He instructed the emperor Julian in magic, and, according to the opinion of some historians, it was in the conversation and company of Maximus that the apostacy of Julian originated. The

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emperor not only visited the philosopher, but he even submitted his writings to his inspection and censure. Maximus refused to live in the court of Julian, and the emperor, not dissatisfied with the refusal, appointed him high pontiff in the province of Lydia, an office which he discharged with the greatest moderation and justice. When Julian went into the east, the philosopher promised him success, and even said that his conquests would be more numerous and extensive than those of the son of Philip. He persuaded his imperial pupil, that, according to the doctrine of metempsychosis, his body was animated by the soul which once animated the hero whose greatness and victories he was going to eclipse. After the death of Julian, Maximus was almost sacrificed to the fury of the soldiers: but the interposition of his friends saved his life, and he retired to Constantinople. He was soon after accused of magical practices before the emperor Valens, and beheaded at Ephesus, A. D. 366. He wrote some philosophical and rhetorical treatises, some of which were dedicated to Julian. They are now all lost. *Ammian.*——V. Tyrius, a Platonic philosopher in the reign of M. Aurelius. This emperor, who was naturally fond of study, became one of the pupils of Maximus, and paid great deference to his instructions. There are extant of Maximus 41 dissertations on moral and philosophical subjects, written in Greek. The best editions of which are that of Davis, 8vo. Cantab. 1703; and that of Reiske, 2 vols. 8vo. Lips. 1774.——VI. One of the Greek fathers of the 7th century, whose works were edited by Combesis, 2 vols. fol. Paris, 1675. ——VII. A native of Sirmium, in Pannonia. He was originally a gardener, but, by enlisting in the Roman army, he became one of the military tribunes, and his marriage with a woman of rank and opulence soon rendered him independent. He was father to the emperor Probus.

Mecænas, or Mecœnas, (C. Cilnius,) a celebrated Roman knight, descended from the kings of Etruria. He has rendered himself immortal by his liberal patronage of learned men and of letters; and to his prudence and advice Augustus acknowledged himself indebted for the security he enjoyed. It was from the result of his advice, against the opinion of Agrippa, that Augustus resolved to keep the supreme power in his hands, and not by a voluntary resignation to plunge Rome into civil commotions. The emperor received the private admonitions of Mecœnas in the same friendly manner as they were given: and he was not displeased with the liberty of his friend, who threw a paper to him with these words, *Descend from the tribunal, thou butcher!* while he sat in the judgment-seat, and betrayed revenge and impatience in his countenance. Mecœnas was fond of literature, and, according to the most received opinion, he wrote a history of animals, a journal of the life of Augustus, a treatise on the different natures and kinds of precious stones, besides the two tragedies of Octavia and Prometheus, and other things, all now lost. He died eight years before Christ; and on his deathbed he particularly recommended his poetical friend Horace to the care and confidence of Augustus. From the patronage and encouragement which the princes of heroic and lyric poetry, among the Latins, received from the favourite of Augustus, all patrons of literature have ever since been called *Mecœnates*. Virgil dedicated to him his Georgics, and Horace his Odes. *Suet. in Aug.* 66, &c.—*Plut. in Aug.*—*Herodian.*—*Senec.* ep. 19 and 92.

Medon, son of Codrus, the 17th and last king of Athens, was the first archon that was appointed with regal authority, B. C. 1070. In the election Medon was preferred to his brother Neleus by the oracle of Delphi, and he rendered himself popular by the justice and moderation of his administration. His successors were called from him *Medontidæ*, and the office of archon remained for above 200 years in the family of Codrus under 12 perpetual archons. *Paus.* 7, c. 2.—*Paterc.* 2, c. 2.

Medus, a son of Ægeus and Medea, who gave his name to a country of Asia. Medus, when arrived to years of maturity, went to seek his mother, whom the arrival of Theseus in Athens had driven away. *Vid. Medea.* He came to Colchis, where he was seized by his uncle Perses, who usurped the throne of Æetes, his mother's father, because the oracle had declared that Perses should be murdered by one of the grandsons of Æetes. Medus assumed another name, and called himself Hippotes, son of Creon. Meanwhile, Medea arrived at Colchis, disguised in the habit of a priestess of Diana; and when she heard that one of Creon's children was imprisoned, she resolved to hasten the destruction of a person whose family she detested. To effect this with more certainty, she told the usurper that Hippotes was really a son of Medea, sent by his mother to murder him. She begged Perses to give her Hippotes, that she might sacrifice him to her resentment. Perses consented. Medea discovered that it was her own son, and she instantly armed him with the dagger which she had prepared against his life, and ordered him to stab the usurper. He obeyed, and Medea discovered who he was, and made her son Medus sit on his grandfather's throne. *Hesiod.*—*Theog.*—*Paus.* 2.—*Apollod.* 1.—*Justin.* 42.—*Senec. in Med.*—*Diod.*

Megabyzus, I. one of the noble Persians who conspired against the usurper Smerdis. He was set over an army in Europe by king Darius, where he took Perynthus, and conquered all Thrace. He was greatly esteemed by his sovereign. *Herodot.* 3, &c.——II. A son of Zopyrus, satrap to Darius. He conquered Egypt, &c. *Herodot.* 3, c. 160.——III. A satrap of Artaxerxes. He revolted from his king, and defeated two large armies that had been sent against him. The interference of his friends restored him to the king's favour, and he showed his attachment to Artaxerxes by killing a lion which threatened his life in hunting. This act of affection in Megabyzus was looked upon with envy by the king. He was discarded, and afterwards reconciled to the monarch by means of his mother. He died in the 76th year of his age, B. C. 447, greatly regretted. *Ctesias.*

Megăcles, I. an Athenian archon, who involved the greatest part of the Athenians in the sacrilege which was committed in the conspiracy of Cylon. *Plut in Sol.*——II. A son of Alcmæon, who revolted with some Athenians after the departure of Solon from Athens. He was ejected by Pisistratus.——III. A man who exchanged dress with Pyrrhus when assisting

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the Tarentines in Italy. He was killed in that disguise.

Megaleas, a seditious person of Corinth. He was seized for his treachery to King Philip of Macedonia, upon which he destroyed himself to avoid punishment.

Megapenthes, an illegitimate son of Menelaus, who, after his father's return from the Trojan war, was married to a daughter of Alector, a native of Sparta. His mother's name was Teridae, a slave of Menelaus. *Homer. Od.* 4.—*Apollod.* 3.

Megasthenes, a Greek historian in the age of Seleucus Nicanor, about 300 years before Christ. He wrote about the Oriental nations, and particularly the Indians. His history is often quoted by the ancients. What now passes as his composition is spurious.

Mela Pomponius, a Spaniard who flourished about the 45th year of the Christian era, and distinguished himself by his geography, divided into three books, and written with elegance, with great perspicuity and brevity. The best editions of this book, called *de situ orbis*, are those of Gronovius, 8vo. L. Bat. 1722, and Reinhold, 4to. Eton. 1761.

Melanippides, a Greek poet, about 520 years before Christ. His grandson, of the same name, flourished about 60 years after at the court of Perdiccas the second, of Macedonia. Some fragments of their poetry are extant.

Melanthus, Melanthes, or Melanthius, a son of Andropompus, whose ancestors were kings of Pylos. He was driven from his paternal kingdom by the Heraclidæ, and came to Athens, where king Thymœtes resigned the crown to him provided he fought a battle against Xanthus, a general of the Bœotians, who made war against him. He fought and conquered. *Vid. Apaturia*, and his family, surnamed the *Neleidæ*, sat on the throne of Athens till the age of Codrus. He succeeded to the crown 1128 years B. C. and reigned 37 years. *Paus.* 2, c. 18.

Meles, I. a beautiful Athenian youth, beloved by Timagoras, whose affections he repaid with the greatest coldness and indifference. He even ordered Timagoras to leap down a precipice from the top of the citadel of Athens, and Timagoras, not to disoblige him, obeyed, and was killed in the fall. This token of true friendship and affection had such an effect upon Meles, that he threw himself down from the place, to atone by his death for the ingratitude which he had shown to Timagoras. *Paus* 1, c. 30.——II. A king of Lydia, who succeeded his father Alyattes, about 747 years before Christ. He was father to Candaules.

Melētus, a poet and orator of Athens, who became one of the principal accusers of Socrates. After his eloquence had prevailed, and Socrates had been put ignominiously to death, the Athenians repented of their severity to the philosopher, and condemned his accusers. Meletus perished among them. *Diog.*

Melissus, I. a philosopher of Samos, who maintained that the world was infinite, immoveable, and without a vacuum. According to his doctrines, no one could advance any argument upon the power or attributes of Providence, as all human knowledge was weak and imperfect. Themistocles was among his pupils. He flourished about 440 years before the Christian era. *Diog.*——II. A freedman of Mecœnas, appointed librarian to Augustus. He wrote some comedies. *Ovid. Pont.* 4, ep. 16, v. 30.—*Sueton. de Gram.*

Melius, Sp. a Roman knight accused of aspiring to tyranny, on account of his uncommon liberality to the populace. He was summoned to appear by the dictator L. Q. Cincinnatus, and when he refused to obey, he was put to death by Ahala, the master of horse, A. U. C. 314. *Varro de L. L.* 4.—*Val. Max.* 6, c. 3.

Mella Annæus, the father of Lucan. He was accused of being privy to Pisco's conspiracy against Nero, upon which he opened his veins. *Tacit.* 16, *Ann.* c. 17.

Memmia Lex, ordained that no one should be entered on the calendar of criminals who was absent on the public accounts.

Memmius, a Roman knight, who rendered himself illustrious for his eloquence and poetical talents. He was made tribune, prætor, and afterwards governor of Bithynia. He was accused of extortion in his province, and banished by J. Cæsar, though Cicero undertook his defence. Lucretius dedicated his poem to him. *Cic. in Brut.*——The family of the Memmii were plebeians. They were descended, according to some accounts, from Mnestheus, the friend of Æneas. *Virg. Æn.* 4, v. 117.

Memnon, a general of the Persian forces when Alexander invaded Asia. He distinguished himself for his attachment to the interest of Darius, his valour in the field, the soundness of his counsels, and his great sagacity. He defended Miletus against Alexander, and died in the midst of his successful enterprises, B. C. 333. His wife Barsine was taken prisoner with the wife of Darius. *Diod.* 16. *Vid.* Part. III.

Menander, the chief of the New Comedy, was born B. C. 342. His father, Diopithes, was at this time commander of the forces stationed by the Athenians at the Hellespont, and must therefore have been a man of some consequence. Alexis the comic poet was his uncle and instructer in the drama. Theophrastus was his tutor in philosophy and literature. In his twenty-first year, B. C. 321, he brought out the Ὀργὴ his first drama. He lived twenty-nine years more, dying B. C. 292, after having composed one hundred and five plays. All antiquity seems to combine in celebrating Menander. Terence, the first of Latin comedians, was but the translator of his dramas, and according to Cæsar's well-known expression, only a *dimidiatus Menander:* Plutarch and Dio Chrysostom prefer him to Aristophanes: Ovid declares that his fame shall never die whilst the characters, which he so admirably exhibited, exist among mankind; and Quinctilian pronounces a splendid eulogy on his works. *Quintil.* 10, c. 1.—*Paterc.* 1, c. 16.

Menas, a freedman of Pompey the Great, who distinguished himself by the active and perfidious part he took in the civil wars which were kindled between the younger Pompey and Augustus. When Pompey invited Augustus to his galley, Menas advised his master to seize the person of his enemy, and at the same time the Roman empire, by cutting the cables of his ship. No, (replied Pompey,) I would have approved of the measure if you had done it without

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consulting me, but I scorn to break my word. *Suet. in Oct.* Horace, epod. 4, has ridiculed the pride of Menas, and recalled to his mind his former meanness and obscurity.

MENECRĀTES, a physician of Syracuse, famous for his vanity and arrogance. He was generally accompanied by some of his patients whose disorders he had cured. He crowned himself like the master of the gods; and in a letter which he wrote to Philip, king of Macedon, he styled himself, in these words, *Menecrates Jupiter to king Philip, greeting.* The Macedonian monarch answered, *Philip to Menecrates, greeting, and better sense.* Philip also invited him to one of his feasts, but when the meats were served up, a table was put separate for the physician, on which he was served only with perfumes and frankincense, like the father of the gods. This entertainment displeased Menecrates; he remembered that he was a mortal, and hurried away from the company. He lived about 360 years before the Christian era. *Ælian. V. H.* 10, c. 51.—*Athen.* 7, c. 13.

MENEDĒMUS, I. a Socratic philosopher of Eretria, who was originally a tentmaker, an employment which he left for the profession of arms. The persuasive eloquence and philosophical lectures of Plato had such an influence over him, that he gave up his offices in the state to cultivate literature. It is said that he died through melancholy when Antigonus, one of Alexander's generals, had made himself master of his country, B. C. 301, in the 74th year of his age. Some attribute his death to a different cause, and say that he was falsely accused of treason, for which he became so desperate that he died after he had passed seven days without taking any aliment. He was called the *Eretrian Bull*, on account of his gravity. *Strab.* 9.—*Diog.*——II. A cynic philosopher of Lampsacus, who said that he was come from hell to observe the sins and wickedness of mankind. His habit was that of the furies, and his behaviour was a proof of his insanity. He was disciple of Colotes of Lampsacus. *Diog.*

MENĒLĀIA, a festival celebrated at Therapnæ in Laconia, in honour of Menelaus. He had there a temple, where he was worshipped with his wife Helen as one of the supreme gods.

MENĒLĀUS, a king of Sparta, brother to Agamemnon. His father's name was Atreus, according to Homer, or, according to the more probable opinion of Hesiod, Apollodorus, &c. he was the son of Plisthenes and Ærope. *Vid. Plisthenes.* He was educated with his brother Agamemnon in the house of Atreus, and, like the rest of the Grecian princes, solicited the marriage of Helen, the daughter of king Tyndarus. By the artifice and advice of Ulysses, Helen was permitted to choose a husband, and she fixed her eyes upon Menelaus and married him, after her numerous suiters had solemnly bound themselves by an oath to defend her, and protect her person against the violence or assault of every intruder. *Vid. Helena.* As soon as the nuptials were celebrated, Tyndarus resigned the crown to his son-in-law, and their happiness was complete. The absence of Menelaus in Crete gave opportunities to Paris, the Trojan prince, to corrupt the fidelity of Helen, and to carry away home what the goddess of beauty had promised to him as his due. This action was highly resented by Menelaus; he reminded the Greek princes of their oath and solemn engagements when they courted the daughter of Tyndarus, and immediately all Greece took up arms to defend his cause. During the Trojan war Menelaus behaved with great spirit and courage; and Paris must have fallen by his hand, had not Venus interposed and redeemed him from certain death. He also expressed his wish to engage Hector, but Agamemnon hindered him from fighting with so powerful an adversary. In the tenth year of the Trojan war, Helen obtained the forgiveness of Menelaus by introducing him, with Ulysses, the night that Troy was reduced to ashes, into the chamber of Deiphobus, whom she had married after the death of Paris. This perfidious conduct totally reconciled her to her first husband; and she returned with him to Sparta, during a voyage of eight years. He died some time after his return. The palace which Menelaus once inhabited was still entire in the days of Pausanias, as well as the temple which had been raised to his memory by the people of Sparta. *Homer. Od.* 4, &c. *Il.* 1, &c.—*Apollod.* 3, c. 10.—*Paus.* 3, c. 14 and 19.—*Dictys. Cret.* 2, &c.—*Virg. Æn.* 2, &c.—*Quintil. Smyrn.* 14.—*Ovid. Heroid.* 5 and 13.—*Hygin.* fab. 79.—*Eurip. in Iphig.*—*Propert.* 2.—*Sophocles.*

MENĒNIUS AGRIPPA, a celebrated Roman, who appeased the Roman populace in the infancy of the consular government by repeating the well-known fable of the belly and limbs. He flourished 495 B. C. *Liv.* 2, c. 16, 32, 33.

MĒNES, the first king of Egypt. He built the town of Memphis, as it is generally supposed, and deserved, by his abilities and popularity, to be called a god after death. *Herodot.* 2, c. 1 and 90.—*Diod.* 1.

MENESTEUS, or MENESTHEUS, or MNESTHEUS, a son of Pereus, who, during the long absence of Theseus, was elected king. As he had been one of Helen's suiters, he went to the Trojan war at the head of the people of Athens, and died in his return in the island of Melos. He reigned 23 years, 1205, and was succeeded by Demophoon, the son of Theseus. *Plut. in Thes.*

MENIPPUS, a cynic philosopher of Phœnicia. He was originally a slave, and obtained his liberty with a sum of money, and became one of the greatest usurers at Thebes. He grew so desperate from the continual reproaches and insults to which he was daily exposed on account of his meanness, that he destroyed himself. He wrote 13 books of satires, which have been lost. M. Varro composed satires in imitation of his style, and called them *Menippean.*

MENIUS, a plebeian consul at Rome. He was the first who made the rostrum at Rome with the beaks (*rostra*) of the enemy's ships.

MENON, I. a Thessalian commander in the expedition of Cyrus the younger against his brother Artaxerxes. He was dismissed on the suspicion that he had betrayed his fellow-soldiers. *Diod.* 14.——II. A Thessalian refused the freedom of Athens though he furnished a number of auxiliaries to the people.

MENOPHĪLUS, a eunuch to whom Mithridates, when conquered by Pompey, intrusted the care of his daughter. Menophilus murdered the princess for fear of her falling into the enemy's hands. *Ammian.* 16.

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Meriones, a charioteer of Idomeneus king of Crete during the Trojan war, son of Molus, a Cretan prince, and Melphidis. He signalized himself before Troy, and fought with Deiphobus, the son of Priam, whom he wounded. He was greatly admired by the Cretans, who even paid him divine honours after death. *Horat.* 1, od. 6, v. 15.—*Homer. Il.* 2, &c.—*Dictys. Cret.* 1, &c.—*Ovid. Met.* 13, fab. 1.

Mermnadæ, a race of kings in Lydia, of which Gyges was the first. They sat on the Lydian throne tilll the reign of Crœsus, who was conquered by Cyrus king of Persia. They were descendants of the Heraclidæ, and probably received the name of Mermnadæ from Mermnas, one of their own family. They were descended from Lemnos, or, according to others from Agelaus, the son of Omphale by Hercules. *Herodot.* 1, c. 7 and 14.

Merope, a daughter of Cypselus, who married Cresphontes king of Messenia, by whom she had three children. Her husband and two of her children were murdered by Polyphontes. The murderer obliged her to marry him, and she would have been forced to comply had not Egyptus or Telephontes, her 3d son, revenged his father's death by assassinating Polyphontes. *Apollod.* 2, c. 6.—*Paus.* 4, c. 3. *Vid.* Part III.

Messalina Valeria, I. a daughter of Messala Barbatus. She married the emperor Claudius, and disgraced herself by her cruelties and incontinence. Her extravagances at last irritated her husband; he commanded her to appear before him to answer to all the accusations which were brought against her, upon which she attempted to destroy herself; and when her courage failed, one of the tribunes, who had been sent to her, despatched her with his sword, A. D. 48. It is in speaking of her debaucheries and lewdness that a celebrated satirist says:—

Et lassata viris, necdum satiata, recessit.

Juv.—*Tacit. Ann.* 11, c. 37.—*Suet. in Claud.*—*Dio.*——II. Another, called also Statilia. She was descended of a consular family, and married the consul Atticus Vistinus, whom Nero murdered. She received with great marks of tenderness her husband's murderer, and married him. She had married four husbands before she came to the imperial throne; and after the death of Nero she retired to literary pursuits and peaceful occupations. Otho courted her, and would have married her had he not destroyed himself. In his last moments he wrote her a very pathetic and consolatory letter, &c. *Tacit. Ann.*

Messalinus (M. Valer.) I. a Roman officer in the reign of Tiberius. He was appointed governor of Dalmatia, and rendered himself known by his opposition to Piso, and by his attempts to persuade the Romans of the necessity of suffering women to accompany the camps on their different expeditions. *Tacit. Ann.* 3.——II. One of Domitian's informers.

Messene, a daughter of Triopas, king of Argos, who married Polycaon son of Lelex, king of Laconia. She encouraged her husband to levy troops, and to seize a part of Peloponnesus, which, after it had been conquered, received her name. She received divine honours after her death, and had a magnificent temple at Ithome, where her statue was made half of gold and half of Parian marble. *Paus.* 4, c. 1 and 13.

Metabus, a tyrant of the Privernates. He was father of Camilla, whom he consecrated to the service of Diana, when he had been banished from his kingdom by his subjects. *Virg. Æn.* 11, v. 540.

Metelli, the surname of the family of the Cæcilii at Rome, the most known of whom were —I. Q. Cæcilius, who rendered himself illustrious by his successes against Jugurtha, the Numidian king, from which he was surnamed *Numidicus*. He took, in this expedition, the celebrated Marius, as his lieutenant, and he had soon cause to repent of the confidence he had placed in him. Marius raised himself to power by defaming the character of his benefactor, and Metellus was recalled to Rome, and accused of extortion and ill-management. He was acquitted of the crimes laid to his charge before the tribunal of the Roman knights, who observed that the probity of his whole life, and the greatness of his exploits were greater proofs of his innocence than the most powerful arguments. *Cic. de Orat.* 1, c. 48.—*Sallust de Bell. Jug.*—— II. L. Cæcilius, another, who saved from the flames the palladium, when Vesta's temple was on fire. He was then highpriest. He lost his sight and one of his arms in doing it; and the senate, to reward his zeal and piety, permitted him always to be drawn to the senate-house in a chariot, an honour which no one had ever before enjoyed. He also gained a great victory over the Carthaginians in the first Punic war, and led in his triumph 13 generals and 120 elephants taken from the enemy. He was honoured with the dictatorship and the office of master of horse, &c.——III. Q. Cæcilius Celer, another, who distinguished himself by his spirited exertions against Catiline. He married Clodia, the sister of Clodius, who disgraced him by her incontinence and lasciviousness. He died 57 years before Christ. He was greatly lamented by Cicero, who shed tears at the loss of one of his most faithful and valuable friends. *Cic. de Cæl.*——IV. L. Cæcilius, a tribune in the civil wars of J. Cæsar and Pompey. He favoured the cause of Pompey, and opposed Cæsar when he entered Rome with a victorious army. He refused to open the gates of Saturn's temple, in which were deposited great treasures; upon which they were broken open by Cæsar, and Metellus retired when threatened with death.——V. Q. Cæcilius, the grandson of the highpriest who saved the palladium from the flames, was a warlike general, who, from his conquest of Crete and Macedonia, was surnamed *Macedonicus*. He had six sons, of which four are particularly mentioned by Plutarch. ——VI. Q. Cæcilius, surnamed *Belearicus*, from his conquest of the Beleares.——VII. L. Cæcilius, surnamed *Diadematus*, but supposed the same as that called Lucius with the surname of *Dalmaticus*, from a victory obtained over the Dalmatians during his consulship with Mutius Scævola.——VIII. Caius Cæcilius, surnamed *Caprarius*, who was consul with Carbo, A. U. C. 641.——IX. The fourth was Marcus, and of these four brothers it is remarkable, that two of them triumphed in one day, but over what nation is not mentioned by *Eutrop.* 4.——X. A general of the Roman armies against the Sici-

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Hans and Carthaginians. Before he marched he offered sacrifices to all the gods, except Vesta, for which neglect the goddess was so incensed that she demanded the blood of his daughter Metella. When Metella was going to be immolated, the goddess placed a heifer in her place, and carried her to a temple at Lanuvium, of which she became the priestess.——XI. Lucius Cæcilius, or Quintus, surnamed *Creticus*, from his conquest in Crete, B. C. 66, is supposed by some to be the son of Metellus Macedonicus. ——XII. Cimber, one of the conspirators against J. Cæsar. It was he who gave the signal to attack and murder the dictator in the senate-house. ——XIII. Pius, a general in Spain, against Sertorius, on whose head he set a price of 100 talents, and 20,000 acres of land. He distinguished himself also in the Marsian war, and was high-priest. He obtained the name of *Pius* from the sorrow he showed during the banishment of his father Metellus *Numidicus*, whom he caused to be recalled. *Paterc.* 2, c. 5.—*Sallust. Jug.* 44.

Methodius, a bishop of Tyre, who maintained a controversy against Porphyry. The best edition is that of Paris, fol. 1657.

Metilia Lex, was enacted A. U. C. 536, to settle the power of the dictator, and of his master of horse, within certain bounds.

Mētiochus, a son of Miltiades, who was taken by the Phœnicians, and given to Darius, king of Persia. He was tenderly treated by the monarch, though his father had conquered the Persian armies in the plains of Marathon. *Plut.*—*Herodot.* 6, c. 41.

Metion, a son of Erechtheus, king of Athens, and Praxithea. He married Alcippe, daughter of Mars and Agraulos. His sons drove Pandion from the throne of Athens, and were afterwards expelled by Pandion's children. *Apollod.* 3. c. 15.—*Paus.* 2, c. 6.

Metius Curtius, I. one of the Sabines who fought against the Romans on account of the stolen virgins.——II. Suffetius, a dictator of Alba in the reign of Tullus Hostilius. He fought against the Romans, and at last, finally to settle their disputes, he proposed a single combat between the Horatii and Curiatii. The Albans were conquered, and Metius promised to assist the Romans against their enemies. In a battle against the Veientes and Fidenates, Metius showed his infidelity by forsaking the Romans at the first onset, and retired to a neighbouring eminence, to wait for the event of the battle, and to fall upon whatever side proved victorious. The Romans obtained the victory, and Tullus ordered Metius to be tied between two chariots, which were drawn by four horses two different ways, and his limbs were torn away from his body, about 669 years before the Christian era. *Liv.* 1, c. 23, &c.—*Flor.* 1, c. 3.—*Virg. Æn.* 8, v. 642.——III. A critic. *Vid. Tarpa.*——IV. Carus, a celebrated informer under Domitian, who enriched himself with the plunder of those who were sacrificed to the emperor's suspicion.

Meton, an astrologer and mathematician of Athens. His father's name was Pausanias. In a book called *Enneadecaterides*, or the cycle of 19 years, he endeavoured to adjust the course of the sun and of the moon; and supported that the solar and lunar years could regularly begin from the same point in the heavens. This is called by the moderns *the golden numbers*. He flourished B. C. 432. *Vitruv.* 1.—*Plut. in Nicia.*

Metrŏcles, a pupil of Theophrastus, who had the care of the education of Cleombrotus and Cleomenes. He suffocated himself when old and infirm. *Diog.*

Metrodōrus, I. a physician of Chios, B. C. 444. He was a disciple of Democritus, and had Hippocrates among his pupils. His compositions on medicine, &c. are lost. He supported that the world was eternal and infinite, and denied the existence of motion. *Diog.*—— II. A painter and philosopher of Stratonice, B. C. 171. He was sent to Paulus Æmylius, who, after the conquest of Perseus, demanded of the Athenians a philosopher and a painter, the former to instruct his children, and the latter to make a painting of his triumphs. Metrodorus was sent, as in him alone were united the philosopher and painter. *Plin.* 35, c. 11.—*Cic.* 5, *de Finib.* 1. *de Orat.* 4. *Acad.*—*Diog. in Epic.* ——III. A friend of Mithridates, sent as ambassador to Tigranes, king of Armenia. He was remarkable for his learning, moderation, humanity, and justice. He was put to death by his master, B. C. 72. *Strab.*—*Plut.*

Mezentius, a king of the Tyrrhenians when Æneas came into Italy. He was remarkable for his cruelties, and put his subjects to death by slow tortures, or sometimes tied a man to a dead corpse face to face, and suffered him to die in this condition. He was expelled by his subjects, and fled to Turnus, who employed him in his war against the Trojans. He was killed by Æneas, with his son Lausus. *Dionys. Hal.* 1, c. 15.—*Justin.* 43, c. 1.—*Liv.* 1, c. 2.—*Virg. Æn.* 7, v. 648, l. 8, v. 482.—*Ovid. Fast.* 4. v. 881.

Micipsa, a king of Numidia, son of Masinissa, who at his death, B. C. 119, left his kingdom between his sons Adherbal and Hiempsal, and his nephew Jugurtha. *Sallust. de Jug.*—*Flor.* 3, c. 1.—*Plut in Gr.*

Milo, I. a celebrated athlete of Crotona in Italy. His father's name was Diotimus. He early accustomed himself to carry the greatest burdens, and by degrees became a monster in strength. It is said that he carried on his shoulders a young bullock four years old, for above forty yards, and afterwards killed it with one blow of his fist, and eat it up in one day. He was seven times crowned at the Pythian games, and six at Olympia. He presented himself a seventh time, but no one had the courage or boldness to enter the lists against him. He was one of the disciples of Pythagoras, and to his uncommon strength the learned preceptor and his pupils owed their life. The pillar which supported the roof of the school suddenly gave way, but Milo supported the whole weight of the building, and gave the philosopher and his auditors time to escape. In his old age Milo attempted to pull up a tree by the roots and break it. He partly effected it, but his strength being gradually exhausted, the tree, when half cleft, reunited, and his hands remained pinched in the body of the tree. He was then alone, and being unable to disentangle himself, he was eaten up by the wild beasts of the place, about 500 years before the Christian era. *Ovid. Met.* 15. —*Cic. de Senect.*—*Val. Max.* 9, c. 12.—*Strab.* 16.—*Paus.* 6, c. 11.——II. T. Annius, a native

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of Lanuvium, who attempted to obtain the consulship at Rome by intrigue and seditious tumults. Clodius the tribune opposed his views, yet Milo would have succeeded had not an unfortunate event totally frustrated his hopes. As he was going into the country, attended by his wife and a numerous retinue of gladiators and servants, he met on the Appian road his enemy Clodius. A quarrel arose between the servants. Milo supported his attendants, and the dispute became general. Clodius received many severe wounds, and was obliged to retire to a neighbouring cottage. Milo pursued his enemy in his retreat, and ordered his servants to despatch him. Eleven of the servants of Clodius shared his fate, as also the owner of the house who had given them reception. The body of the murdered tribune was carried to Rome, and exposed to public view. Cicero undertook the defence of Milo, but the continual clamours of the friends of Clodius, and the sight of an armed soldiery, which surrounded the seat of judgment, so terrified the orator, that he forgot the greatest part of his arguments. Milo was condemned, and banished to Massilia. Cicero soon after sent his exiled friend a copy of the oration which he had delivered in his defence, in the form in which we have it now; and Milo, after he had read it, exclaimed, *O Cicero, hadst thou spoken before my accusers in these terms, Milo would not be now eating figs at Marseilles!* The friendship and cordiality of Cicero and Milo were the fruits of long intimacy and familiar intercourse. It was by the successful labours of Milo that the orator was recalled from banishment and restored to his friends. *Cic. pro Milon.—Paterc.* 2, c. 47 and 68.—*Dio.* 40.——III. A general of the forces of Pyrrhus. He was made governor of Tarentum, and that he might be reminded of his duty to his sovereign, Pyrrhus sent him as a present a chain, which was covered with the skin of Nicias the physician, who had perfidiously offered the Romans to poison his royal master for a sum of money. *Polyæn.* 8, &c.

Miltiades, I. an Athenian, son of Cypselus, who obtained a victory in a chariot-race at the Olympic games, and led a colony of his countrymen to the Chersonesus. The causes of this appointment are striking and singular. The Thracian Dolonci, harassed by a long war with the Absynthians, were directed by the oracle of Delphi to take for their king the first man they met in their return home, who invited them to come under his roof and partake of his entertainments. This was Miltiades, whom the appearance of the Dolonci, their strange arms and garments, had struck. He invited them to his house, and was made acquainted with the commands of the oracle. He obeyed, and when the oracle of Delphi had approved a second time the choice of the Dolonci, he departed for the Chersonesus, and was invested by the inhabitants with sovereign power. The first measure he took was to stop the further incursions of the Absynthians, by building a strong wall across the isthmus. When he had established himself at home, and fortified his dominions against foreign invasion, he turned his arms against Lampsacus. His expedition was unsuccessful; he was taken in an ambuscade and made prisoner. His friend Crœsus, king of Lydia, was informed of his captivity, and he procured his release by threatening the people of Lampsacus with his severest displeasure. He lived a few years after he had recovered his liberty. As he had no issue, he left his kingdom and possessions to Stesagoras the son of Cimon, who was his brother by the same mother. The memory of Miltiades was greatly honoured by the Dolonci, and they regularly celebrated festivals and exhibited shows in commemoration of a man to whom they owed all their greatness and preservation. Some time after Stesagoras died without issue, and Miltiades the son of Cimon, and the brother of the deceased, was sent by the Athenians with one ship to take possession of the Chersonesus. At his arrival Miltiades appeared mournful, as if lamenting the recent death of his brother. The principal inhabitants of the country visited the new governor to condole with him; but their confidence in his sincerity proved fatal to them. Miltiades seized their persons, and made himself absolute in Chersonesus; and, to strengthen himself, he married Hegesipyla, the daughter of Olorus, the king of the Thracians. He was present at the celebrated battle of Marathon, in which all the chief officers ceded their power to him, and left the event of the battle to depend upon his superior abilities. He obtained an important victory, (*Vid. Marathon,*) over the more numerous forces of his adversaries; and when he demanded of his fellow-citizens an olive crown as the reward of his valour in the field of battle, he was not only refused, but severely reprimanded for presumption. The only reward, therefore, that he received, was in itself simple and inconsiderable, though truly great in the opinion of that age. He was represented in the front of a picture among the rest of the commanders who fought at the battle of Marathon, and he seemed to exhort and animate the soldiers to fight with courage and intrepidity. Some time after, Miltiades was intrusted with a fleet of 70 ships, and ordered to punish those islands which had revolted to the Persians. He was successful at first, but a sudden report that the Persian fleet was coming to attack him, changed his operations as he was besieging Paros. He raised the siege and returned to Athens, where he was accused of treason, and particularly of holding correspondence with the enemy. The falsity of these accusations might have appeared if Miltiades had been able to come into the assembly. A wound which he had received before Paros detained him at home; and his enemies, taking advantage of his absence, became more eager in their accusations and louder in their clamours. He was condemned to death, but the rigour of the sentence was retracted on the recollection of his great services to the Athenians, and he was put into prison till he had paid a fine of 50 talents to the state. His inability to discharge so great a sum detained him in confinement, and soon after his wounds became incurable, and he died about 489 years before the Christian era. His body was ransomed by his son Cimon, who was obliged to borrow and pay the 50 talents to give his father a decent burial. Cornelius Nepos has written the life of Miltiades the son of Cimon; but his history is incongruous and not authentic; and the author, by confounding the actions of the son of Cimon with those of the son of Cypselus, has made the

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whole dark and unintelligible. Greater reliance in reading the actions of both the Miltiades is to be placed on the narration of Herodotus, whose veracity is confirmed, and who was indisputably more informed and more capable of giving an account of the lives and exploits of men who flourished in his age, and of which he could see the living monuments. Herodotus was born about six years after the famous battle of Marathon, and C. Nepos, as a writer of the Augustan age, flourished about 450 years after the age of the father of history. *C. Nep. in vitâ.—Herodot.* 4, c. 137, l. 6, c. 34, &c.—*Plut. in Cim.—Val. Max.* 5, c. 3.—*Justin.* 2.—*Paus.* ——II. An archon of Athens.

Mimallŏnes, the Bacchanals, who, when they celebrated the orgies of Bacchus, put horns on their heads. They are also called *Mimallonides*, and some derive their name from the mountain Mimas. *Pers.* 1, v. 99.—*Ovid. A. A.* v. 541.—*Stat. Theb.* 4, v. 660.

Mimnermus, a Greek poet and musician of Colophron in the age of Solon. He chiefly excelled in elegiac poetry, whence some have attributed the invention of it to him, and, indeed, he was the poet who made elegy an amorous poem, instead of a mournful and melancholy tale. In the expression of love, Propertius prefers him to Homer, as this verse shows:—

Plus in amore valet Mimnermi versus Homero.

In his old age Mimnermus became enamoured of a young girl called Nanno. Some few fragments of his poetry remain, collected by Stobæus. He is supposed by some to be the inventor of the pentamater verse, which others however attribute to Callinus or Archilochus. The surname of *Ligustiades*, λιγυς (*shrill-voiced*), has been applied to him; though some imagine the word to be the name of his father. *Strab.* 1 and 14.—*Paus.* 9, c. 29.—*Diog.* 1.—*Propert.* 1, el. 9, v. 11.—*Horat.* 1, ep. 6, v. 65.

Minervalia, festivals at Rome in honour of Minerva, celebrated in the months of March and June. During the solemnities scholars obtained some relaxation from their studious pursuits; and the present which it was usual for them to offer to their masters was called *Minerval*, in honour of the goddess Miverva. *Varro de R. R.* 3, c. 2.—*Ovid. Trist.* 3, v. 809. —*Liv.*

Minos. *Vid.* Part III.

Minūtia, a vestal virgin, accused of debauchery on account of the beauty and elegance of her dress. She was condemned to be buried alive, because a female supported the false accusation, A. U. C. 418. *Liv.* 8, c. 15.

Minūtius, I. a tribune of the people, who put Mælius to death when he aspired to the sovereignty of Rome. He was honoured with a brazen statue for causing the corn to be sold at a reduced price to the people. *Liv.* 4, c. 16.—*Plin.* 18, c. 3.——II. Rufus, a master of horse to the dictator Fabius Maximus. His disobedience to the commands of the dictator was productive of an extension of his prerogative, and the master of the horse was declared equal in power to the dictator. Minutius, soon after this, fought with ill success against Annibal, and was saved by the interference of Fabius: which circumstance had such an effect upon him that he laid down his power at the feet of his deliverer, and swore that he would never act again but by his directions. He was killed at the battle of Cannæ. *Liv.—C. Nep. in Ann.*——III. A Roman, chosen dictator, and obliged to lay down his office, because, during the time of his election, the sudden cry of a rat was heard.—— IV. A Roman, one of the first who were chosen quæstors.——V. Felix, an African lawyer, who flourished 207 A. D. He has written an elegant dialogue in defence of the Christian religion, called *Octavius*, from the principal speaker in it. This book was long attributed to Arnobius, and even printed as an 8th book (*Octavius*), till Balduinus discovered the imposition in his edition of Felix, 1560. The two last editions are that of Davies, 8vo. Cantab. 1712; and of Gronovius, 8vo. L. Bat. 1709.

Mistheus, a Roman, celebrated for his virtues and his misfortunes. He was father-in-law to the emperor Gordian, whose counsels and actions he guided by his prudence and moderation. He was sacrificed to the ambition of Philip, a wicked senator, who succeeded him as præfect of the prætorian guards. He died A. D. 243, and left all his possessions to be appropriated for the good of the public.

Mithradātes, a herdsman of Astyages, ordered to put young Cyrus to death. He refused, and educated him at home as his own son, &c. *Herodot.—Justin.*

Mithridātes 1st, was the third king of Pontus. He was tributary to the crown of Persia, and his attempts to make himself independent proved fruitless. He was conquered in a battle, and obtained peace with difficulty. Xenophon calls him merely a governor of Cappadocia. He was succeeded by Ariobarzanes, B. C. 363. *Diod.—Xenoph.*——The second of that name, king of Pontus, was grandson to Mithridates I. He made himself master of Pontus, which had been conquered by Alexander, and had been ceded to Antigonus at the general division of the Macedonian empire among the conqueror's generals. He reigned about 26 years, and died at the advanced age of 84 years, B. C. 302. He was succeeded by his son, Mithridates III. Some say that Antigonus put him to death, because he favoured the cause of Cassander. *Appian. Mith.—Diod.*——The III. was son of the preceding monarch. He enlarged his paternal possessions by the conquest of Cappadocia and Paphlagonia, and died, after a reign of 36 years. *Diod.*——The IV. succeeded his father Ariobarzanes, who was the son of Mithridates III. ——The V. succeeded his father Mithridates IV. and strengthened himself on his throne by an alliance with Antiochus the Great, whose daughter, Laodice, he married. He was succeeded by his son Pharnaces.——The VI. succeeded his father Pharnaces. He was the first of the kings of Pontus who made alliance with the Romans. He furnished them with a fleet in the third Punic war, and assisted them against Aristonicus, who had laid claim to the kingdom of Pergamus. This fidelity was rewarded; he was called *Evergetes*, and received from the Roman people the province of Phrygia Major, and was called the friend and ally of Rome. He was murdered B. C. 123. *Appian. Mithr.—Justin.* 37, &c.——The VII. surnamed *Eupator* and *The Great*, succeeded his father, Mithridates VI. though only at the age of 11 years. The

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beginning of his reign was marked by ambition, cruelty, and artifice. He murdered his own mother, who had been left by his father coheiress of the kingdom, and also the two sons whom his sister Laodice had had by Ariarathes, king of Cappadocia and placed one of his own children, only eight years old, on the vacant throne. These violent proceedings alarmed Nicomedes, king of Bithynia, who had married Laodice, the widow of Ariarathes. He suborned a youth to be king of Cappadocia, as the third son of Ariarathes, and Laodice was sent to Rome to impose upon the senate, and assure them that her third son was now alive, and that his pretensions to the kingdom of Cappadocia were just and well-grounded. Mithridates used the same arms of dissimulation. He also sent to Rome Gordius, the governor of his son, who solemnly declared before the Roman people, that the youth who sat on the throne of Cappadocia was the third son and lawful heir of Ariarathes, and that he was supported as such by Mithridates. This intricate affair displeased the Roman senate, and finally, to settle the dispute between the two monarchs, the powerful arbiters took away the kingdom of Cappadocia from Mithridates, and Paphlagonia from Nicomedes. These two kingdoms being thus separated from their original possessors, were presented with their freedom and independence; but the Cappadocians refused it, and received Ariobarzanes for king. Such were the first seeds of enmity between Rome and the king of Pontus, which ended in his destruction. *Vid. Mithridaticum Bellum.* He fled to Tigranes, but that monarch refused an asylum to his father-in-law, whom he had before supported with all the collected forces of his kingdom. Mithridates found a safe retreat among the Scythians; and, though destitute of power, friends, and resources, yet he meditated the destruction of the Roman empire, by penetrating into the heart of Italy by land. These wild projects were rejected by his followers, and he sued for peace. It was denied to his ambassadors, and the victorious Pompey declared, that, to obtain it, Mithridates must ask it in person. He scorned to trust himself in the hands of his enemy, and resolved to conquer or to die. His subjects refused to follow him any longer, and they revolted from him, and made his son Pharnaces king. The son showed himself ungrateful to his father, and even, according to some writers, ordered him to be put to death. This unnatural treatment broke the heart of Mithridates; he obliged his wife to poison herself, and attempted to do the same himself. It was in vain the frequent antidotes he had taken in the early part of his life, strengthened his constitution against the poison; and when this was unavailing, he attempted to stab himself. The blow was not mortal; and a Gaul, who was then present, at his own request, gave him the fatal stroke, about 63 years before the Christian era, in the 72d year of his age. Such were the misfortunes, abilities, and miserable end of a man, who supported himself so long against the power of Rome; and who, according to the declaration of the Roman authors, proved a more powerful and indefatigable adversary to the capital of Italy, than the great Annibal, and Pyrrhus, Perseus, or Antiochus. Mithridates has been commended for his eminent virtues and censured for his vices. As a commander, he deserves the most unbounded applause; and it may create admiration to see him waging war with such success during so many years, against the most powerful people on earth, led to the field by a Sylla, a Lucullus, and a Pompey. He was the greatest monarch that ever sat on a throne, according to the opinion of Cicero; and, indeed, no better proof of his military character can be brought, than the mention of the great rejoicings which happened in the Roman armies and in the capital at the news of his death. No less than twelve days were appointed for public thanksgivings to the immortal gods; and Pompey, who had sent the first intelligence of his death to Rome, and who had partly hastened his fall, was rewarded with the most uncommon honours. *Vid. Ampia lex.* It is said that Mithridates conquered 24 nations, whose different languages he knew, and spoke with the same ease and fluency as his own. As a man of letters he also deserves attention. He was acquainted with the Greek language, and even wrote in that dialect a treatise on botany. His skill in physic is well known, and even now there is a celebrated antidote which bears his name, and is called *Mithridate.* Superstition, as well as nature, had united to render him great; and if we rely upon the authority of Justin, his birth was accompanied by the appearance of two large comets, which were seen for seventy days successively, and whose splendour eclipsed the midday sun, and covered the fourth part of the heavens. *Justin.* 37, c. 1, &c.—*Strab.*—*Died.* 14.—*Flor.* 3, c. 5, &c.—*Plut. in Syll.*—*Luc. Mar. & Pomp.*—*Val. Max.* 4, c. 6, &c.—*Dio.* 30, &c.—*Appian. Mithrid.*—*Plin.* 2, c. 97, l. 7, c. 24, l. 25, c. 2, l. 33, c. 3, &c.—*Cic. pro Man.*, &c.—*Paterc.* 2, c. 18.—*Eutrop.* 5.—*Joseph.* 14.—*Oros.* 6, &c.——II. A man in the armies of Artaxerxes. He was rewarded by the monarch for having wounded Cyrus the younger; but when he boasted that he had killed him, he was cruelly put to death. *Plut. in Artax.*

MITHRIDÁTICUM BELLUM, begun 89 years B. C. was one of the longest and most celebrated wars ever carried on by the Romans against a foreign power. Three Roman officers, L. Cassius, the pro-consul, M. Aquilius, and Q. Oppius, opposed Mithridates with the troops of Bithynia, Cappadocia, Paphlagonia, and Gallogræcia. The army of these provinces, together with the Roman soldiers in Asia, amounted to 70,000 men and 6000 horse. The forces of the king of Pontus were greatly superior to these; he led 250,000 foot, 40,000 horse, and 130 armed chariots, into the field of battle, under the command of Neoptolemus and Archelaus. His fleet consisted of 400 ships of war, well manned and provisioned. In an engagement, the king of Pontus obtained the victory, and dispersed the Roman forces in Asia. He became master of the greatest part of Asia, and the Hellespont submitted to his power. Two of the Roman generals were taken, and M. Aquilius, who was the principal cause of the war, was carried about in Asia, and exposed to the ridicule and insults of the populace, and at last put to death by Mithridates, who ordered melted gold to be poured down his throat as a slur upon the avidity of the Romans. The conqueror took every possible

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advantage; he subdued all the islands of the Ægean sea, and, though Rhodes refused to submit to his power, yet all Greece was soon overrun by his general Archelaus, and made tributary to the kingdom of Pontus. Meanwhile, the Romans, incensed against Mithridates on account of his perfidy, and of his cruelty in massacring 80,000 of their countrymen in one day all over Asia, appointed Sylla to march into the east. Sylla landed in Greece, where the inhabitants readily acknowledged his power; but Athens shut her gates against the Roman commander, and Archelaus, who defended it, defeated, with the greatest courage, all the efforts and operations of the enemy. This spirited defence was of short duration. Archelaus retreated into Bœotia, where Sylla soon followed him. The two hostile armies drew up in a line of battle near Chæronea, and the Romans obtained the victory; and, of the almost innumerable forces of the Asiatics, no more than 10,000 escaped. Another battle in Thessaly, near Orchomenos, proved equally fatal to the king of Pontus. Dorylaus, one of his generals, was defeated, and he soon after sued for peace. Sylla listened to the terms of accommodation, as his presence at Rome was now become necessary to quell the commotions and cabals which his enemies had raised against him. He pledged himself to the king of Pontus to confirm him in the possession of his dominions, and to procure him the title of friend and ally of Rome; and Mithridates consented to relinquish Asia and Paphlagonia, to deliver Cappadocia to Ariobarzanes, and Bithynia to Nicomedes; and to pay to the Romans 2000 talents to defray the expenses of the war, and to deliver into their hands 70 galleys with all their rigging. Though Mithridates seemed to have re-established peace in his dominions, yet Fimbria, whose sentiments were contrary to those of Sylla, and who made himself master of an army by intrigue and oppression, kept him under continual alarms, and rendered the existence of his power precarious. Sylla, who had returned from Greece to ratify the treaty which had been made with Mithridates, rid the world of the tyrannical Fimbria; and the king of Pontus, awed by the resolution and determined firmness of his adversary, agreed to the conditions, though with reluctance. The hostile preparations of Mithridates, which continued in the time of peace, became suspected by the Romans; and Murœna, who was left as governor of Asia in Sylla's absence, and who wished to make himself known by some conspicuous action, began hostilities by taking Comana, and plundering the temple of Bellona. Mithridates did not oppose him, but he complained of the breach of peace before the Roman senate. Murœna was publicly reprimanded; but, as he did not cease from hostilities, it was easily understood that he acted by the private directions of the Roman people. The king upon this marched against him, and a battle was fought, in which both the adversaries claimed the victory. This was the last blow which the king of Pontus received in this war, which is called the second Mithridatic war, and which continued for about three years. Sylla, at that time, was made perpetual dictator at Rome, and he commanded Murœna to retire from the kingdom of Mithridates. The death of Sylla changed the face of affairs; the treaty of peace between the king of Pontus and the Romans, which had never been committed to writing, demanded frequent explanations, and Mithridates at last threw off the mask of friendship, and declared war. Nicomedes, at his death, left his kingdom to the Romans; but Mithridates disputed their right to the possessions of the deceased monarch, and entered the field with 120,000 men, besides a fleet of 400 ships in his ports, 16,000 horsemen to follow him, and 100 chariots armed with scythes. Lucullus was appointed over Asia, and intrusted with the care of the Mithridatic war. His valour and prudence showed his merit; and Mithridates, in his vain attempts to take Cyzicum, lost no less than 300,000 men. Success continually attended the Roman arms. The king of Pontus was defeated in several bloody engagements, and with difficulty saved his life, and retired to his son-in-law, Tigranes, king of Armenia. Lucullus pursued him, and when his application for the person of the fugitive monarch had been despised by Tigranes, he marched to the capital of Armenia, and terrified, by his sudden approach, the numerous forces of the enemy. A battle ensued. The Romans obtained an easy victory, and no less than 100,000 foot of the Armenians perished, and only five men of the Romans were killed. Tigranocerta, the rich capital of the country, fell into the conqueror's hands. After such signal victories, Lucullus had the mortification to see his own troops mutiny, and to be dispossessed of the command by the arrival of Pompey. The new general showed himself worthy to succeed Lucullus. He defeated Mithridates, and rendered his affairs so desperate, that the monarch fled for safety into the country of the Scythians, where, for a while, he meditated the ruin of the Roman empire; and, with more wildness than prudence, secretly resolved to invade Italy by land, and march an army across the northern wilds of Asia and Europe to the Apennines. Not only the kingdom of Mithridates had fallen into the enemy's hands, but also all the neighbouring kings and princes were subdued; and Pompey saw prostrate at his feet Tigranes himself, that king of kings, who had lately treated the Romans with such contempt. Meantime, the wild projects of Mithridates terrified his subjects; and they, fearful to accompany him in a march of above 2000 miles across a barren and uncultivated country, revolted, and made his son king. The monarch, forsaken in his old age, even by his own children, put an end to his life, (*Vid. Mithridates VII.*) and gave the Romans cause to rejoice, as the third Mithridatic war was ended in his fall, B. C. 63. The duration of the Mithridatic war is not precisely known. According to Justin, Orosius, Florus, and Eutropius, it lasted for forty years; but the opinion of others, who fix its duration to 30 years, is far more credible; and, indeed, by proper calculation, there elapsed no more than 26 years from the time that Mithridates first entered the field against the Romans till the time of his death. *Appian. in Mithrid.—Justin, 37, &c.—Flor. 2, &c.—Liv.—Plut. in Luc. &c.—Orosius.—Paterc.—Dion.*

Mnason, a tyrant of Elatia, who gave 1200 pieces of gold for twelve pictures of twelve gods of Asclepiodorus. *Plin.* 35, c. 16.

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Mœris, a king of Egypt. He was the last of the 300 kings from Menes to Sesostris, and reigned 68 years. *Herodot.* 3, c. 16.

Molo, I. a philosopher of Rhodes, called also Apollonius. Some are of opinion that Apollonius and Molo are two different persons, who were both natives of Alabanda, and disciples of Menecles of the same place. They both visited Rhodes, and there opened a school, but Molo flourished some time after Apollonius. Molo had Cicero and J. Cæsar among his pupils. *Vid. Apollonius. Cic. de Orat.*——II. A prince of Syria, who revolted against Antiochus, and killed himself when his rebellion was attended with ill success.

Mŏlossi. *Vid.* Part I.

Molossus, a son of Pyrrhus and Andromache. He reigned in Epirus after the death of Helenus, and part of his dominions received the name of Molossia from him. *Paus.* 1, c. 11.

Monĭma, a beautiful woman of Miletes, whom Mithridates the Great married. *Vid. Mithridates.*

Monophĭlus, a eunuch of Mithridates. The king intrusted him with the care of one of his daughters; and the eunuch, when he saw the affairs of his master in a desperate situation, stabbed her, lest she should fall into the enemy's hands.

Montānus, one of the senators whom Domitian consulted about boiling a turbot. *Juv.* 4.

Monĭmus, a servant of Corinth, who, not being permitted by his master to follow Diogenes the cynic, pretended madness, and obtained his liberty. He became a great admirer of the philosopher, and also of Crates, and even wrote something in the form of facetious stories *Diog. Laert.*

Mopsus. *Vid.* Part III.

Moschion, a name common to four different writers, whose compositions, character, and native place are unknown. Some fragments of their writings remain, some few verses and a treatise *de morbis mulierum*, edited by Gesner, 4to. *Basil.* 1566.

Moschus, I. a Phœnician, who wrote the history of his country in his own mother-tongue. ——II. A philosopher of Sidon. He is supposed to be the founder of anatomical philosophy. *Strab.*——III. A Greek bucolic poet in the age of Ptolemy Philadelphus. The sweetness and elegance of his eclogues, which are still extant, make the world regret the loss of poetical pieces no ways inferior to the productions of Theocritus. The best edition of Moschus with Bion is that of Heskin, 8vo. Oxon. 1748.

Moses, a celebrated legislator and general among the Jews, well known in sacred history. He was born in Egypt, 1571, B. C. and after he had performed his miracles before Pharaoh, conducted the Israelites through the Red Sea, and gave them laws and ordinances during their peregrination of 40 years in the wilderness of Arabia. He died at the age of 120. His writings have been quoted and recommended by several of the heathen authors, who have divested themselves of their prejudices against a Hebrew, and extolled his learning and the effects of his wisdom. *Longinus.—Diod.* 1.

Mummius, L. a Roman consul, sent against the Achæans, whom he conquered, B. C. 147, He destroyed Corinth, Thebes, and Chalcis, by order of the senate, and obtained the surname of *Achaicus* from his victories. He did not enrich himself with the spoils of the enemy, but returned home without any increase of fortune. He was so unacquainted with the value of the paintings and works of the most celebrated artists of Greece, which were found in the plunder of Corinth, that he said to those who conveyed them to Rome, that if they lost them or injured them they should make others in their stead. *Paterc.* 1, c. 13.—*Strab.* 8.—*Plin.* 34, c. 7, l. 37, c. 1.—*Flor.* 2, c. 6.—*Paus.* 5, c. 24.

Munatius, Plancus, I. a consul sent to the rebellious army of Germanicus. He was almost killed by the incensed soldiery, who suspected that it was through him that they had not all been pardoned and indemnified by a decree of the senate. Calpurnius rescued him from their fury.——II. An orator and disciple of Cicero. His father, grandfather, and great-grandfather, bore the same name. He was with Cæsar in Gaul, and was made consul with Brutus. He promised to favour the republican cause for some time, but he deserted again to Cæsar. He was long Antony's favourite, but he left him at the battle of Actium, to conciliate the favours of Octavius. His services were great in the senate; for, through his influence and persuasion, that venerable body flattered the conqueror of Antony with the appellation of Augustus. He was rewarded with the office of censor. *Plut. in Ant.*

Murena, a celebrated Roman, left at the head of the armies of the republic in Asia by Sylla. He invaded the dominions of Mithridates with success, but soon after met with a defeat. He was honoured with a triumph at his return to Rome. He commanded one of the wings of Sylla's army at the battle against Archelaus near Chæronea. He was ably defended in an oration by Cicero when his character was attacked and censured. *Cic. pro Mur.—Appian. de Mithrid.*

Musa Antonius, I. a freedman and physician of Augustus. He cured his imperial master of a dangerous disease under which he laboured, by recommending to him the use of the cold bath. He was not so successful in recommending the use of the cold bath to Marcellus as he had been to Augustus, and his illustrious patient died under his care. Two small treatises, *de herbâ Betonicâ*, and *de tuendâ Valetudine*, are supposed to be the productions of his pen. ——II. A daughter of Nicomedes, king of Bithynia. She attempted to recover her father's kingdom from the Romans, but to no purpose, though Cæsar espoused her cause. *Paterc.* 2. —*Suet. in Cæs.*

Musæus, an ancient Greek poet, supposed to have been son or disciple of Linus or Orpheus, and to have lived about 1410 years before the Christian era. The elegant poem of the loves of Leander and Hero was written by a Musæus who flourished in the fourth century, according to the more received opinions. Among the good editions of Musæus two may be selected as the best, that of Rover, 8vo. L. Bat. 1727; and that of Schroder, 8vo. Leovard, 1743. *Virg. Æn.* 6, c. 677.—*Diog.*

Mutia, a daughter of Q. Mutius Scævola,

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and sister of Metellus Celer. She was Pompey's third wife. Her incontinent behaviour so disgusted her husband, that, at his return from the Mithridatic war, he divorced her, though she had borne him three children. She afterwards married M. Scaurus. Augustus greatly esteemed her. *Plut in Pomp.*——II. A wife of Julius Cæsar, beloved by Clodius the tribune. *Suet. in Cæs.* 50.——III. The mother of Augustus.

Mutia Lex, the same as that which was enacted by Licinius Crassus and Q. Mutius, A. U. C. 657. *Vid Licinia Lex.*

Mutines, one of Annibal's generals, who was honoured with the freedom of Rome on delivering up Agrigentum. *Liv.* 25, c. 41, l. 27, c. 5.

Mutius, I. the father-in-law of C. Marius. ——II. A Roman, who saved the life of young Marius, by conveying him away from the pursuits of his enemies in a load of straw.——III. A friend of Tiberius Gracchus, by whose means he was raised to the office of a tribune.——IV. C. Scævola, surnamed *Cordus*, because famous for his courage and intrepidity. When Porsenna, king of Etruria, had beseiged Rome, Mutius disguised himself in the habit of a Tuscan, and as he could fluently speak the language, he gained an easy introduction into the royal tent. Porsenna sat alone with his secretary when Mutius entered. The Roman rushed upon the secretary, and stabbed him to the heart, mistaking him for his royal master. This occasioned a noise, and Mutius, unable to escape, was seized and brought before the king. He gave no answers to the inquiries of the courtiers, and only told them that he was a Roman; and, to give them a proof of his fortitude, he laid his right hand on an altar of burning coals, and, sternly looking at the king, and without uttering a groan, he boldly told him that 300 young Romans like himself had conspired against his life, and entered his camp in disguise, determined either to destroy him or perish in the attempt. This extraordinary confession astonished Porsenna; he made peace with the Romans, and retired from their city. Mutius obtained the surname of *Scævola*, because he had lost the use of his right hand by burning it in the presence of the Etrurian king. *Plut in Par.—Flor.* 1, c. 10.—*Liv.* 2, c. 12.——V. Q. Scævola, a Roman consul. He obtained a victory over the Dalmatians, and signalized himself greatly in the Marsian war. He is highly commended by Cicero, whom he instructed in the study of civil law. *Cic.—Plut.*——VI. Another, appointed proconsul of Asia, which he governed with so much popularity, that he was generally proposed to others as a pattern of equity and moderation. Cicero speaks of him as eloquent, learned, and ingenious; equally eminent as an orator and as a lawyer. He was murdered in the temple of Vesta, during the civil war of Marius and Sylla, 82 years before Christ. *Plut.—Cic. de Orat.* 1, c. 48.—*Paterc.* 2, c. 22.

Mycerinus, a son of Cheops, king of Egypt. After the death of his father he reigned with great justice and moderation. *Herodot.* 2, c. 129.

Mycithus, a servant of Anaxilaus, tyrant of Rhegium. He was intrusted with the care of the kingdom, and of the children of the deceased prince, and he exercised his power with such fidelity and moderation, that he acquired the esteem of all the citizens, and at last restored the kingdom to his master's children when come to years of maturity, and retired to peace and solitude with a small portion. He is called by some Micalus. *Justin.* 4, c. 2.

Mycon, a celebrated painter, who with others assisted in making and perfecting the *Pœcile* of Athens. He was the rival of Polygnotus. *Plin.* 33 and 35.

Myrmidones. *Vid.* Part I.

Myron, a celebrated statuary of Greece, peculiarly happy in imitating nature. He made a cow so much resembling life, that even bulls were deceived, and approached her as if alive, as is frequently mentioned by many epigrams in the Anthologia. He flourished about 442 years before Christ. *Ovid. Art. Am.* 3, v. 319. —*Paus.—Juv.* 8.—*Propert.* 2, el. 41.

Myrsilus, a son of Mersus, the last of the Heraclidæ who reigned in Lydia. He is also called Candaules, *Vid. Candaules.*

Myrtis, a Greek woman, who distinguished herself by her poetical talents. She flourished about 500 years B. C. and instructed the celebrated Corinna in the several rules of versification. Pindar himself, as some report, was also one of her pupils.

Mys, (*myos,*) an artist famous in working and polishing silver. He beautifully represented the battle of the Centaurs and Lapithæ on a shield in the hand of Minerva's statue made by Phidias. *Paus.* 1, c. 28.—*Martial.* 8, ep. 34 and 51, l. 14, ep. 93.—*Propert.* 3, el. 9, c. 14.

Myscellus, or Miscellus, a native of Rhypæ in Achaia, who founded Crotona in Italy, according to an oracle, which told him to build a city where he found rain with fine weather. The meaning of the oracle long perplexed him, till he found a beautiful woman all in tears in Italy, which circumstance he interpreted in his favour. According to some, Myscellus, who was the son of Hercules, went out of Argos, without the permission of the magistrates, for which he was condemned to death. The judges had put each a black ball as a sign of condemnation, but Hercules changed them all and made them white, and had his son acquitted; upon which Myscellus left Greece, and came to Italy, where he built Crotona. *Ovid. Met.* 15, v. 19.—*Strab.* 6 and 8.—*Suidas.*

Mystes, a son of the poet Valgius, whose early death was so lamented by the father, that Horace wrote an ode to allay the grief of his friend. *Horat.* 2, od. 9.

Mythecus, a sophist of Syracuse. He studied cookery, and when he thought himself sufficiently skilled in dressing meat, he went to Sparta, where he gained much practice, especially among the younger citizens. He was soon after expelled the city by the magistrates, who observed, that the aid of Mythecus was unnecessary, as hunger was the best seasoning.

N.

Nabazanes, an officer of Darius third, at the battle of Issus. He conspired with Bessus to murder his royal master, either to obtain the favour of Alexander, or to seize the kingdom. He was pardoned by Alexander. *Curt.* 3, &c. —*Diod.* 17.

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Nabis, a celebrated tyrant of Lacedæmon, who in all acts of cruelty and oppression surpassed a Phalaris or a Dionysius. When he had exercised every art in plundering the citizens of Sparta, he made a statue, which in resemblance was like his wife, and was clothed in the most magnificent apparel; and whenever any one refused to deliver up his riches, the tyrant led him to the statue, which immediately, by means of secret springs, seized him in its arms, and tormented him in the most excruciating manner with bearded points and prickles hid under the clothes. Nabis made an alliance with Flaminius, the Roman general, and pursued, with the most inveterate enmity, the war which he had undertaken against the Achæans. He besieged Gythium, and defeated Philopœmen in a naval battle. His triumph was short; the general of the Achæans soon repaired his losses, and Nabis was defeated in an engagement, and treacherously murdered as he attempted to save his life by flight, B. C. 192, after a usurpation of 14 years. *Polyb.* 13.—*Justin.* 30 and 31.—*Plut. in Phil.*—*Paus.* 7, c. 8.—*Flor.* 2, c. 7.

Nabonassar, a king of Babylon, after the division of the Assyrian monarchy. From him the *Nabonassarean epoch* received its name, agreeing with the year of the world 3237, or 746 B. C.

Nævius, (Cn.) I. a native of Campania, was the first imitator of the regular dramatic works which had been produced by Livius Andronicus. He served in the first Punic war, and his earliest plays were represented at Rome in the year 519. The names of his tragedies, from which as few fragments remain as from those of Livius, are still preserved:—*Alcestis*, (from which there is yet extant a description of old age in rugged and barbarous verse)—*Danae*, *Dulorestes*, *Hesiona*, *Hector*, *Iphigenia*, *Lycurgus*, *Phœnissæ*, *Protesilaus*, and *Telephus*. All these were translated, or closely imitated, from the works of Euripides, Anaxandrides, and other Greek dramatists. Cicero commends a passage in the *Hector*, one of the above-mentioned tragedies, where the hero of the piece delighted with the praises which he had received from his father Priam, exclaims:—

'—— *Lætus sum*
Laudari me abs te, pater, laudato viro.'

Nævius, however, was accounted a better comic than tragic poet. Cicero has given us some specimens of his jests, with which that celebrated wit and orator appears to have been greatly amused; but they consist rather in unexpected turns of expression, or a play of words, than in genuine humour. Unfortunately for Nævius, he did not always confine himself in his comedies to such inoffensive jests. The dramas of Magna Græcia and Sicily, especially those of Epicharmus, were the prototypes of the older Greek comedy; and accordingly the most ancient Latin plays, particularly those of Nævius, which were formed on the same school, though there be no evidence that they ridiculed political events, partook of the personal satire and invective which pervaded the productions of Aristophanes. If, as is related, the comedies of Nævius were directed against the vices and corporal defects of the consuls and senators of Rome, he must have been the most original of the Latin comic poets, and infinitely more so than Plautus or Terence; since, although he may have parodied or copied the dramatic fables of the ancient Greek or Sicilian comedies, the spirit and colouring of the particular scenes must have been his own. The elder Scipio was one of the chief objects of his satiric representations, and the poetic severity with which Aristophanes persecuted Socrates or Euripides, was hardly more indecent and misdirected than the sarcasms of Nævius against the greatest captain, the most accomplished scholar, and the most virtuous citizen of his age. Nevius, however, did not long escape with impunity. Rome was a very different sort of republic from Athens: it was rather an aristocracy than a democracy, and its partisans were not always disposed to tolerate the taunts and insults which the chiefs of the Greek democracy were obliged to endure. Nævius had said, in one of his verses, that the patrician family of the Matelli had frequently obtained the consulship before the age permitted by law, and he insinuated that they had been promoted to this dignity, not in consequence of their virtues, but the cruelty of the Roman fate:

'*Fato Metelli Romæ fiunt Consules.*'

With the assistance of the other patricians, the Metelli retorted his sarcasms in a Saturnian stanza, not unlike the measure of some of our old ballads, in which they threatened to play the devil with their witty persecutor:—

'*Et Nævio Poetæ,*
Cum sæpe lederentur,
Dabunt malum Metelli,
Dabunt malum Metelli,
Dabunt malum Metelli.'

The Metelli, however, did not confine their vengeance to the ingenious and spirited satire, in the composition of which, it may be presumed that the whole Roman senate was engaged. On account of the unceasing abuse and reproaches which he had uttered against them, and other chief men of the city, he was thrown into prison, where he wrote his comedies, the *Hariolus* and *Leontes*. These plays being in some measure intended as a recantation of his former invectives, he was liberated by the tribunes of the people. He soon, however, relapsed into his former courses, and continued to persecute the nobility in his dramas and satires with such implacable dislike, that he was at length driven from Rome by their influence, and having retired to Utica, he died there, in the year 550, according to Cicero; but Varro fixes his death somewhat later. Before leaving Rome, he had composed the following epitaph on himself, which Gellius remarks is full of Campanian arrogance; though the import of it, he adds, might be allowed to be true, had it been written by another:—

'*Mortales immortales flere si foret fas,*
Flerent divæ Camœnæ Nævium poetam;
Itaque postquam est Orcino traditus thesauro,
Oblitei sunt Romæ loquier Latina lingua.'

Besides his comedies and the above epitaph, Nævius was also author of the Cyprian Iliad, a translation from a Greek poem, called the *Cyprian Epic*. Aristotle, in the 23d chapter of his

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Poetics, mentions the original work, (τα κυπρια,) which, he says, had furnished many subjects for the drama. Some writers, particularly Pindar, have attributed this Greek poem to Homer; and there was long an idle story current, that he had given it as a portion to his daughter Arsephone. Herodotus, in his second book, concludes, after some critical discussion, that it was not written by Homer, but that it was doubtless the work of a contemporary poet, or one who lived shortly after him. Heyne thinks it most probable, that it was by a poet called Stasinus, a native of the island of Cyprus, and that it received its name from the country of its author. Whoever may have written this Cyprian Epic, it contained twelve books, and was probably a work of amorous and romantic fiction. It commenced with the nuptials of Thetis and Peleus—it related the contention of the three goddesses on mount Ida—the fables concerning Palamedes—the story of the daughters of Anius—and the love adventures of the Phrygian fair during the early period of the siege of Troy—and it terminated with the council of the gods, at which it was resolved that Achilles should be withdrawn from the war, by sowing dissension between him and Atrides. A metrical chronicle, which chiefly related the events of the first Punic war, was another, and probably the last work of Nævius, since Cicero says, that in writing it he filled up the leisure of his latter days with wonderful complacency and satisfaction. *Cic. Tusc.* 1, c. 1. *de Senect.*—*Horat.* 2, ep. 1, c. 53. ——II. An augur in the reign of Tarquin. To convince the king and the Romans of his power as an augur, he cut a flint with a razor, and turned the ridicule of the populace into admiration. The razor and flint were buried under an altar, and it was usual among the Romans to make witnesses in civil causes swear near it. *Dionys. Hal.*—*Liv.* 1, c. 36.—*Cic. de divin.* 1, c 17, *de N. D.* 2, c. 3, l. 3, c. 6.

Narcissus, a freedman and secretary of Claudius, who abused his trust and the infirmities of his imperial master, and plundered the citizens of Rome to enrich himself. Messalina, the emperor's wife, endeavoured to remove him, but Narcissus sacrificed her to his avarice and resentment. Agrippina, who succeeded in the place of Messalina, was more successful. Narcissus was banished by her intrigues, and compelled to kill himself, A. D. 54. *Vid.* Part III.

Nasica, the surname of one of the Scipios. Nasica was the first who invented the measuring of time by water, B. C. 159, about 134 years after the introduction of sundials at Rome. *Vid. Scipio.*——An avaricious fellow, who married his daughter to Coranus, a man as mean as himself, that he might not only not repay the money he had borrowed, but moreover become his creditor's heir. Coranus, understanding his meaning, purposely alienated his property from him and his daughter, and exposed him to ridicule. *Horat.* 2, *Sat.* 5, v. 64, &c.

Nasidienus, a Roman knight, whose luxury, arrogance, and ostentation, exhibited at an entertainment he gave to Mecænas, were ridiculed by Horace, 2, *Sat.* 8.

Naucrates, I. a Greek poet, who was employed by Artemisia to write a panegyric upon Mausolus.——II. An orator who endeavoured to alienate the cities of Lycia from the interest of Brutus.

Nausicaa, a daughter of Alcinous, king of the Phæaceans. She met Ulysses shipwrecked on her father's coasts, and it was to her humanity that he owed the kind reception he experienced from the king. She married, according to Aristotle and Dictys, Telemachus the son of Ulysses, by whom she had a son called Perseptolis or Ptoliporthus. *Homer. Od.* 6.—*Paus.* 5, c. 19.—*Hygin.* fab. 126.

Nautes, a Trojan soothsayer, who comforted Æneas when his fleet had been burnt in Sicily. *Virg. Æn.* 5, v. 704. He was the progenitor of the Nautii at Rome, a family to whom the palladium of Troy was, in consequence of the service of their ancestors, intrusted. *Virg. Æn.* 5, v. 794.

Nealices, a painter, amongst whose capital pieces are mentioned a painting of Venus, a seafight between the Persians and the Egyptians, and an ass drinking on the shore with a crocodile preparing to attack it.

Nearchus, an officer of Alexander in his Indian expedition. He was ordered to sail upon the Indian ocean with Onesicritus, and to examine it. He wrote an account of this voyage and of the king's life; but his veracity has been called in question by Arrian. After the king's death he was appointed over Lycia and Pamphylia. *Curt.* 9, c. 10.—*Polyæn.* 9.—*Justin.* 13, c. 4.—*Strab.* 2, &c.

Nechos, a king of Egypt, who attempted to make a communication between the Mediterranean and Red seas, B. C. 610. No less than 12,000 men perished in the attempt. It was discovered in his reign that Africa was circumnavigable. *Herodot.* 2, c. 158, l. 4, c. 42.

Nectanebus, and Nectanabis, a king of Egypt, who defended his country against the Persians, and was succeeded by Tachos, B. C. 363. His grandson, of the same name, made an alliance with Agesilaus, king of Sparta, and with his assistance he quelled a rebellion of his subjects. Some time after, he was joined by the Sidonians, Phœnicians, and inhabitants of Cyprus, who had revolted from the king of Persia. This powerful confederacy was soon attacked by Darius, the king of Persia, who marched at the head of his troops. Nectanebus, to defend his frontiers against so dangerous an enemy, levied 20,000 mercenary soldiers in Greece, the same number in Libya, and 60,000 were furnished in Egypt. This numerous body was not equal to the Persian forces; and Nectanebus, defeated in a battle, gave up all hopes of resistance, and fled into Æthiopia. B. C. 350, where he found a safe asylum. His kingdom of Egypt became from that time tributary to the king of Persia. *Plut. Ages.*—*Diod.* 16, &c.—*Polyæn.* 2.—*Nep. in Ages.*

Nemesianus, M. Aurel. Olymp., a Latin poet, born at Carthage, of no very brilliant talents, in the third century, whose poems on hunting and bird-catching were published by Burnam, inter scriptores rei venaticæ, 4to. L. Bat. 1728.

Nemesius, a Greek writer, whose elegant and useful treatise *de Natura Hominis* was edited in 12mo. Ant. apud Plant. 1565, and in 8vo. Oxon. 1671.

Neocles, I. an Athenian philosopher, father,

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or, according to Cicero, brother to the philosopher Epicurus. *Cic.* 1, *de Nat. D.* c. 24.—*Diog.*——II. The father of Themistocles. *Ælian. V. H.* 2, &c.—*Cic. Nep. in Them.*

Neon, one of the commanders of the ten thousand Greeks who assisted Cyrus against Artaxerxes.

Neoptolemus, I. a king of Epirus, son of Achilles and Deidamia, called *Pyrrhus*, from the *yellow* colour of his hair. He was carefully educated under the eye of his mother, and gave early proofs of his valour. After the death of Achilles, Calchas declared in the assembly of the Greeks that Troy could not be taken without the assistance of the son of the deceased hero. Immediately upon this Ulysses and Phœnix were commissioned to bring Pyrrhus to the war. He returned with them with pleasure, and received the name of Neoptolemus, (*new soldier*,) because he had come late to the field. His cruelty, however, was as great as that of his father. Not satisfied with breaking down the gates of Priam's palace, he exercised the greatest barbarity upon the remains of his family; and, without any regard to the sanctity of the place where Priam had taken refuge, he slaughtered him without mercy; or, according to others, dragged him by the hair to the tomb of his father, where he sacrificed him, and where he cut off his head, and carried it in exultation through the streets of Troy fixed on the point of a spear. He also sacrificed Astyanax to his fury, and immolated Polyxena on the tomb of Achilles, according to those who deny that that sacrifice was voluntary. When Troy was taken, the captives were divided among the conquerors, and Pyrrhus had for his share Andromache, the widow of Hector, and Helenus, the son of Priam. The place of his retirement after the Trojan war is not known. Some maintain that he went to Thessaly, where his grandfather still reigned; but this is confuted by others, who observe, perhaps with more reason, that he went to Epirus, where he laid the foundations of a new kingdom, because his grandfather Peleus had been deprived of his sceptre by Acastus the son of Pelias. Neoptolemus lived with Andromache after his arrival in Greece. He had a son by this unfortunate princess, called Molossus, and two others, if we rely on the authority of Pausanias. Besides Andromache, he married Hermione, the daughter of Menelaus, as also Lanassa, the daughter of Cleodæus, one of the descendants of Hercules. The cause of his death is variously related. Menelaus, before the Trojan war, had promised his daughter Hermione to Orestes, but the services he experienced from the valour and the courage of Neoptolemus, during the siege of Troy, induced him to reward his merit by making him his son-in-law. The nuptials were accordingly celebrated, but Orestes caused his rival to be assassinated in the temple of Delphi, and he was murdered at the foot of the altar by Machæreus the priest, or by the hand of Orestes himself, according to Virgil, Paterculus, and Hyginus. Some say that he was murdered by the Delphians, who had been bribed by the presents of Orestes. He suffered the same death and the same barbarities which he had inflicted in the temple of Minerva upon the aged Priam and his wretched family. From this circumstance the ancients have made use of the proverb of *Neoptolemic revenge* when a person had suffered the same savage treatment which others had received from his hands. The Delphians celebrated a festival with great pomp and solemnity in memory of Neoptolemus, who had been slain in his attempt to plunder their temple, because, as they said, Apollo, the patron of the place, had been in some manner accessary to the death of Achilles. *Paterc.* 1, c. 1.—*Virg. Æn.* 2 and 3.—*Paus.* 10, c. 24.—*Ovid. Met.* 13, v. 334, 455, &c. *Heroid.* 8.—*Strab.* 9.—*Pind. Nem.* 7.—*Eurip. Androm. and Orest.* &c.—*Plut. in Pyrr.*—*Justin.* 17, c. 3.—*Dictys Cret.* 4, 5 and 6.—*Homer. Od.* 11, v. 504. *Il.* 19, v. 326.—*Sophocl. Philoct.*—*Apollod.* 3, c. 13.—*Hygin.* fab. 97 and 102.—*Philostr. Her.* 19, &c.—*Dares Phryg.*—*Q. Smyrn.* 14.——II. An uncle of the celebrated Pyrrhus, who assisted the Tarentines. He was made king of Epirus by the Epirots, who had revolted from their lawful sovereign, and was put to death when he attempted to poison his nephew, &c. *Plut. in Pyrr.*——III. A tragic poet of Athens, greatly favoured by Philip, king of Macedonia. When Cleopatra, the monarch's daughter, was married to Alexander of Epirus, he wrote some verses which proved to be prophetic of the tragical death of Philip. *Diod.* 16.——IV. A relation of Alexander. He was the first who climbed the walls of Gaza when that city was taken by Alexander. After the king's death he received Armenia as his province, and made war against Eumenes. He was supported by Craterus, but an engagement with Eumenes proved fatal to his cause. Craterus was killed, and himself mortally wounded by Eumenes, B. C. 321. *C. Nep. in Eumen.*

Nepherites, a king of Egypt, who assisted the Spartans against Persia when Agesilaus was in Asia. He sent them a fleet of 100 ships, which were intercepted by Conon as they were sailing towards Rhodes, &c. *Diod.* 14.

Nepos, (Corn.) I. the author of the *Vitæ Excellentium Imperatorum*, and the life of Titus Pomponius Atticus, the celebrated friend and correspondent of Cicero. There can be no doubt that an author of the name of Cornelius Nepos lived at Rome during this period, and enjoyed considerable celebrity. He is generally believed to have been born at Hostilia (now *Ostiglia*), a small town situated on the banks of the Po, near the confines of the Veronese and Mantuan territories. The year of his birth is uncertain, but he first came to Rome during the dictatorship of Julius Cæsar. He does not appear to have filled any public office in the state; but his merit soon procured him the friendship of the most eminent men who at that time adorned the capital of the world. Catullus dedicated to him the volume of poems, which he had privately read and approved of before their publication. Nepos addressed one of his own works to Pomponius Atticus, with whom also he was on terms of intimacy. He likewise obtained the esteem and affection of Cicero, who speaks of his writings with high approbation in one of his letters, and in another alludes with much sympathy to the loss which Nepos had sustained by the death of a favourite son. It farther appears, that Cicero had frequently corresponded with him, for Macrobius quotes

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the second book of that orator's epistles to Cornelius Nepos. It is thus probable that some of our author's works had been prepared, or were in the course of composition, previous to the death of Cicero; but they were not given to the public till early in the reign of Augustus, since Eusebius considers him as flourishing in the fourth year of that emperor. The precise period of his death is unknown, and it can only be ascertained that he survived Atticus, whose biography he writes, and who died in the 722d year of the city. Some chronological accounts extend his life till the commencement of the Christian era, but it is scarcely possible that one who was a distinguished literary character in the time of Catullus could have existed till that epoch. Whether the Cornelius Nepos, concerning whose life these circumstances have been gleaned, was the author of the well-known book entitled *Vitæ Excellentium Imperatorum*, has been a subject, ever since it was first printed, of much debate and controversy among critics and commentators. The discussion originated in the following circumstances:—A person of the name, of Æmilius Probus, who lived in the fourth century, during the reign of Theodosius the Great, presented to his sovereign a copy of the *Vitæ Imperatorum*, and prefixed to it some barbarous verses, which left it doubtful whether he meant to announce himself as the author, or merely as the transcriber, of the work. To myself it appears, that after allowing for the superior dignity of the office of a transcriber in the age of Theodosius, compared with its diminished importance at the present day, there is something more implied in the verses of Probus than that he was merely a copyist, and he must either have had a part in the composition, or, having discovered the MS., was not unwilling that he should have some share of the credit due to the author. The *Vitæ Imperatorum*, properly so called, contains the lives of nineteen Greek, one Persian, and two Carthaginian generals. It has been conjectured, that there was also a series of lives of Roman commanders, but that these had perished before Æmilius Probus commenced his transcription. That Nepos at least intended to write these biographies, appears from a passage at the end of the life of Hannibal, in which he says: 'it is now time to conclude this book, and proceed to the lives of the Roman generals, that their exploits, being compared with those of the Greeks, it may be judged which are to be preferred.' That he actually accomplished this task is rendered at least probable, from the circumstance of Plutarch quoting the authority of Nepos, for facts concerning the lives of Marcellus and Lucullus; and it seems not unlikely, that the sentence at the close of *Hannibal*, may have suggested to that biographer the idea of his parallel lives. The principles which Nepos displays in that part of the work which still remains, are those of an admirer of virtue, a foe to vice, and a supporter of the cause of freedom. It was written in the crisis of his country's fate, and during her last struggles for liberty, when despotism was impending, but the hope of freedom was not yet extinguished in the breasts of the last of the Romans. The work, it has been conjectured, was undertaken to fan the expiring flame, by exhibiting the example of such men as Dion and Timoleon, and by inserting sentiments which were appropriate to the times. In choosing the subjects of his biographies, the author chiefly selects those heroes who had maintained or recovered the liberties of their country, and he passes over all that bears no reference to this favourite theme. Nepos appears to have been a very fertile writer. Besides the lives of commanders and that of Pomponius Atticus, he was the author of several works, chiefly of a historical description, which are now almost entirely lost. He wrote, in three books, an abridgment of the history of the world; and he had the merit of being the first author among the Romans who completed a task of this laborious and useful description. Aulus Gellius mentions his life of Cicero, and quotes the fifth book of his work, entitled *Exemplorum Libri*. He also composed a treatise on the difference of the terms *literatus* and *eruditus*; and, finally, a book *De Historicis Græcis*. Among the many good editions of Cornelius Nepos, two may be selected as the best, that of Verheyk, 8vo. L. Bat. 1773, and that of Glasgow, 12mo. 1761.——II. Julius, an emperor of the west, &c.

Nepotianus, (Flavius Popilius,) a son of Eutropia, the sister of the emperor Constantine. He proclaimed himself emperor after the death of his cousin Constans, and rendered himself odious by his cruelty and oppression. He was murdered by Anicetus, after one month's reign, and his family were involved in his ruin.

Nero, I. (Claud. Domitius Cæsar,) a celebrated Roman emperor, son of Caius Domitius Ahenobarbus and Agrippina, the daughter of Germanicus. He was adopted by the emperor Claudius, A. D. 50, and four years after he succeeded to him on the throne. The beginning of his reign was marked by acts of the greatest kindness and condescension, by affability, complaisance, and popularity; and when he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, *I wish to Heaven I could not write.* These promising virtues were soon discovered to be artificial, and Nero displayed the propensities of his nature. He delivered himself from the sway of his mother, and at last ordered her to be assassinated. Many of his courtiers shared the unhappy fate of Agrippina, and Nero sacrificed to his fury or caprice all such as obstructed his pleasure or diverted his inclination. He also turned actor, and publicly appeared on the Roman stage in the meanest characters. In his attempts to excel in music, and to conquer the disadvantages of a hoarse rough voice, he moderated his meals, and often passed the day without eating. The celebrity of the Olympian games attracted his notice. He passed into Greece, and presented himself as a candidate for the public honour. He was defeated in wrestling, but the flattery of the spectators adjudged him the victory. He disguised himself in the habit of a woman, and was publicly married to one of his eunuchs. This violence to nature and decency was soon exchanged for another: Nero resumed his sex, and celebrated his nuptials with one of his meanest catamites; and it was on this occasion that one of the Romans observed, that the world would have been happy if Nero's father had had such a wife. He sacrificed to his wantonness

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his wife Octavia Poppæa, and the celebrated writers, Seneca, Lucan, Petronius, &c. The Christians also did not escape his barbarity. He had heard of the burning of Troy; and as he wished to renew that dismal scene, he caused Rome to be set on fire in different places. The conflagration became soon universal, and during nine successive days the fire was unextinguished. Nero placed himself on the top of a high tower, and sang on his lyre the destruction of Troy; a dreadful scene, which his barbarity had realized before his eyes. He built himself a celebrated palace, which he called his golden house. It was profusely adorned with gold, with precious stones, and with whatever was rare and exquisite. It contained spacious fields, artificial lakes, woods, gardens, orchards, and whatever could exhibit beauty and grandeur. The entrance of this edifice could admit a large colossus of the emperor 120 feet high; the galleries were each a mile long, and the whole was covered with gold. The roofs of the dining-halls represented the firmament, in motion as well as in figure, and continually turned round night and day, showering down all sorts of perfumes and sweet waters. When this grand edifice, which, according to Pliny, extended all round the city, was finished, Nero said that now he could lodge like a man. This continuation of debauchery and extravagance at last roused the resentment of the people. Many conspiracies were formed against the emperor, but they were generally discovered, and such as were accessary suffered the greatest punishments. The most dangerous conspiracy against Nero's life was that of Piso, from which he was delivered by the confession of a slave. The conspiracy of Galba proved more successful; and the conspirator, when he was informed that his plot was known to Nero, declared himself emperor. The unpopularity of Nero favoured his cause; he was acknowledged by all the Roman empire, and the senate condemned the tyrant that sat on the throne to be dragged naked through the streets of Rome, and whipped to death, and afterwards to be thrown down from the Tarpeian rock like the meanest malefactor. This, however, was not done; and Nero, by a voluntary death, prevented the execution of the sentence. He killed himself, A. D. 68, in the 32d year of his age, after a reign of 13 years and eight months. The tyrant, as he expired, begged that his head might not be cut off from his body, and exposed to the insolence of the enraged populace, but that the whole might be burned on the funeral pile. His request was granted by one of Galba's freedmen, and his obsequies were performed with the usual ceremonies. Though his death seemed to be the source of universal gladness, yet many of his favourites lamented his fall, and were grieved to see that their pleasures and amusements were stopped by the death of the patron of debauchery and extravagance. Even the king of Parthia sent ambassadors to Rome to condole with the Romans, and to beg that they would honour and revere the memory of Nero. His statues were also crowned with garlands of flowers, and many believed that he was not dead, but that he would soon make his appearance, and take a due vengeance upon his enemies. Pliny calls him the common enemy and the fury of mankind; and in this he has been followed by all writers, who exhibit Nero as a pattern of the most execrable barbarity and unpardonable wantonness. *Plut. in Galb.—Suet. in vitâ.—Plin.* 7, c. 8, &c.—*Dio.* 64.—*Aurel. Victor.—Tacit. Ann.*——II. Claudius, a Roman general, sent into Spain to succeed the two Scipios. He suffered himself to be imposed upon by Asdrubal, and was soon after succeeded by young Scipio. He was afterwards made consul, and intercepted Asdrubal, who was passing from Spain into Italy with a large reinforcement for his brother Annibal. An engagement was fought near the river Metaurus, in which 56,000 of the Carthaginians were left on the field of battle, and great numbers taken prisoners, 207 B. C. Asdrubal, the Carthaginian general, was also killed, and his head cut off and thrown down into his brother's camp by the conquerors. *Appian. in Han.—Oros.* 4.—*Liv.* 27, &c.—*Horat.* 4, od. 4, v. 37. —*Flor.* 2, c. 6.—*Val. Max.* 4, c. 1.——III. A son of Germanicus, who was ruined by Sejanus, and banished from Rome by Tiberius. He died in the place of his exile. His death was voluntary, according to some. *Suet. in Tib.*—Domitian was called *Nero*, because his cruelties surpassed those of his predecessors, and also *Calvus*, from the baldness of his head. *Juv.* 4.—The Neros were of the Claudian family, which, during the republican times of Rome, was honoured with 28 consulships, five dictatorships, six triumphs, seven censorships, and two ovations. They assumed the surname of Nero, which, in the language of the Sabines, signifies *strong* and *warlike*.

Nerônia, a name given to Artaxata by Tiridates, who had been restored to his kingdom by Nero, whose favours he acknowledged by calling the capital of his dominions after the name of his benefactor.

Nerva Cocceius, I. a Roman emperor, after the death of Domitian, A. D. 96. He rendered himself popular by his mildness, his generosity, and the active part he took in the management of affairs. He suffered no statues to be raised to his honour, and he applied to the use of the government all the gold and silver statues which flattery had erected to his predecessor. In his civil character he was the pattern of good manners, of sobriety, and temperance. He forbade the mutilation of male children, and gave no countenance to the law which permitted the marriage of an uncle with his niece. He made a solemn declaration that no senator should suffer death during his reign; and this he observed with such sanctity, that, when two members of the senate had conspired against his life, he was satisfied to tell them that he was informed of their wicked machinations. He also conducted them to the public spectacles, and seated himself between them, and when a sword was offered to him, according to the usual custom, he desired the conspirators to try it upon his body. Such goodness of heart, such confidence in the self-conviction of the human mind, and such reliance upon the consequence of his lenity and indulgence, conciliated the affection of all his subjects. Yet the prætorian guards at last mutinied, and Nerva nearly yielded to their fury. He uncovered his aged neck in the presence of the incensed soldiery, and bade them wreak their vengeance upon him, provided they

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spared the lives of those to whom he was indebted for the empire, and whom his honour commanded him to defend. His seeming submission was unavailing, and he was at last obliged to surrender to the fury of his soldiers some of his friends and supporters. The infirmities of his age, and his natural timidity, at last obliged him to provide himself against any future mutiny or tumult, by choosing a worthy successor. He had many friends and relations, but he did not consider the aggrandizement of his family, and he chose for his son and successor Trajan, a man of whose virtues and greatness of mind he was fully convinced. He died on the 27th of July, A. D. 98, in his 72d year, and his successor showed his respect for his merit and his character by raising him altars and temples in Rome, and in the provinces, and by ranking him in the number of the gods. Nerva was the first Roman emperor who was of foreign extraction, his father being a native of Crete. *Plin. paneg.*—*Diod.* 69.——II. M. Cocceius, a consul in the reign of Tiberius. He starved himself, because he would not be concerned in the extravagance of the emperor.——III. A celebrated lawyer, consul with the emperor Vespasian. He was father to the emperor of that name.

Nestŏcles, a famous statuary of Greece, rival of Phidias. *Plin.* 34, c. 8.

Nestor, a son of Neleus and Chloris, nephew to Pelias, and grandson to Neptune. He had eleven brothers, who were all killed, with his father, by Hercules. As king of Pylos and Messenia he led his subjects to the Trojan war, where he distinguished himself, among the rest of the Grecian chiefs, by eloquence, address, wisdom, justice, and an uncommon prudence of mind. Homer displays his character as the most perfect of all his heroes; and Agamemnon exclaims, that if he had ten generals like Nestor, he should soon see the walls of Troy reduced to ashes. After the Trojan war, Nestor retired to Greece, where he enjoyed, in the bosom of his family, the peace and tranquillity which were due to his wisdom and to his old age. The manner and the time of his death are unknown; the ancients are all agreed that he lived three generations of men, which length of time some suppose to be 300 years, though, more probably, only 90, allowing 30 years for each generation. He had two daughters, Pisidice and Polycaste; and seven sons, Perseus, Straticus, Aretus, Echephron, Pisistratus, Antilochus, and Trasimedes. Nestor was one of the Argonauts, according to *Valerius Flaccus*, 1, v. 380, &c.—*Dictys Cret.* 1, c. 13, &c.—*Homer. Il.* 1, &c. *Od.* 3 and 11.—*Hygin.*—fab. 10 and 273.—*Paus.* 3, c. 26, l. 4, c. 3 and 31.—*Apollod.* 1, c. 9, l. 2, c. 7.—*Ovid Met.* 12, v. 169, &c.—*Horat.* 1, od. 15.

Nestorius, a bishop of Constantinople, who flourished A. D. 431. He was condemned and degraded from his episcopal dignity for his heretical opinions, &c.

Nicagŏras, a sophist of Athens, in the reign of the emperor Philip. He wrote the lives of illustrious men, and was reckoned one of the greatest and most learned men of his age.

Nicandĕr, I. a king of Sparta, son of Charillus, of the family of the Procliдæ. He reigned 39 years, and died B. C. 770.——II. A Greek grammarian, poet, and physician, of Colophon, 137 B. C. His writings were held in estimation. Two of his poems, entitled *Theriaca*, on hunting, and *Alexipharmaca*, on antidotes against poison, are still extant; the best editions of which are those of Gorræus, with a translation in Latin verse by Grevinus, a physician at Paris, 4to. Paris, 1557, and Salvinus, 8vo. Florent. 1764. *Cic.* 1, *de Orat.* c. 16.

Nicānor, (*Vid. Demetrius* 2d,) I. a governor of Media, conquered by Seleucus. He had been governor over the Athenians under Cassander, by whose orders he was put to death.——II. A governor of Munychia, who seized the Piræus, and was at last put to death by Cassander, because he wished to make himself absolute over Attica. *Diod.* 18.——III. A general of Antiochus, king of Syria. He made war against the Jews, and showed himself uncommonly cruel.

Nicias, I. an Athenian general, celebrated for his valour and for his misfortunes. When Athens determined to make war against Sicily, Nicias was appointed, with Alcibiades and Lamachus, to conduct the expedition, which he reprobated as impolitic, and as the future cause of calamities to the Athenian power. In Sicily he behaved with great firmness, but he often blamed the quick and inconsiderate measures of his colleagues. The success of the Athenians remained long doubtful. Alcibiades was recalled by his enemies to take his trial, and Nicias was left at the head of affairs. Syracuse was surrounded by a wall, and though the operations were carried on slowly, yet the city would have surrendered, had not the sudden appearance of Gylippus, the Corinthian ally of the Sicilians, cheered up the courage of the besieged at the critical moment. Gylippus proposed terms of accommodation to the Athenians, which were refused; some battles were fought, in which the Sicilians obtained the advantage, and Nicias at last, tired of his ill success, and grown despondingdemanded of the Athenians a reinforcement or a successor. Demosthenes, upon this, was sent with a powerful fleet; but the advice of Nicias was despised and the admiral, by his eagerness to come to a decisive engagement, ruined his fleet and the interest of Athens. Nicias gave himself up to the conquerors with all his army, and was shamefully put to death with Demosthenes. His troops were sent to quarries, where the plague and hard labour diminished their numbers and aggravated their misfortunes. Some suppose that the death of Nicias was not violent. He perished about 413 years before Christ, and the Athenians lamented in him a great and valiant, but unfortunate general. *Plut. in vitâ.*—*C. Nep. in Alcib.*—*Thucyd.* 4, &c.—*Diod.* 15.——II. A physician of Pyrrhus, king of Epirus, who made an offer to the Romans of poisoning his master for a sum of money. The Roman general disdained his offers, and acquainted Pyrrhus with his treachery. He is oftener called Cineas.

Nico, a celebrated architect and geometrician. He was father to the celebrated Galen, the prince of physicians.——The name of an ass which Augustus met before the battle of Actium, a circumstance which he considered as a favourable omen.——The name of an elephant, remarkable for his fidelity to king Pyrrhus.

Nicŏcles, I. a familiar friend of Phocion,

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condemned to death. *Plut.*——II. A king of Salamis, celebrated for his contest with a king of Phœnicia, to prove which of the two was most effeminate.——III. A king of Paphos, who reigned under the protection of Ptolemy, king of Egypt. He revolted from his friend to the king of Persia, upon which Ptolemy ordered one of his servants to put him to death, to strike terror into the other dependant princes. The servant, unwilling to murder the monarch, advised him to kill himself. Nicocles obeyed, and all his family followed the example, 310 years before the Christian era.——IV. An ancient Greek poet, who called physicians a happy race of men, because light published their good deeds to the world, and the earth hid all their faults and imperfections.——V. A king of Cyprus, who succeeded his father Evagoras on the throne, 374 years before Christ. It was with him that the philosopher Isocrates corresponded.——VI. A tyrant of Sicyon, deposed by means of Aratus the Achæan. *Plut. in Arat.*

Nicocrates, I. a tyrant of Cyrene.——II. An author at Athens.——III. A king of Salamis in Cyprus; who made himself known by a valuable collection of books. *Athen.* 1.

Nicocreon, a tyrant of Salamis, in the age of Alexander the Great. He ordered the philosopher Anaxarchus to be pounded to pieces in a mortar.

Nicodemus, I. an Athenian, appointed by Conon over the fleet which was going to the assistance of Artaxerxes. *Diod.* 14.——II. A tyrant of Italy, &c.——III. An ambassador sent to Pompey by Aristobulus.

Nicolaus, a celebrated Syracusan, who endeavoured to dissuade his countrymen from offering violence to the Athenian prisoners who had been taken with Nicias their general. His eloquence was unavailing.

Nicomacha, a daughter of Themistocles.

Nicomachus, the father of Aristotle, whose son also bore the same name. The philosopher composed his ten books of morals for the use and improvement of his son, and thence they are called Nicomachea. *Suidas.*

Nicomedes, I. a king of Bithynia, about 278 years before the Christian era. It was by his exertions that this part of Asia became a monarchy. He behaved with great cruelty to his brothers, and built a town which he called by his own name, *Nicomedia*. *Justin.—Pous.* &c.——The 2d, was ironically surnamed *Philopater*, because he drove his father Prusias from the kingdom of Bithynia, and caused him to be assassinated, B. C. 149. He reigned 59 years. Mithridates laid claim to his kingdom, but all their disputes were decided by the Romans, who deprived Nicomedes of the province of Paphlagonia, and his ambitious rival of Cappadocia. He gained the affections of his subjects by a courteous behaviour, and by a mild and peaceful government. *Justin.*——The 3d, son and successor of the preceding, was dethroned by his brother Socrates, and afterwards by the ambitious Mithridates. The Romans reestablished him on his throne, and encouraged him to make reprisals upon the king of Pontus. He followed their advice, and he was, at last, expelled another time from his dominions, till Sylla came into Asia, who restored him to his former power and affluence. *Strab.—Appian.*——The fourth of that name, was son and successor of Nicomedes 3d. He passed his life in an easy and tranquil manner, and enjoyed the peace which his alliance with the Romans had procured him. He died B. C. 75, without issue, and left his kingdom, with all his possessions, to the Roman people. *Strab.* 12.—*Appian. Mithr.—Just.* 33, c. 2, &c.—*Flor.* 3, c. 5.

Nicostrata, a courtesan, who left all her possessions to Sylla.—The same as Carmente, mother of Evander.

Nicostratus, I. a man of Argos, of great strength. He was fond of imitating Hercules by clothing himself in a lion's skin. *Diod.* 16.——II. One of Alexander's soldiers. He conspired against the king's life with Hermolaus. *Curt.* 8.——III. A general of the Achæans, who defeated the Macedonians.

Niger, (C. Pescennius Justus,) a celebrated governor in Syria, well known by his valour in the Roman armies, while yet a private man. At the death of Pertinax he was declared emperor of Rome, and his claims to that elevated situation were supported by a sound understanding, prudence of mind, moderation, courage, and virtue. He proposed to imitate the actions of the venerable Antoninus, of Trajan, of Titus, and M. Aurelius. He was remarkable for his fondness for ancient discipline, and never suffered his soldiers to drink wine, but obliged them to quench their thirst with water and vinegar. He forbade the use of silver or gold utensils in his camp, all the bakers and cooks were driven away, and the soldiers ordered to live, during the expedition they undertook, merely upon biscuit. In his punishments Niger was inexorable; he condemned ten of his soldiers to be beheaded in the presence of his army, because they had stolen and eaten a fowl. The sentence was heard with groans; the army interfered; and when Niger consented to diminish the punishment for fear of kindling a rebellion, yet he ordered the criminals to make each a restoration of ten fowls to the person whose property they had stolen; they were, besides, ordered not to light a fire the rest of the campaign, but to live upon cold aliments and to drink nothing but water. Such great qualifications in a general seemed to promise the restoration of ancient discipline in the Roman armies, but the death of Niger frustrated every hope of reform. Severus, who had been invested with the imperial purple, marched against him; some battles were fought, and Niger was at last defeated, A. D. 194. His head was cut off, and fixed to a long spear, and carried in triumph through the streets of Rome. He reigned about one year. *Herodian.* 3.—*Eutrop. Vid.* Part I.

Nigidius Figulus, P. a celebrated philosopher and astrologer at Rome, one of the most learned men of his age. He was made prætor, and honoured with a seat in the senate. In the civil wars he followed the interests of Pompey, for which he was banished by the conqueror. He died in the place of his banishment 47 years before Christ. *Cic. ad Fam.* 4, ep. 13.—*Lucan*, 1, v. 639.

Nileus, a son of Codrus, who conducted a colony of Ionians to Asia, where he built Ephesus, Miletus, Priene, Colophon, Myus, Teos, Lebedos, Clazomenæ, &c. *Pous.* 7, c. 2, &c.

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Ninus, a son of Belus, who built a city to which he gave his own name, and founded the Assyrian monarchy, of which he was the first sovereign, B. C. 2059. He was very warlike, and extended his conquests from Egypt to the extremities of India and Bactriana. He became enamoured of Semiramis, the wife of one of his officers, and he married her after her husband had destroyed himself through fear of his powerful rival. Ninus reigned 52 years, and at his death he left his kingdom to the care of his wife Semiramis, by whom he had a son. Ninus after death received divine honours, and became the Jupiter of the Assyrians and the Hercules of the Chaldeans. *Ctesias.—Diod.* 2.—*Justin.* 1, c. 1.—*Herodot.* 2. *Vid.* Part I.

Ninyas, a son of Ninus and Semiramis, king of Assyria, who succeeded his mother, who had voluntarily abdicated the crown. The reign of Ninyas is remarkable for its luxury and extravagance. *Justin.* 1, c. 2.—*Diod.* 1, &c.

Nisus, a son of Hyrtacus, born on mount Ida, near Troy. He came to Italy with Æneas, and signalized himself by his valour against the Rutulians. He was united in the closest friendship with Euryalus, a young Trojan, and with him he entered, in the dead of night, the enemy's camp. As they were returning victorious, after much bloodshed, they were perceived by the Rutulians, who attacked Euryalus. Nisus, in endeavouring to rescue his friend from the enemy's darts, perished himself with him, and their heads were cut off and fixed on a spear, and carried in triumph to the camp. Their death was greatly lamented by all the Trojans; and their great friendship, like that of a Pylades and an Orestes, or of a Theseus and Pirithous, is become proverbial. *Virg. Æn.* 9, v. 176. *Vid.* Part III.

Nitocris, I. a celebrated queen of Babylon, who built a bridge across the Euphrates, in the middle of that city, and dug a number of reservoirs for the superfluous waters of that river. She ordered herself to be buried over one of the gates of the city, and placed an inscription on her tomb, which signified that her successors would find great treasures within, if ever they were in need of money, but that their labours would be ill-repaid if ever they ventured to open it without necessity. Cyrus opened it through curiosity, and was struck to find within these words:—*If thy avarice had not been insatiable thou never would have violated the monuments of the dead. Herodot.* 1, c. 185.——II. A queen of Egypt, who built a third pyramid.

Nomades, a name given to all those uncivilized people who had no fixed habitation, and who continually changed the place of their residence to go in search of fresh pasture for the numerous cattle which they tended. There were Nomades in Scythia, India, Arabia, and Africa. Those of Africa were afterwards called *Numidians*, by a small change of the letters which composed their name. *Ital.* 1, v. 215.—*Plin.* 5, c. 3.—*Herodot.* 1, c. 15, l. 4, c. 187.—*Strab.* 7—*Mela.* 2, c. 1, l. 3, c. 4.—*Virg. G.* 3, v. 343.—*Paus.* 8, c. 43.

Nomentanus, an epithet applied to L. Cassius as a native of Nomentum. He is mentioned by Horace as a mixture of luxury and dissipation. *Horat.* 1, *Sat.* 1, v. 102, and *alibi.*

Nonius, a Roman who exhorted his countrymen after the fatal battle of Pharsalia and the flight of Pompey, by observing that eight standards (*aquilæ*) still remained in the camp; to which Cicero answered, *Recte, si nobis cum graculis bellus esset.*

Nonnius Marcellus, a grammarian, whose treatise *de varia significatione verborum* was edited by Mercer, 8vo. Paris, 1614.

Nonnus, a Greek writer of the fifth century, who wrote an account of the embassy he had undertaken to Æthiopia, among the Saracens and other eastern nations. He is also known by his *Dionysiaca*, a wonderful collection of heathen mythology and erudition, edited 4to. Antwerp, 1569. His *paraphrase* on John was edited by Heinsius, 8vo. L. Bat. 1627.

Nonus, a Greek physician, whose book *de omnium morborum curatione*, was edited in 12mo. Argent, 1568.

Norbanus, C. a young and ambitious Roman, who opposed Sylla, and joined his interest to that of young Marius. In his consulship he marched against Sylla, by whom he was defeated, &c. *Plut.*

Numa Marcius, a man made governor of Rome by Tullus Hostilius. He was son-in-law of Numa Pompilius, and father to Ancus Martius. *Tacit. A.* 6, c. 11.—*Liv.* 1, c. 20.

Numa Pompilius, I. a celebrated philosopher, born at Cures, a village of the Sabines, on the day that Romulus laid the foundation of Rome. He married Tatia, the daughter of Tatius, the king of the Sabines, and at her death he retired into the country to devote himself more freely to literary pursuits. At the death of Romulus the Romans fixed upon him to be their new king, and two senators were sent to acquaint him with the decisions of the senate and of the people. Numa refused their offers, and it was not but at the repeated solicitations and prayers of his friends that he was prevailed upon to accept the royalty. The beginning of his reign was popular, and he dismissed the 300 bodyguards which his predecessor had kept around his person, observing that he did not distrust a people who had compelled him to reign over them. He applied himself to tame the ferocity of his subjects, to inculcate in their minds a reverence for the deity, and to quell their dissensions by dividing all the citizens into different classes. He established different orders of priests, and taught the Romans not to worship the deity by images; and from his example no graven or painted statues appeared in the temples or sanctuaries of Rome for upwards of 160 years. He encouraged the report which was spread of his paying regular visits to the nymph Egeria, and made use of her name to give sanction to the laws and institutions which he had introduced. He established the college of the vestals, and dedicated a temple to Janus, which, during his whole reign, remained shut, as a mark of peace and tranquillity at Rome. Numa died after a reign of 43 years, in which he had given every possible encouragement to the useful arts, and in which he had cultivated peace, B. C. 672. He forbade his body to be burnt, according to the custom of the Romans, but he ordered it to be buried near mount Janiculum, with many of the books which he had written. These books were accidentally found by one of the Romans about 400 years after his death;

and as they contained nothing new or interesting, but merely the reasons why he had made innovations in the form of worship and in the religion of the Romans, they were burnt by order of the senate. He left behind one daughter, called Pompilia, who married Numa Martius, and became the mother of Ancus Martius, the fourth king of Rome. Some say that he had also four sons; but this opinion is ill founded. *Plut. in vitâ.—Varro.—Liv.* 1, c. 18.—*Plin.* 13 and 14, &c.—*Flor.* 1, c. 2.—*Virg. Æn.* 6, v. 809, l. 9, v. 562.—*Cic. de Nat. D.* 3, c. 2 and 17. *Val. Max.* 1, c. 2.—*Dionys. Hal.* 2, c. 59.—*Ovid. Fast.* 3, &c.——II. One of the Rutulian chiefs, killed in the night by Nisus and Euryalus. *Virg. Æn.* 9, v. 454.

Numenia, or Neomenia, a festival observed by the Greeks at the beginning of every lunar month, in honour of all the gods, but especially of Apollo or the Sun. It was observed with games and public entertainments, which were provided at the expense of rich citizens, and which were always frequented by the poor.

Numerianus, (M. Aurelius,) a son of the emperor Carus. He accompanied his father into the east with the title of Cæsar, and at his death he succeeded him with his brother Carinus, A. D. 282. His reign was short. Eight months after his father's death he was murdered in his litter by his father-in-law, Arrius Aper, who accompanied him in an expedition. Numerianus has been admired for his learning as well as his moderation. He was naturally an eloquent speaker, and in poetry he was inferior to no writer of his age.

Numerius, a man who favoured the escape of Marius to Africa, &c.

Numitor, a son of Procas, king of Alba, who inherited his father's kingdom with his brother Amulius, who began to reign conjointly with him. He expelled his brother, and put to death his son Lausus, and consecrated his daughter Ilia to the service of the goddess Vesta, which demanded perpetual celibacy. These great precautions were rendered abortive. Ilia became pregnant; and though the two children whom she brought forth were exposed in the river by order of the tyrant, their life was preserved, and Numitor was restored to his throne by his grandsons, and the tyrannical usurper was put to death. *Dion. Hal.—Liv.* 1, c. 3.—*Plut. in Rom.* —*Ovid. Fast.* 4, v. 55, &c.—*Virg. Æn.* 6, v. 768.

Numitorius, a Roman, who defended Virginia, to whom Appius wished to offer violence. He was made military tribune.

Nuncoreus, a son of Sesostris, king of Egypt, who made an obelisk, some ages after brought to Rome and placed in the Vatican. *Plin.* 36, c. 11. He is called Pheron by Herodotus.

Nyctelia, festivals in honour of Bacchus, (*Vid. Nyctelius,*) observed on mount Cithæron. *Plut in Symp.*

Nymphidius, a favourite of Nero, who said that he was descended from Caligula. He was raised to the consular dignity, and soon after disputed the empire with Galba. He was slain by the soldiers, &c. *Tacit. Ann.* 15.

Nympholeptes, or Nymphomanes, *possessed by the nymphs.* This name was given to the inhabitants of mount Cithæron, who believed that they were inspired by the nymphs. *Plut in Arist.*

O.

Oarses, the original name of Artaxerxes Mnemon.

Ocela, a woman who presided over the sacred rites of Vesta for 57 years with the greatest sanctity. She died in the reign of Tiberius, and the daughter of Domitius succeeded her. *Tacit. Ann.* 2, c. 86.

Ocellus, an ancient philosopher of Lucania, *Vid. Lucanus.*

Ochus. *Vid. Artaxerxes.*

Ocrisia, a woman of Corniculum, who was one of the attendants of Tanaquil, the wife of Tarquinius Priscus. As she was throwing into the flames, as offerings, some of the meals that were served on the table of Tarquin, she suddenly saw in the fire what Ovid calls *Obscæni forma virilis.* She informed the queen of it, and when by her orders she had approached near it, she conceived a son, who was called Servius Tullius, and who, being educated in the king's family, afterwards succeeded to the vacant throne. *Plut. de fort. Rom.—Plin.* 36, c. 27.—*Ovid. Fast.* 6, v. 627.

Octavia, I. a Roman lady, sister to the emperor Augustus, and celebrated for her beauty and virtues. She married Claudius Marcellus, and after his death M. Antony. Her marriage with Antony was a political step to reconcile her brother and her husband. Antony proved for some time attentive to her, but he soon after despised her for Cleopatra. After the battle of Actium and the death of Antony, Octavia, forgetful of the injuries she had received, took into her house all the children of her husband, and treated them with maternal tenderness. Marcellus, her son by her first husband, was married to a niece of Augustus, and publicly intended as a successors to his uncle. *Vid. Virgil.* Octavia had two daughters by Antony, Antonia Major and Antonia Minor. The death of Marcellus preyed upon the mind of Octavia, who died of melancholy about 10 years before the Christian era. Her brother paid great regard to her memory, by pronouncing himself her funeral oration. The Roman people also showed their respect for her virtues by their wish to pay her divine honours.—*Suet. in Aug.—Plut. in Anton.* &c.——II. A daughter of the emperor Claudius by Messalina. She was betrothed to Silanus, but by the intrigues of Agrippina, she was married to the emperor Nero in the 16th year of her age. She was soon after divorced on pretence of barrenness, and the emperor married Poppæa, who exercised her enmity upon Octavia by causing her to be banished into Campania. She was afterwards recalled at the instance of the people, and Poppæa, who was resolved on her ruin, caused her again to be banished to an island, where she was ordered to kill herself by opening her veins. Her head was cut off and carried to Poppæa. *Suet. in Claud.* 27, *in Ner.* 7 and 35.—*Tacit. Ann.* 12.

Octavianus, or Octavius Cæsar. *Vid. Augustus.*

Octavius, I. a Roman officer, who brought Perseus, king of Macedonia, a prisoner to the consul. He was sent by his countrymen to be guardian to Ptolemy Eupator, the young king of Egypt, where he behaved with the greatest arrogance. He was assassinated by Lysias,

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who was before regent of Egypt. The murderer was sent to Rome.——II. A man who banished Cinna from Rome, and became remarkable for his probity and fondness of discipline. He was seized and put to death by order of his successful rivals Marius and Cinna.——III. A Roman, who boasted of being in the number of Cæsar's murderers. His assertions were false, yet he was punished as if he had been accessary to the conspiracy.——IV. A lieutenant of Crassus in Parthia. He accompanied his general to the tent of the Parthian conqueror, and was killed by the enemy as he attempted to hinder them from carrying away Crassus.——V. A tribune of the people at Rome, whom Tib. Gracchus his colleague deposed.——VI. A poet in the Augustan age, intimate with Horace. He also distinguished himself as an historian. *Horat. 1, Sat. 10, v. 82.*

Odenātus, a celebrated prince of Palmyra. When Aurelian had been taken prisoner by Sapor, king of Persia, Odenatus solicited his release by writing a letter to the conqueror and sending him presents. The king of Persia was offended at the liberty of Odenatus; he tore the letter, and ordered the presents which were offered to be thrown into a river. To punish Odenatus, who had the impudence, as he observed, to pay homage to so great a monarch as himself, he ordered him to appear before him, on pain of being devoted to instant destruction, with all his family, if he dared to refuse. Odenatus disdained the summons of Sapor, and opposed force to force. Gallienus, the then reigning emperor, named Odenatus as his colleague on the throne, and gave the title of Augustus to his children, and to his wife, the celebrated Zenobia. He perished by the dagger of one of his relations, whom he had slightly offended in a domestic entertainment. He died at Emessa, about the 267th year of the Christian era. Zenobia succeeded to all his titles and honours.

Odoăcer, a king of the Heruli, who destroyed the western empire of Rome, and called himself king of Italy, A. D. 476.

Odyssea, one of Homer's epic poems, in which he describes, in 24 books, the adventures of Ulysses on his return from the Trojan war, with other material circumstances. The whole of the action comprehends no more than 55 days. *Vid. Homerus.*

Œbares, a groom of Darius, son of Hystaspes. He was the cause that his master obtained the kingdom of Persia, by his artifice in making his horse neigh first. *Herodot. 3, c. 85.—Justin. 1, c. 10.*

Œcumenius, wrote in the middle of the 10th century a paraphrase of some of the books of the New Testament in Greek, edited in 2 vols. fol. Paris, 1631.

Oileus. *Vid.* Part. III.

Olen, a Greek poet of Lycia, who flourished some time before the age of Orpheus, and composed many hymns, some of which were regularly sung at Delphi on solemn occasions. Some suppose that he was the first who established the oracle of Apollo at Delphi, where he first delivered oracles. *Herodot. 4, c. 35.*

Ollius, T. the father of Poppæa, destroyed on account of his intimacy with Sejanus, &c. *Tacit. Ann. 13, c. 45.*

Ollovĭco, a prince of Gaul, called the friend of the republic of the Roman senate. *Cæs. B. G. 7, c. 31.*

Olympia, (*orum*,) celebrated games which received their name either from Olympia, where they were observed, or from Jupiter Olympius, to whom they were dedicated. They were, according to some, instituted by Jupiter after his victory over the Titans, and first observed by the Idæi Dactyli, B. C. 1453. Some attribute the institution to Pelops, after he had obtained a victory over Œnomaus and married Hippodamia; but the more probable, and indeed the more received opinion is, that they were first established by Hercules in honour of Jupiter Olympius, after a victory obtained over Augias, B. C. 1222. They are not, however, mentioned by Homer. Iphitus, in the age of the lawgiver of Sparta, renewed them, and instituted the celebration with greater solemnity. This reinstitution, which happened B. C. 884, forms a celebrated epoch in Grecian history, and is the beginning of the Olympiads. (*Vid. Olympias.*) They, however, were neglected for some time after the age of Iphitus, till Corœbus, who obtained a victory B. C. 776, reinstituted them to be regularly and constantly celebrated. The care and superintendence of the games were intrusted to the people of Elis, till they were excluded by the Pisæans, B. C. 364, after the destruction of Pisa. These obtained great privileges from this appointment; they were in danger neither of violence nor war, but they were permitted to enjoy their possessions without molestation, as the games were celebrated within their territories. Only one person superintended till the 50th Olympiad, when two were appointed. In the 103d Olympiad, the number was increased to twelve, according to the number of the tribes of Elis. But in the following Olympiad they were reduced to eight, and afterwards increased to ten, which number continued till the reign of Adrian. No women were permitted to appear at the celebration of the Olympian games, and whoever dared to trespass this law was immediately thrown down from a rock. This, however, was sometimes neglected, for we find not only women present at the celebration, but also some among the combatants, and some rewarded with the crown. The preparations for these festivals were great. No person was permitted to enter the lists if he had not regularly exercised himself ten months before the celebration at the public gymnasium of Elis. The wrestlers were appointed by lot. Some little balls, superscribed with a letter, were thrown into a silver urn, and such as drew the same letter were obliged to contend one with the other. He who had an odd letter remained the last, and he often had the advantage, as he was to encounter the last who had obtained the superiority over his adversary. He was called *αφεδρος*. In these games were exhibited running, leaping, wrestling, boxing, and the throwing of the quoit, which was called altogether *πενταθλον*, or *quinquertium*. Besides these, there were horse and chariot-races, and also contentions in poetry, eloquence, and the fine arts. The only reward that the conqueror obtained was a crown of olive; which, as some suppose, was in memory of the labours of Hercules, which were accomplished for the universal good of mankind, and for which the hero claim-

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ed no other reward but the consciousness of having been the friend of humanity. The statues of the conquerors, called Olympionicæ, were erected in Olympia, in the sacred wood of Jupiter. Their return home was that of a warlike conqueror; and their entrance into their native city was not through the gates, but, to make it more grand and more solemn, a breach was made in the walls. Painters and poets were employed in celebrating their names; and indeed the victories severally obtained at Olympia are the subjects of the most beautiful odes of Pindar. The combatants were naked; a scarf was originally tied round their waist, but when it had entangled one of the adversaries, and been the cause that he lost the victory, it was laid aside, and no regard was paid to decency. The Olympic games were observed every fifth year, or, to speak with greater exactness, after a revolution of four years, and in the first month of the fifth year, and they continued for five successive days. As they were the most ancient and the most solemn of all the festivals of the Greeks, it will not appear wonderful that they drew so many people together, not only inhabitants of Greece, but of the neighbouring islands and countries. *Pind Olymp.* 1 and 2.—*Strab.* 8.—*Paus.* 5, c. 67, &c.—*Diod.* 1, &c.—*Plut. in Thes. Lyc.* &c.—*Elian. V. H.* 10, v. 1.—*Cic. Tusc.* 1, c. 46.—*Lucian. de Gym.*—*Tzetz. in Lycophr.*—*Aristotel.*—*Stat. Theb.* 6.—*C. Nep. in Præf.*—*Virg. G.* 3, v. 49.

Olympias, a certain space of time which elapsed between the celebration of the Olympic games. The Olympic games were celebrated after the expiration of four complete years, whence some have said that they were observed every fifth year. The period of time was called Olympiad, and became a celebrated era among the Greeks, who computed their time by it. The custom of reckoning time by the celebration of the Olympic games was not introduced at the first institution of these festivals, but, to speak accurately, only the year in which Corœbus obtained the prize. This Olympiad, which has always been reckoned the first, fell, according to the accurate and learned computations of some of the moderns, exactly 776 years before the Christian era, in the year of the Julian period 3938, and 23 years before the building of Rome. The games were exhibited at the time of the full moon next after the summer solstice; therefore the Olympiads were of unequal lengths, because the time of the full moon differs 11 days every year, and for that reason they sometimes began the next day after the solstice, and at other times four weeks after. The computations by Olympiads ceased, as some suppose, after the 364th, in the year 440 of the Christian era. It was universally adopted, not only by the Greeks, but by many of the neighbouring countries, though still the Pythian games served as an epoch to the people of Delphi and to the Bœotians, the Nemæan games to the Argives and Arcadians, and the Isthmian to the Corinthians and the inhabitants of the Peloponnesian isthmus.——A celebrated woman, who was daughter of a king of Epirus, and who married Philip, king of Macedonia, by whom she had Alexander the Great. Her haughtiness, and more probably her infidelity, obliged Philip to repudiate her, and to marry Cleopatra, the niece of king Attalus. Olympias was sensible of this injury, and Alexander showed his disapprobation of his father's measures by retiring from the court to his mother. The murder of Philip, which soon followed this disgrace, and which some have attributed to the intrigues of Olympias, was productive of the greatest extravagancies. The queen paid the highest honour to her husband's murderer. She gathered his mangled limbs, placed a crown of gold on his head, and laid his ashes near those of Philip. When Alexander was dead, Olympias seized the government of Macedonia, and, to establish her usurpation, she cruelly put to death Aridæus, with his wife Eurydice, as also Nicanor, the brother of Cassander, with one hundred leading men of Macedon, who were inimical to her interest. Such barbarities did not long remain unpunished, Cassander besieged her in Pydna, where she had retired with the remains of her family, and she was obliged to surrender after an obstinate siege. The conqueror ordered her to be accused, and to be put to death. A body of 200 soldiers were directed to put the bloody commands into execution, but the splendour and majesty of the queen disarmed their courage, and she was at last massacred by those whom she had cruelly deprived of their children, about 316 years before the Christian era. *Justin.* 7, c. 6, l. 9, c. 7.—*Plut. in Alex.*—*Curt.*—*Paus.*

Olympiodōrus, I. a musician, who taught Epaminondas music. *C. Nep.*——II. A native of Thebes, in Egypt, who flourished under Theodosius 2d, and wrote 22 books of history, in Greek, beginning with the seventh consulship of Honorius, and the second of Theodosius, to the period when Valentinian was made emperor. He wrote also an account of an embassy to some of the barbarian nations of the north, &c. His style is censured by some as low, and unworthy of an historian. The commentaries of Olympiodorus on the *Meteora* of Aristotle were edited apud Ald. 1550, in fol.

Olympus, a poet and musician of Mysia, son of Mæon, and disciple to Marsyas. He lived before the Trojan war, and distinguished himself by his amatory elegies, his hymns, and particularly the beautiful airs which he composed, and which were still preserved in the age of Aristophanes. *Plato in Min.*—*Aristot. Pol.* 8.

Onesicrītus, a cynic philosopher of Ægina, who went with Alexander into Asia, and was sent to the Indian Gymnosophists. He wrote a history of the king's life, which has been censured for the romantic, exaggerated, and improbable narrative it gives. It is asserted that Alexander, upon reading it, said that he should be glad to come to life again for some time, to see what reception the historian's work met with. *Plut. in Alex.*—*Curt.* 9, c. 10.

Onesĭmus, a Macedonian nobleman, treated with great kindness by the Roman emperors. He wrote an account of the life of the emperor Probus and of Carus, with great precision and elegance.

Onomacrītus, a soothsayer of Athens. It is generally believed, that the Greek poem on the Argonautic expedition, attributed to Orpheus, was written by Onomacritus. The elegant poems of Musæus are also, by some, supposed to be the production of his pen. He flourished

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about 516 years before the Christian era, and was expelled from Athens by Hipparchus, one of the sons of Pisistratus. *Herodot.* 7, c. 6.

Onomachus, a Phocian, son of Euthycrates, and brother of Philomelus, whom he succeeded as general of his countrymen in the Sacred war. After exploits of valour and perseverance, he was defeated and slain in Thessaly by Philip of Macedon, who ordered his body to be ignominiously hung up, for the sacrilege offered to the temple of Delphi. He died 353 B. C. *Aristot. Pol.* 5, c. 4.—*Diod.* 17.

Onophas, one of the seven Persians who conspired against the usurper Smerdis. *Ctesias.*

Onosander, a Greek writer, whose book *De Imperatoris Institutione* has been edited by Schwebel, with a French translation, fol. Norimb. 1752.

Opimius, L. a Roman, who made himself consul in opposition to the interest and efforts of the Gracchi. He showed himself a most inveterate enemy to C. Gracchus and his adherents, and behaved, during his consulship, like a dictator. He was accused of bribery and banished. He died of want at Dyrrachium. *Cic. pro Sext. Planc. & in Pis.—Plut.*

Oppia Lex, by C. Oppius, the tribune, A. U. C. 540. It required that no woman should wear above half an ounce of gold, have party-coloured garments, or be carried in any city or town, or to any place within a mile's distance, unless it was to celebrate some sacred festivals or solemnities. This famous law, which was made while Annibal was in Italy, and while Rome was in distressed circumstances, created discontent, and 18 years after, the Roman ladies petitioned the assembly of the people that it might be repealed. Cato opposed it strongly, and made many satirical reflections upon the women for their appearing in public to solicit votes. The tribune Valerius, who had presented the petition to the assembly, answered the objections of Cato, and his eloquence had such an influence on the minds of the people, that the law was instantly abrogated with the unanimous consent of all the *comitia*, Cato alone excepted. *Liv.* 33 and 34.—*Cic. de Orat.* 3.

Oppianus, a Greek poet of Cilicia in the second century. His father's name was Agesilaus, and his mother's Zenodota. He wrote some poems, celebrated for their elegance and sublimity. Two of his poems are now extant, five books on fishing, called *alieuticon*, and four on hunting, called *cynegeticon*. The emperor Caracalla was so pleased with his poetry, that he gave him a piece of gold for every verse of his cynegeticon; from which circumstance the poem received the name of the golden verses of Oppian. The poet died of the plague, in the 30th year of his age. His countrymen raised statues to his honour, and engraved on his tomb that the gods had hastened to call back Oppian in the flower of his youth only because he had already excelled all mankind. The best edition of his works is that of Schneider, 8vo. Argent. 1776.

Oppius, C. a friend of Julius Cæsar, celebrated for his life of Scipio Africanus, and of Pompey the Great. In the age of Suetonius, he was deemed the true author of the Alexandrian, African, and Spanish wars, which some attribute to Cæsar and others to A. Hirtius. *Tacit. Ann.* 12.—*Suet. in Cæs.* 53.

Optatus, one of the fathers whose works were edited by Du Pin, fol. Paris, 1700.

Oraculum, an answer of the gods to the questions of men, or the place where those answers were given. Nothing is more famous than the ancient oracles of Egypt, Greece, Rome, &c. They were supposed to be the will of the gods themselves, and they were consulted, not only upon every important matter, but even in the affairs of private life. The small province of Bœotia could once boast of her 25 oracles, and the Peloponnesus of the same number. Not only the chief of the gods gave oracles, but, in process of time, heroes were admitted to enjoy the same privileges; and the oracles of a Trophonius and an Antinous were soon able to rival the fame of Apollo and of Jupiter. The most celebrated oracles of antiquity were those of Dodona, Delphi, Jupiter Ammon, &c. *Vid. Dodona, Delphi, Ammon.* The temple of Delphi seemed to claim a superiority over the other temples; its fame was once more extended, and its riches were so great, that not only private persons, but even kings and numerous armies made it an object of plunder and of rapine. The manner of delivering oracles was different. The answers were sometimes given in verse or written on tablets, but their meaning was always obscure, and often the cause of disaster to such as consulted them. Crœsus, when he consulted the oracle of Delphi, was told that if he crossed the Halys, he should destroy a great empire; he supposed that that empire was the empire of his enemy, but unfortunately it was his own. The words of *Credo te Æacida, Romanos vincere posse*, which Pyrrhus received when he wished to assist the Tarentines against the Romans, by a favourable interpretation for himself, proved his ruin. Nero was ordered by the oracle of Delphi to beware of 73 years; but the pleasing idea that he should live to that age rendered him careless, and he was soon convinced of his mistake, when Galba, in his 73d, year, had the presumption to dethrone him. Some have believed that all the oracles of the earth ceased at the birth of Christ, but the supposition is false. It was, indeed, the beginning of their decline, but they remained in repute, and were consulted, though, perhaps, not so frequently, till the fourth century, when Christianity began to triumph over paganism. The oracles often suffered themselves to be bribed. Alexander did it; but it is well known that Lysander failed in the attempt. Herodotus, who first mentioned the corruption which often prevailed in the oracular temples of Greece and Egypt, has been severely treated for his remarks by the historian Plutarch. Demosthenes is also a witness of the corruption; and he observed, that the oracles of Greece were servilely subservient to the will and pleasure of Philip, king of Macedonia, as he beautifully expresses it by the word φιλιππιζειν. *Homer Il. Od.* 10.—*Herodot.* 1 and 2.—*Xenoph. memor.—Strab.* 5, 7, &c.—*Paus.* 1, &c.—*Plut. de defect. orac. de Ages. & de Hor. malign.—Cic. de Div.* 1, c. 19.—*Justin.* 24, c. 6.—*Liv.* 37.—*Ælian. V. H.* 6.—*C. Nep. in Lys.—Aristoph. in Equit. & Plut.—Demosth. Phil.—Ovid. Met.* 1.

Oræa, certain solemn sacrifices of fruits, offered in the four seasons of the year, to obtain mild and temperate weather. They were of-

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fered to the goddesses who presided over the seasons, who attended upon the sun, and who received divine worship at Athens.

Orbilius Pupillus, a grammarian of Beneventum, who was the first instructer of the poet Horace. He came to Rome in the consulship of Cicero, and there, as a public teacher, acquired more fame than money. He was naturally of a severe disposition, of which his pupils often felt the effects. He lived almost to his 100th year, and lost his memory some time before his death. *Suet. de Illust. Gr.* 9.—*Horat.* 2, ep. 1, v. 71.

Orchia Lex, by Orchius, the tribune, A. U. C. 566. It was enacted to limit the number of guests that were to be admitted at an entertainment; and it also enforced, that during supper, which was the chief meal among the Romans, the doors of every house should be left open.

Ordovices, the people of North Wales in Britain, mentioned by *Tacit. Ann.* 12, c. 53.

Orestes, I. a son of Agamemnon and Clytemnestra. When his father was cruelly murdered by Clytemnestra and Ægisthus, young Orestes was saved from his mother's dagger by means of his sister Electra, called Laodicea by Homer, and he was privately conveyed to the house of Strophius, who was king of Pocis, and who had married a sister of Agamemnon. He was tenderly treated by Strophius, who educated him with his son Pilades. The two young princes soon became acquainted, and from their familiarity arose the most inviolable attachment and friendship. When Orestes was arrived to years of manhood, he visited Mycenæ, and avenged his father's death by assassinating his mother Clytemnestra, and her adulterer Ægisthus. This murder received the punishment which, among the ancients, was always supposed to attend parricide. Orestes was tormented by the Furies, and exiled himself to Argos, where he was still pursued by the avengeful goddesses. Apollo himself purified him, and he was acquitted by the unanimous opinion of the Areopagites, whom Minerva herself instituted on this occasion, according to the narration of the poet Æschylus. According to Pausanias, Orestes was purified of the murder, not at Delphi, but at Trœzene, where still was seen a large stone at the entrance of Diana's temple, upon which the ceremonies of purification had been performed by nine of the principal citizens of the place. There was also, at Megalopolis in Arcadia, a temple dedicated to the Furies, near which Orestes cut off one of his fingers with his teeth in a fit of insanity. These different traditions are confuted by Euripides, who says that Orestes, after the murder of his mother, consulted the oracle of Apollo at Delphi, where he was informed that nothing could deliver him from the persecutions of the Furies if he did not bring into Greece Diana's statue, which was in the Taurica Chersonesus, and which, as it is reported by some, had fallen down from heaven. The king of the Chersonesus always sacrificed on the altars of the goddess all such as entered the borders of his country. Orestes and his friend were both carried before Thoas, the king of the place, and they were doomed to be sacrificed. Iphigenia was then priestess of Diana's temple, and it was her office to immolate these strangers. The intelligence that they were Grecians delayed the preparations, and Iphigenia was anxious to learn something about a country which had given her birth. *Vid. Iphigenia.* She even interested herself in their misfortunes, and offered to spare the life of one of them, provided he would convey letters to Greece from her hand. This was a difficult trial; never was friendship more truly displayed, according to the words of Ovid, *ex Pont.* 3, el. 2:—

Ire jubet Pylades carum morituras Orestem.
Hic negat; inque vicem pugnat uterque mori.

At last Pylade, gave way to the pressing entreaties of his friend, and consented to carry the letters of Iphigenia to Greece. These were addressed to Orestes himself, and therefore these circumstances soon led to a total discovery of the connexions of the priestess with the man whom she was going to immolate. Iphigenia was convinced that he was her brother Orestes, and when the causes of their journey had been explained, she resolved, with the two friends, to fly from Chersonesus, and to carry away the statue of Diana. Their flight was discovered, and Thoas prepared to pursue them; but Minerva interfered, and told him that all had been done by the will and approbation of the gods. After these celebrated adventures, Orestes ascended the throne of Argos, where he reigned in perfect security, and married Hermione, the daughter of Menelaus, and gave his sister to his friend Pylades. The marriage of Orestes with Hermione is a matter of dispute among the ancients. All are agreed that she had been promised to the son of Agamemnon, but Menelaus had married her to Neoptolemus, the son of Achilles, who had shown himself so truly interested in his cause during the Trojan war. The marriage of Hermione with Neoptolemus displeased Orestes; he remembered that she had been early promised to him, and therefore he resolved to recover her by force or artifice. This he effected by causing Neoptolemus to be assassinated, or assassinating him himself. According to Ovid's epistle of Hermione to Orestes, Hermione had always been faithful to her first lover, and even it was by her persuasions that Orestes removed her from the house of Neoptolemus. His old age was crowned with peace and security, and he died in the 90th year of his age, leaving his throne to his son Tisamenes, by Hermione. Three years after, the Heraclidæ recovered the Peloponnesus, and banished the descendants of Menelaus from the throne of Argos. Orestes died in Arcadia, as some suppose, by the bite of a serpent; and the Lacedæmonians, who had become his subjects at the death of Menelaus, were directed by an oracle to bring his bones to Sparta. They were, some time after, discovered at Tegea, and his stature appeared to be seven cubits, according to the traditions mentioned by Herodotus and others. The friendship of Orestes and of Pylades became proverbial, and the two friends received divine honours among the Scythians, and were worshipped in temples. *Paus.* 1, 2, 4, &c.—*Paterc.* 1, c. 1 and 3.—*Apollod.* 1, &c.—*Strab.* 9 and 13.—*Ovid. Heroid.* 8, *Ex. Pont.* 3, *el.* 2. *Met.* 15. *in fb.*—*Euripid. in Orest.*—*Andr.* &c. *Iphig.*—*Sophocl. in electr.* &c.—*Æschyl. in*

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Hom. Agam. &c.—Herodot. 1, c. 69.—*Hygin.* fab. 120 and 261.—*Plut. in Lyc.—Dictys.* 6, &c. —*Pindar. Pyth.* 2.—*Plin.* 33.—*Virg. Æn.* 3, &c.—*Homer. Od.* 3, v. 304, l. 4, v. 530.—*Tzetz. ad Lycophr.* 1374.——II. A man sent as ambassador by Attila, king of the Huns, to the emperor Theodosius. He was highly honoured at the Roman court, and his son Augustulus was the last emperor of the western empire.—— III. A governor of Egypt, under the Roman emperors.——IV. A robber of Athens, who pretended madness, &c. *Aristoph. ach.* 4, 7.—— V. A general of Alexander. *Curt.* 4, c. 108.

Orestĭdæ, the descendants or subjects of Orestes, the son of Agamemnon. They were driven from the Peloponnesus by the Heraclidæ, and came to settle in a country which, from them, was called *Orestidæ*, at the south-west of Macedonia. Some suppose that that part of Greece originally received its name from Orestes, who fled and built there a city, which gave its founder's name to the whole province. *Thucyd.* 2.—*Liv.* 31.

Orestilla, a woman who married Caligula, by whom she was soon after banished.

Orgetŏrix, one of the chief men of the Helvetii when Cæsar was in Gaul. He formed a conspiracy against the Romans, and when accused, he destroyed himself. *Cæs.*

Orgia, festivals in honour of Bacchus. They are the same as the *Bacchanalia*, *Dionysia*, &c. *Vid. Dionysia.*

Oribăsus, a celebrated physician, greatly esteemed by the emperor Julian, in whose reign he flourished. He abridged the works of Galenus, and of all the most respectable writers on physic, at the request of the emperor. After Julian's death, he fell into the hands of the barbarians. The best edition of his works is that of Dundas, 4to. L. Bat. 1745.——One of Acteon's dogs, *ab ορος mons*, and *βαινω, scando. Ovid. Met.*

Origen, a Greek writer, as much celebrated for the easiness of his manner, his humility, and modesty, as for his learning and the sublimity of his genius. He was surnamed *Adamantus*, from his assiduity, and became so rigid a Christian, that he made himself a eunuch, by following the literal sense of a passage in the Greek testament, which speaks of the voluntary eunuchs of Christ. He suffered martyrdom in his 60th year, A. C. 254. His works were excellent and numerous, and contained a number of homilies, commentaries on the holy scriptures, and different treatises, besides the *Hexapla*, so called from its being divided into six columns, the first of which contained the Hebrew text; the second, the same text in Greek characters; the third, the Greek version of the Septuagint; the fourth, that of Aquila; the fifth, that of Symmachus; and the sixth, Theodosian's Greek version. This famous work first gave the hint for the compilation of our Polyglot bibles. The works of Origen have been learnedly edited by the Benedictine monks, though the whole is not yet completed, in four vols. fol. Paris, 1733, 1740, and 1759. The Hexapla was published in 8vo. at Lips. 1769, by Car. Frid. Bahrdt.

Orŏdes, a prince of Parthia, who murdered his brother Mithridates, and ascended his throne. He defeated Crassus, the Roman triumvir, and poured melted gold down the throat of his fallen enemy, to reproach him for his avarice and ambition. He followed the interest of Cassius and Brutus at Philippi. It is said, that, when Orodes became old and infirm, his thirty children applied to him, and disputed, in his presence, their right to the succession. Phraates, the eldest of them, obtained the crown from his father, and, to hasten him out of the world, he attempted to poison him. The poison had no effect, and Phraates, still determined on his father's death, strangled him with his own hands, about 37 years before the Christian era. Orodes had then reigned about 50 years. *Justin.* 42, c. 4.—*Paterc.* 2, c. 30.

Orœtes, a Persian governor of Sardis, famous for his cruel murder of Polycrates. He died B. C. 521. *Herodot.*

Orosius, a Spanish writer, A. D. 416, who published a universal history, in seven books, from the creation to his own time, in which, though learned, diligent, and pious, he betrayed a great ignorance of the knowledge of historical facts and of chronology. The best edition is that of Havercamp, 4to. L. Bat. 1767.

Orphĭca, a name by which the orgies of Bacchus were called, because they had been introduced to Europe from Egypt by Orpheus.

Orsippus, a man of Megara, who was prevented from obtaining a prize at the Olympic games, because his clothes were entangled as he ran. *Vid. Olympia.*

Ortalus, M. a grandson of Hortensius, who was induced to marry by a present from Augustus, who wished that ancient family not to be extinguished. *Tacit. Ann.* 2, c. 37.—*Val. Max.* 3, c. 5.—*Suet. in Tiber.*

Oschophŏria, a festival observed by the Athenians. It received its name *απο του φερειν τας οσχας, from carrying boughs hung with grapes*, called *οσχαι*. Its original institution is thus mentioned by *Plut. in Thes.* Theseus, at his return from Crete, forgot to hand out the white sail by which his father was to be apprized of his success. This neglect was fatal to Ægeus, who threw himself into the sea and perished. Thesius no sooner reached the land than he sent a herald to inform his father of his safe return, and in the meantime he began to make the sacrifices which he vowed when he first set sail from Crete. The herald, on his entrance into the city, found the people in great agitation. Some lamented the king's death, while others, elated at the sudden news of the victory of Theseus, crowned the herald with garlands in demonstration of their joy. The herald carried back the garlands on his staff to the seashore, and after he had waited till Theseus had finished his sacrifice, he related the melancholy story of the king's death. Upon this the people ran in crowds to the city, showing their grief by cries and lamentations. From that circumstance, therefore, at the feast of Oschophoria, not the herald, but his staff, is crowned with garlands, and all the people that are present always exclaim *ελελευ, ιυ ιυ*, the first of which expresses haste, and the other a consternation or depression of spirits. The historian further mentions that Theseus, when he went to Crete, did not take with him the usual number of virgins, but that, instead of two of them, he filled up the number with two youths of his acquaintance, whom he made pass for women,

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by disguising their dress, and by using them to the ointments and perfumes of women, as well as by a long and successful imitation of their voice. The imposition succeeded, their sex was not discovered in Crete, and when Theseus had triumphed over the Minotaur, he, with these two youths, led a procession with branches in their hands, in the same habit which is still used at the celebration of the Oschophoria. The branches which were carried were in honour of Bacchus or of Ariadne, or because they returned in autumn, when the grapes were ripe. Besides this procession, there was also a race exhibited, in which only young men, whose parents were both alive, were permitted to engage. It was usual for them to run from the temple of Bacchus to that of Minerva, which was on the seashore. The place where they stopped was called *σκιροφοριον*, because the *boughs* which they carried in their hands were deposited there. The reward of the conqueror was a cup called *πεντα κλοα*, *five-fold*, because it contained a mixture of five different things, wine, honey, cheese, meal, and oil. *Plut. in Thes.*

Osci. *Vid.* Part I.

Osymandyas, a magnificent king of Egypt, in a remote period.

Otanes, a noble Persian, one of the seven who conspired against the usurper Smerdis. It was through him that the usurpation was first discovered. He was afterwards appointed by Darius over the seacoast of Asia Minor, and took Byzantium. *Herodot.* 3, c. 70, &c.

Otho, M. Salvius, a Roman emperor, descended from the ancient kings of Etruria. He was one of Nero's favourites, and, as such, he was raised to the highest offices of the state, and made governor of Pannonia by the interest of Seneca, who wished to remove him from Rome lest Nero's love for Poppæa should prove his ruin. After Nero's death, Otho conciliated the favour of Galba the new emperor; but when Galba had refused to adopt him as his successor, he resolved to make himself absolute without any regard to the age or dignity of his friend. He was acknowledged by the senate and the Roman people; but the sudden revolt of Vitellius in Germany rendered his situation precarious, and it was mutually resolved that their respective right to the empire should be decided by arms. Otho obtained three victories over his enemies, but in a general engagement near Brixellum, his forces were defeated, and he stabbed himself when all hopes of success were vanished, after a reign of three months, on the 20th of April, A. D. 69. It has been justly observed, that the last moments of Otho's life were those of a philosopher. He comforted his soldiers, who lamented his fortune, and he expressed his concern for their safety, when they earnestly solicited to pay him the last friendly offices before he stabbed himself, and he observed that it was better that one man should die than that all should be involved in ruin for his obstinacy. He also burnt the letters which, by falling into the hands of Vitellius, might provoke his resentment against those who had favoured the cause of an unfortunate general. These noble and humane sentiments in a man who was the associate of Nero's shameful pleasures, and who stained his hand in the blood of his master, have appeared to some wonderful, and passed for the features of policy, and not of a naturally-virtuous and benevolent heart. *Plut. in vitâ.—Suet.—Tacit.* 2, *Hist.* c. 50, &c.—*Juv.* 2, v. 90.

Othryades, one of the 300 Spartans who fought against 300 Argives, when those two nations disputed their respective right to Thyrea. Two Argives, Alcinor and Cronius, and Othryades, survived the battle. The Argives went home to carry the news of their victory, but Othryades, who had been reckoned among the number of the slain, on account of his wounds, recovered himself, and carried some of the spoils of which he had stripped the Argives, into the camp of his countrymen; and after he had raised a trophy, and had written with his own blood the word *vici* on his shield, he killed himself, unwilling to survive the death of his countrymen. *Val. Max.* 3, c. 2.—*Plut. in Parall.*

Ovidius Naso, (P.) I. This celebrated writer was born at Sulmo, (now *Sulmona*,) a town lying on the river Pescara, at the distance of ninety miles from Rome. He came into the world in 711, the memorable year in which the two consuls, Hirtius and Pansa, fell at the battle of Modena. Little is precisely known concerning his parents, or any of his ancestors; but it appears, from several passages in his works, that he belonged to a family of ancient Roman knights. The spot where he was born lay in a cold, though well-watered and fertile region, in which the male inhabitants were remarkable for their rudeness, and the females were noted for their deficiency in personal attractions. As Sulmo probably did not afford the means of polite education, Ovid was carried to Rome at an early period of life, along with an elder brother, that he might be fully instructed in the arts and learning of the capital. He soon disclosed an inclination towards poetry; but he was for some time dissuaded from a prosecution of the art by his father, whose chief object was to render him an accomplished orator and patron, and thereby open to him the path to civic honours. Having assumed the *Toga Virilis*, and completed the usual course of rhetorical tuition at Rome, he proceeded to finish his education at Athens. After his return to the capital, he ventured on a trial of his legal skill in the actual business of life. He successively held several of the lower judicial offices of the state, and also frequently acted as arbiter, highly to the satisfaction of the litigants whose causes he decided. These avocations, however, were speedily relinquished. The father of Ovid had for some time restrained his son's inclination towards poetry; but the arguments he deduced against its cultivation, from the stale example of the poverty of Homer, were now receiving an almost practical refutation in the court favour and affluence of Virgil and Horace. The death, too, of his elder brother, by leaving Ovid sole heir to a fortune ample enough to satisfy his wants, finally induced him to abandon the profession to which he had been destined, and bid adieu at once to public affairs and the clamour of the forum. While frequenting the court of Augustus, Ovid was well received by the politest of the courtiers. The titles of many of the epistles written during his banishment, show that they were addressed to persons well known to us, even at this

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distance of time, as distinguished statesmen and imperial favourites. Nor was Ovid's acquaintance less with the celebrated poets of his age than with its courtiers and senators. Virgil, indeed, he had merely seen, and premature death cut off the society of Tibullus; but Horace, Macer, and Propertius, were long his familiar friends, and often communicated to him their writings previous to publication. Ovid passed nearly thirty years in the voluptuous enjoyment of the pleasures of the capital—blest with the smiles of fortune, honoured with the favour of his prince, and fondly anticipating a tranquil old age. He now remained at Rome, the last of the constellation of poets, which had brightened the earlier age of Augustus. That prince had now lost his favourite ministers Mæcenas and Agrippa; he was less prosperous than during former years in the external affairs of the empire, and less prudently advised in his domestic concerns; he was insidiously alienated from his own family, and was sinking in his old age under the sway of the imperious Livia, and the dark-souled Tiberius. Ovid's friendships lay chiefly among those who supported the lineal descendants of Augustus—the unfortunate offspring of Julia and Agrippa. He thus became an object of suspicion to the party in power, and had lost many of those benefactors who might have shielded him from the storm, which now unexpectedly burst on his head, and swept from him every hope and comfort for the remainder of his existence. It was in the year 762, and when Ovid had reached the age of 51, that Augustus suddenly banished him from Rome to a wild and distant corner of the empire. Ovid has derived nearly as much celebrity from his misfortunes as his writings; and, as they were solely occasioned by the vengeance of Augustus, they have reflected some dishonour on a name which would otherwise have descended to posterity as that of a generous and almost universal protector of learning and poetry. The real cause of his exile is the great problem in the literary history of Rome, and has occasioned as much doubt and controversy as the imprisonment of Tasso by Alphonso has created in modern Italy. His death happened in the year 771, in the ninth year of his exile, and the fourth of the reign of Tiberius. Before his decease, he expressed a wish that his ashes might be carried to Rome, lest his shade should continue to wander in the barbarous region, for which, during life, he had felt such horror. Even this desire, however, was not complied with. His bones were buried in the Scythian soil, and the Getæ erected to him a monument near the spot of his earthly sojourn. This, however, is an imposition to render celebrated an obscure corner of the world which never contained the bones of Ovid. The greatest part of Ovid's poems are remaining. His *Metamorphoses*, in 15 books, are extremely curious, on account of the many different mythological facts and traditions which they relate, but they can have no claim to an epic poem. In composing this, the poet was more indebted to the then existing traditions, and to the theogony of the ancients, than to the powers of his own imagination. His *Fasti* were divided into 12 books, the same number as the constellations in the zodiac; but of these, six have perished, and the learned world have reason to lament the loss of a poem which must have thrown so much light upon the religious rites and ceremonies, festivals and sacrifices, of the ancient Romans, as we may judge from the six that have survived the ravages of time and barbarity. His *Tristia*, which are divided into five books, contain much elegance and softness of expression, as also his *Elegies* on different subjects. The *Heroides* are nervous, spirited, and diffuse; the poetry is excellent, the language varied, but the expressions are often too wanton and indelicate, a fault which is common in his compositions. His three books of *Amorum*, and the same number *de Arte Amandi*, with the other *de Remedio Amoris*, are written with great elegance, and contain many flowery descriptions; but the doctrine which they hold forth is dangerous, and they are to be read with caution, as they seem to be calculated to corrupt the heart, and sap the foundations of virtue and morality. His *Ibis*, which is written in imitation of a poem of Callimachus of the same name, is a satirical performance. Besides these, there are extant some fragments of other poems, and among these some of a tragedy called *Medea*. It has been judiciously observed that his poetry, after his banishment from Rome, was destitute of that spirit and vivacity which we admire in his other compositions. His *Fasti* are perhaps the best written of all his poems, and after them we may fairly rank his love-verses, his *Heroides*, and after all, his *Metamorphoses*, which were not totally finished when Augustus sent him into banishment. His *Epistles from Pontus* are the language of an abject and pusillanimous flatterer. Ovid married three wives, but of the last alone he speaks with fondness and affection. He had only one daughter, but by which of his wives is unknown; and she herself became mother of two children by two husbands. The best editions of Ovid's works are those of Burman, 4 vols. 4to. Amst. 1727; of L. Bat. 1670, in 8vo. and of Utrecht, in 12mo. 4 vols. 1713. *Ovid. Trist.* 3 and 4, &c.—*Paterc.* 2.—*Martial.* 3 and 8.——II. A man who accompanied his friend Cæsonius when banished from Rome by Nero. *Martial.* 7, ep. 43.

Oxidātes, a Persian whom Darius condemned to death. Alexander took him prisoner, and some time after made him governor of Media. He became oppressive and was removed. *Curt.* 8, c. 3, l. 9, c. 8.

Oxȳlus, a leader of the Heraclidæ when they recovered the Peloponnesus. He was rewarded with the kingdom of Elis. *Paus.* 5, c. 4.

Ozŏlæ. *Vid.* Part I.

P.

Pacatianus, (Titus Julius,) a general of the Roman armies, who proclaimed himself emperor of Gaul about the latter part of Philip's reign. He was soon after defeated, A. D. 249, and put to death, &c.

Paconius, M. a stoic philosopher. He was banished from Italy by Nero, and he retired from Rome with the greatest composure and indifference. *Arrian.* 1, c. 1.

Pacŏrus, the eldest of the thirty sons of Orodes, king of Parthia, sent against Crassus, whose army he defeated, and whom he took

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prisoner, He took Syria from the Romans, and supported the republican party of Pompey, and of the murderers of Julius Cæsar. He was killed in a battle by Ventidius Bassus, B. C. 39, on the same day (9th of June) that Crassus had been defeated. *Flor.* 4, c. 9.—*Horat.* 3, od. 6, v. 9.

Pactyas, a Lydian, entrusted with the care of the treasures of Crœsus at Sardes. The immense riches which he could command corrupted him, and, to make himself independent, he gathered a large army. He laid siege to the citadel of Sardes, but the arrival of one of the Persian generals soon put him to flight. He retired to Cumæ and afterwards to Lesbos, where he was delivered into the hands of Cyrus. *Herodot.* 1, c. 154, &c.—*Paus.* 2, c. 35.

Pacŭvius, M. a native of Brundusium, son of the sister of the poet Ennius, who distinguished himself by his skill in painting, and by his poetical talents. He wrote satires and tragedies, which were represented at Rome, and of some of which the names are preserved, as Peribœa, Hermione, Atalanta, Ilione, Teucer, Antiope, &c. Orestes was considered as the best-finished performance; the style, however, though rough, and without either purity or elegance, deserved the commendation of Cicero and Quintilian, who perceived strong rays of genius and perfection frequently beaming through the clouds of the barbarity and ignorance of the times. The poet, in his old age, retired to Tarentum, where he died in his 90th year, about 131 years before Christ. Of all his compositions, about 437 scattered lines are preserved in the collections of Latin poets. *Cic. de Orat.* 2, *ad Heren.* 2, c. 27.—*Horat.* 2, ep. 1, v. 56.—*Quintil.* 10, c. 1.

Pædaretus, a Spartan, who, on not being elected in the number of the 300, sent out an expedition, &c., declared, that instead of being mortified, he rejoiced that 300 men better than himself could be found in Sparta. *Plut. in Lyc.*

Pætus, Cæcinna, the husband of Arria. *Vid. Arria.*

Palæphătus, I. an ancient Greek philosopher, whose age is unknown. He wrote 5 books *de incredibilibus*, of which only the first remains, and in it he endeavours to explain fabulous and mythological traditions by historical facts. The best edition of Palæphatus is that of J. Frid. Fischer, in 8vo. *Lips.* 1773.——II. An heroic poet of Athens, who wrote a poem on the creation of the world.

Palamēdes, a Grecian chief, son of Nauplius, king of Eubœa, by Clymene. He was sent by the Greek princes who were going to the Trojan war, to bring Ulysses to the camp, who, to withdraw himself from the expedition, pretended insanity; and the better to impose upon his friends, used to harness different animals to a plough, and sow salt instead of barley into the furrows. The deceit was soon perceived by Palamedes; he took Telemachus, whom Penelope had lately brought into the world, and put him before the plough of his father. Ulysses showed that he was not insane by turning the plough a different way, not to hurt his child. This having been discovered, Ulysses was obliged to attend the Greek princes to the war: but an immortal enmity arose between Ulysses and Palamedes. The king of Ithaca resolved to take every opportunity to distress him; and when all his expectations were frustrated, he had the meanness to bribe one of his servants, and to make him dig a hole in his master's tent, and there conceal a large sum of money. After this, Ulysses forged a letter in Phrygian characters, which king Priam was supposed to have sent to Palamedes. In the letter, the Trojan king seemed to entreat Palamedes to deliver into his hands the Grecian army, according to the conditions which had been previously agreed upon when he received the money. This forged letter was carried by means of Ulysses before the princes of the Grecian army. Palamedes was summoned, and he made the most solemn protestations of innocence, but all was in vain; the money that was discovered in his tent served only to corroborate the accusation. He was found guilty by all the army, and stoned to death. Homer is silent upon the miserable death of Palamedes; and Pausanias mentions that it had been reported by some, that Ulysses and Diomedes had drowned him in the sea, as he was fishing on the coast. Philostratus, who mentions the tragical story above related, adds that Achilles and Ajax burned his body with great pomp on the seashore, and that they raised upon it a small chapel, where sacrifices were regularly offered by the inhabitants of Troas. Palamedes was a learned man as well as a soldier; and, according to some, he completed the alphabet of Cadmus by the addition of the four letters, θ, ξ, χ, φ, during the Trojan war. To him also is attributed the invention of dice and backgammon; and it is said he was the first who regularly ranged an army in a line of battle, and who placed sentinels round a camp, and excited their vigilance and attention by giving them a watchword. *Hygin.* fab. 96, 105, &c.—*Apollod.* 2, &c.—*Dictys Cret.* 2, c. 15.—*Ovid. Met.* 13, v. 56 and 308.—*Paus.* 1, c. 31.—*Manil.* 4, v. 205.—*Philostrat.* v. 10, c. 6.—*Euripid. in Phœniss.*—*Martial.* 13, ep. 75.—*Plin.* 7, c. 56.

Palīlia, a festival celebrated by the Romans in honour of the goddess Pales. The ceremony consisted in burning heaps of straw, and in leaping over them. No sacrifices were offered, but the purifications were made with the smoke of horse's blood, and with the ashes of a calf that had been taken from the belly of his mother after it had been sacrificed, and with the ashes of beans. The purification of the flocks was also made with the smoke of sulphur, of the olive, the pine, the laurel, and the rosemary. Offerings of mild cheese, boiled wine, and cakes of millet, were afterwards made to the goddess. This festival was observed on the 21st of April, and it was during the celebration that Romulus first began to build his city. Some call this festival Parilia *quasi a pariendo*, because the sacrifices were offered to the divinity for the fecundity of the flocks. *Ovid. Met.* 14, v. 774. —*Fast.* 4, v. 731, &c. l. 6, v. 257.—*Propert.* 4, el. 1, v. 19.—*Tibull.* 2, el. 5, v. 87.

Palĭnūrus, a skilful pilot of the ship of Æneas. He fell into the sea in his sleep, and was three days exposed to the tempests and the waves of the sea, and at last came safe to the seashore near Velia, where the cruel inhabitants of the place murdered him to obtain his clothes. His body was left unburied on the seashore; and as, according to the religion of the

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ancient Romans, no person was suffered to cross the Stygian lake before one hundred years were elapsed if his remains had not been decently buried, we find Æneas, when he visited the infernal regions, speaking to Palinurus, and assuring him that, though his bones were deprived of a funeral, yet the place where his body was exposed should soon be adorned with a monument, and bear his name; and accordingly a promontory was called Palinurus, now *Palinuro*. *Virg. Æn.* 3, v. 513, l. 5, v. 840, &c. l. 6, v. 341.—*Ovid. de Rem.* 577.—*Mela.* 2, c. 4, —*Strab.*—*Horat.* 3, od. 4, v. 28.

Pallădes, certain virgins of illustrious parents, who were consecrated to Jupiter by the Thebans of Egypt. It was required that they should prostitute themselves, and afterwards they were permitted to marry. *Strab.* 17.

Pallădium. *Vid.* Part III.

Palladius, a Greek physician, whose treatise on fevers was edited 8vo. *L. Bat.* 1745.

Pallas, (*antis*,) I. a son of king Evander, sent with some troops to assist Æneas. He was killed by Turnus, the king of the Rutuli, after he had made great slaughter of the enemy. *Virg. Æn.* 8, v. 104, &c.——II. One of the giants, son of Tartarus and Terra. He was killed by Minerva, who covered herself with his skin; whence, as some suppose, she is called Pallas. *Apollod.* 3, c. 12.——III. A freedman of Claudius, famous for the power and the riches he obtained. He advised the emperor, his master, to marry Agrippina, and to adopt her son Nero for his successor. It was by this means that Nero was raised to the throne. Nero forgot to whom he was indebted for the crown. He discarded Pallas, and some time after caused him to be put to death, that he might make himself master of his great riches, A. D. 61. *Tacit.* 12, *Ann.* c. 53.

Pamphĭlus, a celebrated painter of Macedonia, in the age of Philip, distinguished above his rivals by a superior knowledge of literature. He was founder of the school for painting at Sicyon, and he made a law which was observed not only in Sicyon, but all over Greece, that none but the children of noble and dignified persons should be permitted to learn painting. Apelles was one of his pupils. *Diog.*

Pamphos, a Greek poet, supposed to have lived before Hesiod's age.

Pamphĭla, a Greek woman, who wrote a general history in 33 books, in Nero's reign. This history, much commended by the ancients, is lost.

Panætius, I. a stoic philosopher of Rhodes, 138 B. C. He studied at Athens for some time, of which he refused to become a citizen, observing, that a good and honest man ought to be satisfied with one country. He came to Rome, where he reckoned among his pupils Lælius and Scipio the second Africanus. The latter he attended in his expeditions. To the interest of their countrymen at Rome the Rhodians were greatly indebted for their prosperity and the immunities which they for some time enjoyed. Panætius wrote a treatise on the duties of man, the merit of which can be ascertained from the encomiums which Cicero bestows upon it. *Cic. in offic. de Div.* 1. *In Acad.* 2, c. 2, *de N. D.* 2, c. 46.——II. A tyrant of Leontini in Sicily, B. C. 613. *Polyæn.* 5.

Panathenæa, festivals in honour of Minerva, the patroness of Athens. They were first instituted by Erichtheus or Orpheus, and called *Athenæa*; but Theseus afterwards renewed them, and caused them to be celebrated and observed by all the tribes of Athens, which he had united into one, and from which reason the festivals received their name. Some suppose that they are the same as the Roman *Quinquatria*, as they are often called by that name among the Latins. In the first year of the institution they were observed only during one day, but afterwards the time was prolonged. The festivals were two; *the great Panathenæa*, (μεγαλα,) which were observed every 5th year, beginning ont he 22d of the month called *Hecatombæon*, or 7th of July; and the *lesser Panathenæa*, (μικρα,) which were kept every 3d year, or rather annually, beginning on the 21st or 20th of the month called *Thargelion*, corresponding to the 5th or 6th day of the month of May. In the lesser festivals there were three games, conducted by ten presidents chosen from the ten tribes of Athens, who continued four years in office. On the evening of the first day there was a race with torches, in which men on foot, and afterwards on horseback, contended. The second combat exhibited a trial of strength and bodily dexterity. The last was a musical contention, first instituted by Pericles. Phrynis of Mitylene was the first who obtained the victory by playing upon the harp. There were, besides, other musical instruments, on which they played in concert, such as flutes, &c. The poets contended in four plays, called from their number πεντραλογια. The last of these was a satire. There was also at Sunium an imitation of a naval-fight. Whoever obtained the victory in any of these games was rewarded with a vessel of oil, which he was permitted to dispose of in whatever manner he pleased, and it was unlawful for any other person to transport that commodity. The conqueror also received a crown of the olives which grew in the groves of Academus, and were sacred to Minerva, and called μορειαι, from μορος, *death*, in remembrance of the tragical end of Hallirhotius, the son of Neptune, who cut his own legs when he attempted to cut down the olive which had given the victory to Minerva in preference to his father, when these two deities contended about giving a name to Athens. Some suppose that the word is derived from μερος, *a part*, because these olives were given by contribution by all such as attended at the festivals. There was also a dance, called *Pyrrhichia*, performed by young boys in armour, in imitation of Minerva, who thus expressed her triumph over the vanquished Titans. Gladiators were also introduced when Athens became tributary to the Romans. During the celebration, no person was permitted to appear in died garments, and if any one transgressed, he was punished according to the discretion of the president of the games. After these things, a sumptuous sacrifice was offered, in which every one of the Athenian boroughs contributed an ox, and the whole was concluded by an entertainment for all the company with the flesh that remained from the sacrifice. In the greater festivals, the same rites and ceremonies were usually observed, but with more solemnity and magnificence. Others were also added, particu-

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larly the procession, in which Minerva's sacred πεπλος, or *garment*, was carried. This garment was woven by a select number of virgins, called εργαστραι, from εργον, *work*. They were superintended by two of the αρρηφοροι, or young virgins, not above seventeen years of age nor under eleven, whose garments were white, and set off with ornaments of gold. Minerva's *peplus*, was of a white colour, without sleeves, and embroidered with gold. Upon it were described the achievements of the goddess, particularly her victories over the giants. The exploits of Jupiter and the other gods were also represented there, and from that circumstance men of courage and bravery are said to be αξιοι πεπλου, worthy to be pourtrayed in Minerva's sacred garment. In the procession of the *peplus* the following ceremonies were observed. In the *ceramicus*, without the city, there was an engine built in the form of a ship, upon which Minerva's garment was hung as a sail, and the whole was conducted, not by beasts, as some have supposed, but by subterraneous machines, to the temple of Ceres Eleusinia, and from thence to the citadel, where the *peplus* was placed upon Minerva's statue, which was laid upon a bed woven or strewed with flowers, which was called πλακις. Persons of all ages, of every sex and quality, attended the procession, which was led by old men and women, carrying olive branches in their hands; from which reason they were called θαλλοφοροι, *bearers of green boughs*. Next followed men of full age, with shields and spears. They were attended by the μετοικοι, or *foreigners*, who carried small boats as a token of their foreign origin, and from that account were called σκαφηφοροι, *boat-bearers*. After them came the women, attended by the wives of the foreigners, called υδριαφοροι, because they carried *water-pots*. Next to these came young men crowned with millet, and singing hymns to the goddess, and after them followed select virgins of the noblest families, called κανηφοροι, *basket-bearers*, because they carried baskets, in which were certain things necessary for the celebration, with whatever utensils were also requisite. These several necessaries were generally in the possession of the chief manager of the festival, called αρχιθεωρος, who distributed them when occasion offered. The virgins were attended by the daughters of the foreigners, who carried umbrellas and little seats, from which they were named διφρηφοροι, *seat-carriers*. The boys, called παιδαριοι, as it may be supposed, led the rear, clothed in coats generally worn at processions. The necessaries for this and every other festival were prepared in a public hall erected for that purpose, between the Piræan gate and the temple of Ceres. The management and the care of the whole was intrusted to the νομοφυλακες, or people employed in seeing the rites and ceremonies properly observed. It was also usual to set all prisoners at liberty, and to present golden crowns to such as had deserved well of their country. Some persons were also chosen to sing some of Homer's poems, a custom which was first introduced by Hipparchus, the son of Pisistratus. It was also customary in this festival, and every other quinquennial festival, to pray for the prosperity of the Platæans, whose services had been so conspicuous at the battle of Marathon. *Plut in Thes.—Pous Ars.* 2.—*Ælian. V. H.* 8, c. 2.—*Apollod.* 3, c. 14.

PANDARUS, a son of Lycaon, who assisted the Trojans in their war against the Greeks. He went to the war without a chariot, and therefore he generally fought on foot. He broke the truce which had been agreed upon between the Greeks and Trojans, and wounded Menelaus and Diomedes, and showed himself brave and unusually courageous. He was at last killed by Diomedes; and Æneas, who then carried him in his chariot, by attempting to revenge his death, nearly perished by the hand of the furious enemy. *Dictys Cret.* 2, v. 35.—*Homer. Il.* 2 and 5.—*Hygin.* fab. 112.—*Virg. Æn.* 5, v. 495.—*Strab.* 14.—*Servius. in loco.* *Vid.* Part III.

PANDIA, a festival at Athens, established by Pandion, from whom it received its name, or because it was observed in honour of Jupiter, who can τα παντα διεγειειν, *move and turn all things* as he pleases. Some suppose that it concerned the moon, because it does παντοτε ειναι, *move incessantly*, by showing itself day and night, rather than the sun, which never appears but in the day-time. It was celebrated after the Dionysia.

PANOPION, a Roman, saved from death by the uncommon fidelity of his servant. When the assassins came to murder him, as being proscribed, the servant exchanged clothes with his master, and let him escape by a back door. He afterwards went into his master's bed, and suffered himself to be killed, as if Panopion himself. *Val. Max.*

PANSA, (C. Vibius,) a Roman consul, who, with A. Hirtius, pursued the murderers of J. Cæsar, and was killed in a battle near Mutina. On his deathbed, he advised young Octavius to unite his interest with that of Antony, if he wished to revenge the death of Julius Cæsar; and from his friendly advice soon after rose the celebrated second triumvirate. Some suppose that Pansa was put to death by Octavius himself, or through him, by the physician Glicon, who poured poison into the wounds of his patient. Pansa and Hirtius were the two last consuls who enjoyed the dignity of chief magistrates of Rome with full power. The authority of the consuls afterwards dwindled into a shadow. *Paterc.* 2, c. 6.—*Dio.* 46.—*Ovid. Trist.* 3, el. 5.—*Plut & Appian.*

PANTALEON, a king of Pisa, who presided at the Olympic games, B. C. 664, after excluding the Eleans, who on that account expunged the Olympiad from the Fasti, and called it the 2d Anolympiad. They had called, for the same reason, the 8th the 1st Anolympiad, because the Pisæans presided.

PANTHEA, the wife of Abradates, celebrated for her beauty and conjugal affection. She was taken prisoner by Cyrus, who refused to visit her, not to be ensnared by the power of her personal charms. She killed herself on the body of her husband, who had been slain in a battle, &c. *Vid. Abradates. Xenoph. Cyrop.—Suidas.*

PANTHOÏDES, a patronymic of Euphorbus, the son of Panthous. Pythagoras is sometimes called by that name, as he asserted that he was Euphorbus during the Trojan war. *Horat.* 1, od. 28, v. 10.—*Ovid. Met.* 15, v. 161.——A

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Spartan general, killed by Pericles at the battle of Tanagra.

Panyăsis, an ancient Greek, uncle to the historian Herodotus. The celebrated Hercules in one of his poems, and the Ionians in another, and was universally esteemed. *Athen.* 2.

Papia Lex, *de peregrinis*, by Papius the tribune, A. U. C. 688, which required that all strangers should be driven away from Rome. It was afterwards confirmed and extended by the Julian law.——Another, called *Papia Poppæa*, because it was enacted by the tribunes M. Papius Mutilus and Q. Poppæus Secundus, who had received consular power from the consul for six months. It was called afterwards the Julian law. *Vid. Julia lex de Maritandis ordinibus.* It gave the patron a certain right to the property of his client, if he had left a specified sum of money, or if he had not three children.

Papiānus, a man who proclaimed himself emperor some time after the Gordians. He was put to death.

Papias, an early Christian writer, who first propagated the doctrine of the Milennium. There are remaining some historical fragments of his.

Papīrius, I. a Roman, from whose ill-treatment of the slaves a decree was made which forbade any person to be detained in fetters, but only for a crime that deserved such a treatment, and only till the criminal had suffered the punishment which the laws directed. Creditors also had a right to arrest the goods and not the person of their debtors. *Liv.* 8, c. 28.——II. Carbo, a Roman consul, who undertook the defence of Opimius, who was accused of condemning and putting to death a number of citizens on mount Aventius, without the formalities of a trial. His client was acquitted.——III. Cursor, a man who first erected a sundial in the temple of Quirinus at Rome, B. C. 293; from which time the days began to be divided into hours.——IV. A dictator, who ordered his master of horse to be put to death because he had fought and conquered the enemies of the republic without his consent. The people interfered and the dictator pardoned him. Cursor made war against the Sabines, and conquered them, and also triumphed over the Samnites. His great severity displeased the people. He flourished about 320 years before the Christian era. *Liv.* 9, c. 14.——V. one of his family, surnamed *Prætextatus*, from an action of his whilst he wore the *prætexta*, a certain gown for young men. His father of the same name, carried him to the senate-house, where affairs of the greatest importance were then in debate before the senators. The mother of young Papirius wished to know what had passed in the senate; but Papirius, unwilling to betray the secrets of that august assembly, amused the mother by telling her that it had been considered whether it would be more advantageous to the republic to give two wives to one husband, than two husbands to one wife. The mother of Papirius was alarmed, and she communicated the secret to the other Roman matrons, and, on the morrow, they assembled in the senate, petitioning that one woman might have two husbands, rather than one husband two wives. The senators were astonished at this petition, but young Papirius unravelled the whole mystery, and from that time it was made a law among the senators that no young man should for the future be introduced into the senate-house, except Papirius. This law was carefully observed till the age of Augustus, who permitted children of all ages to hear the debates of the senators. *Macrob. Sat.* 1, c. 6.——VI. Carbo, a friend of Cinna and Marius. He raised cabals against Sylla and Pompey, and was at last put to death by order of Pompey, after he had rendered himself odious by a tyrannical consulship, and after he had been proscribed by Sylla.——VII. Maso, a consul, who conquered Sardinia and Corsica, and reduced them into the form of a province. At his return to Rome he refused a triumph, upon which he introduced a triumphal procession, and walked with his victorious army to the capitol, wearing a crown of myrtle on his head. His example was afterwards followed by such generals as were refused a triumph by the Roman senate. *Val. Max.* 3, c. 6.——The family of the Papirii were patrician, and long distinguished for its service to the state. It bore the different surnames of *Crassus, Cursor, Mugillanus, Maso, Prætextatus*, and *Pætus*, of which the three first branches became the most illustrious.

Papiria Lex, by Papirius Carbo, A. U. C. 621. It required that, in passing or rejecting laws in the *comitia*, the votes should be given on tablets.——Another, by the tribune Papirius, which enacted that no person should consecrate any edifice, place, or thing, without the consent or permission of the people. *Cic. pro domo*, 50.——Another, A. U. C. 563, to diminish the weight and increase the value of the Roman *as*.——Another, A. U. C. 421, to give the freedom of the city to the citizens of Acerræ.

Pappia Lex was enacted to settle the rights of husbands and wives if they had no children.——Another, by which a person less than 50 years old could not marry another of 60.

Parabyston, a tribunal at Athens, where causes of inferior consequence were tried by 11 judges. *Paus.* 1, c. 40.

Parălus, I. a friend of Dion, by whose assistance he expelled Dionysius.——II. A son of Pericles. His premature death was greatly lamented by his father. *Plut.*

Parentalia, a festival annually observed at Rome in honour of the dead. The friends and relations of the deceased assembled on the occasion, when sacrifices were offered and banquets provided. Æneas first established it. *Ovid. Fast.* 2, v. 544.

Păris, I. the son of Priam, king of Troy, by Hecuba, also called *Alexander*. He was destined, even before his birth, to become the ruin of his country; and when his mother, in the first month of her pregnancy, had dreamed that she should bring forth a torch which would set fire to her palace, the soothsayers foretold the calamities which might be expected from the imprudence of her future son, and which would end in the destruction of Troy. Priam, to prevent so great and so alarming an evil, ordered his slave Archelaus to destroy the child as soon as born. The slave did not destroy him, but was satisfied to expose him on mount Ida, where the shepherds of the place found him, and educated him as their own son. Some attribute

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the preservation of his life, before he was found by the shepherds, to the motherly tenderness of a she-bear which suckled him. Young Paris, though educated among shepherds and peasants, gave early proofs of courage and intrepidity; and from his care in protecting the flocks of mount Ida against the rapacity of the wild beasts, he obtained the name of Alexander (*helper* or *defender*). He gained the esteem of all the shepherds, and his graceful countenance and manly deportment recommended him to the favour of Œnone, a nymph of Ida, whom he married. He was chosen umpire between Juno, Minerva, and Venus; and appointed to adjudge the prize of beauty to the fairest of the goddesses. The goddesses appeared before their judge, and each tried, by promises and entreaties, to gain the attention of Paris, and to influence his judgment. Juno promised him a kingdom; Minerva, military glory; and Venus, the fairest woman in the world for his wife, as Ovid expresses it. *Heroid.* 17, v. 118:—

Unaque cum regnum; belli daret alter laudem; Tyndaridis conjux, Tertia dixit, eris.

After he had heard their several claims and promises, Paris adjudged the prize to Venus. This decision of Paris in favour of Venus, drew upon the judge and his family the resentment of the two other goddesses. Soon after, Priam proposed a contest among his sons and other princes, and promised to reward the conqueror with one of the finest bulls of mount Ida. His emissaries were sent to procure the animal, and it was found in the possession of Paris, who reluctantly yielded it up. The shepherd was desirous of obtaining again this favourite animal, and he went to Troy, and entered the lists of the combatants. He was received with the greatest applause, and obtained the victory over his rivals, Nestor, the son of Neleus; Cycnus, son of Neptune; Polites, Helenus, and Deiphobus, sons of Priam. He also obtained a superiority over Hector himself. Cassandra, the daughter of Priam, soon discovered that he was her brother, and as such she introduced him to her father and to his children. Priam acknowledged Paris as his son, forgetful of the alarming dream which had influenced him to meditate his death, and all jealousy ceased among the brothers. Paris did not long suffer himself to remain inactive; he equipped a fleet, as if willing to redeem Hesione, his father's sister, whom Hercules had carried away. He visited Sparta, the residence of Helen, who had married Menelaus, and was received with every mark of respect; but he abused the hospitality of Menelaus, and, while the husband was absent in Crete, Paris persuaded Helen to elope with him, and to fly to Asia. Upon this, all Greece took up arms in the cause of Menelaus. *Vid. Troja.* Paris, meanwhile, who had refused Helen to the petitions and embassies of the Greeks, armed himself, with his brothers and subjects, to oppose the enemy; but the success of the war was neither hindered nor accelerated by his means. He fought with little courage, and at the very sight of Menelaus, whom he had so recently injured, all his resolution vanished, and he retired from the front of the army, where he walked before like a conqueror. In a combat with Menelaus, which he undertook at the persuasion of his brother Hector, Paris must have perished, had not Venus interfered, and stolen him from the resentment of his adversary. He nevertheless wounded, in another battle, Machaon, Eurypilus, and Diomedes; and, according to some opinions, he killed with one of his arrows the great Achilles. *Vid. Achilles.* The death of Paris is differently related; some suppose that he was mortally wounded by one of the arrows of Philoctetes, which had been once in the possession of Hercules, and that when he found himself languid on account of his wounds, he ordered himself to be carried to the feet of Œnone, whom he had basely abandoned, and who, in the years of his obscurity, had foretold him that he would solicit her assistance in his dying moments. He expired before he came into the presence of Œnone, and the nymph, still mindful of their former loves, threw herself upon his body, and stabbed herself to the heart. According to some authors, Paris did not immediately go to Troy when he left the Peloponnesus, but he was driven on the coast of Egypt, where Proteus, who was king of the country, detained him, and when he heard of the violence which had been offered to the king of Sparta, he kept Helen at his court and permitted Paris to retire. *Vid. Helena. Dictys Cret.* 1, 3, and 4.—*Apollod.* 3, c. 12.—*Homer. Il.*—*Ovid. Heroid.* 5, 16, and 17.—*Quint. Calab.* 10, v. 290.—*Horat.* od. 3.—*Eurip. in Iphig.*—*Hygin.* fab. 92 and 273.—*Virg. Æn.* 1, &c.—*Ælian. V. H.* 12, c. 42.—*Paus.* 10, c. 27.—*Cic. de Div.*—*Lycophr. & Tzetz. in Lyc.*

——II. A celebrated player at Rome, in the good graces of the emperor Nero, &c. *Tacit. Ann.* 13, c. 19, &c.

Parmenides, a Greek philosopher of Elis, who flourished about 505 years before Christ. He was son of Pyres of Elis, and the pupil of Xenophanes, or of Anaximander, according to some. He maintained that there were only two elements, fire and the earth; and he taught that the first generation of men was produced from the sun. He first discovered that the earth was round, and habitable only in the two temperate zones, and that it was suspended in the centre of the universe, in a fluid lighter than air, so that all bodies left to themselves fell on its surface. There were, as he supposed, only two sorts of philosophy; one founded on reason, and the other on opinion. He digested this unpopular system in verse, of which a few fragments remain. *Diog.*

Parmenio, a celebrated general in the armies of Alexander, who enjoyed the king's confidence, and was more attached to his person as a man than as a monarch. When Darius, king of Persia, offered Alexander all the country which lies at the west of the Euphrates, with his daughter Statira in marriage, and 10,000 talents of gold, Parmenio took occasion to observe, that he would without hesitation accept of these conditions if he were Alexander. *So would I were I Parmenio*, replied the conqueror. This friendship, so true and inviolable, was sacrificed to a moment of resentment and suspicion: and Alexander, who had too eagerly listened to a light, and perhaps a false, accusation, ordered Parmenio and his son to be put to death, as if guilty of treason against his person. Parmenio was in the 70th year of his age, B. C.

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330. He died in the greatest popularity; and it has been judiciously observed, that Parmenio obtained many victories without Alexander, but Alexander not one without Parmenio. *Curt.* 7, &c.—*Plut in Alex.*

Parphŏrus, a native of Colophon, who, at the head of a colony, built a town at the foot of Ida, which was abandoned for a situation nearer his native city. *Strab.* 14.—*Paus.* 7, c. 3.

Parrhăsius, I. a famous painter, son of Evenor of Ephesus, in the age of Zeuxis, about 415 years before Christ. He acquired himself great reputation by his pieces, but by none more than that in which he allegorically represented the people of Athens, with all the injustice, the clemency, the fickleness, timidity, the arrogance, and inconsistency, which so eminently characterized that celebrated nation. He once entered the lists against Zeuxis, and when they had produced their respective pieces, the birds came to pick with the greatest avidity the grapes which Zeuxis had painted. Immediately Parrhasius exhibited his piece, and Zeuxis said *remove your curtain, that we may see the painting.* The curtain was the painting, and Zeuxis acknowledged himself conquered by exclaiming, *Zeuxis has deceived birds; but Parrhasius has deceived Zeuxis himself.* Parrhasius grew so vain of his art, that he clothed himself in purple, and wore a crown of gold, calling himself the king of painters. *Plut. in Thes. de Poet. aud.—Paus.* 1, c. 28.—*Plin.* 35, v. 10.—*Horat.* 4, od. 8.——II. A son of Jupiter, or, according to some, of Mars, by a nymph called Philonomia.

Parthĕniæ and Parthĕnii, a certain number of desperate citizens of Sparta. During the Messenian war, the Spartans were absent from their city for the space of ten years, and it was unlawful for them to return, as they had bound themselves by a solemn oath not to revisit Sparta before they had totally subdued Messenia. This long absence alarmed the Lacedæmonian women, as well as the magistrates. The Spartans were reminded by their wives, that if they continued in their resolution, the state must at last decay for want of citizens; and when they had duly considered this embassy, they empowered all the young men in the army, who had come to the war while yet under age, and who therefore were not bound by the oath, to return to Sparta, and, by a familiar and promiscuous intercourse with all the unmarried women of the state, to raise a future generation. It was carried into execution, and the children that sprang from this union were called Partheniæ, or *sons of virgins*, (παρθενος.) The war with Messenia was some time after ended, and the Spartans returned victorious; but the cold indifference with which they looked upon the Partheniæ was attended with serious consequences. They joined with the Helots, and it was mutually agreed to murder all the citizens of Sparta, and to seize their possessions. This massacre was to be done at a general assembly, and the signal was the throwing of a cap in the air. The whole, however, was discovered through the diffidence and apprehensions of the Helots; and when the people had assembled, the Partheniæ discovered that all was known, by the voice of a crier, who proclaimed that no man should throw up his cap. The Partheniæ, though apprehensive of punishment, were not visibly treated with greater severity; their calamitous condition was attentively examined, and the Spartans, afraid of another conspiracy, and awed by their numbers, permitted them to sail for Italy, with Phalantus, their ringleader, at their head. They settled in Magna Græcia, and built Tarentum, about 707 years before Christ. *Justin.* 3, c. 5.—*Strab.* 6.—*Paus. in Lacon. &c.—Plut. in Apoph.*

Parthĕnius, a Greek writer, whose romance *de Amatoriis Affectionibus* has been edited in 12mo. *Basil.* 1531.

Parysătis, a Persian princess, wife of Darius Ochus, by whom she had Artaxerxes Mnenon and Cyrus the younger. The death of Cyrus, at the battle of Cunaxa, was revenged with the grossest barbarity, and Parysatis sacrificed to her resentment all such as she found concerned in his fall. She also poisoned Statira, the wife of his son Artaxerxes, and ordered one of the eunuchs of the court to be flayed alive, and his skin to be stretched on two poles before her eyes, because he had, by order of the king, cut off the hand and the head of Cyrus. These cruelties offended Artaxerxes, and he ordered his mother to be confined in Babylon; but they were soon after reconciled, and Parysatis regained all her power and influence till the time of her death. *Plut. in Art.—Ctes.*

Passiēnus, (Paulus,) I. a Roman knight, nephew to the poet Propertius, whose elegiac compositions he imitated. He likewise attempted lyric poetry, and with success, and chose for his model the writings of Horace. *Plin.* ep. 6 and 9.——II. Crispus, a man distinguished as an orator, but more as the husband of Domitia and afterwards of Agrippina, Nero's mother, &c. *Tacit Ann.* 6, c. 20.

Patercŭlus, I. a Roman, whose daughter, Sulpicia, was pronounced the chastest matron at Rome. *Plin.* 7, c. 35.——II. Velleius, an historian. *Vid. Velleius.*

Patizithes, one of the Persian Magi, who raised his brother to the throne because he resembled Smerdis, the brother of Cambyses, &c. *Herodot.* 3, c. 61.

Pātrŏclus, one of the Grecian chiefs during the Trojan war, son of Menœtius by Sthenele, whom some called Philomela, or Polymela. The accidental murder of Clysonymus, the son of Amphidamus, in the time of his youth, obliged him to fly from Opus, where his father reigned. He retired to the court of Peleus, king of Phthia, where he was kindly received, and where he contracted the most intimate friendship with Achilles, the monarch's son. When his friend refused to appear in the field of battle, because he had been offended by Agamemnon, Patroclus imitated his example, and by his absence was the cause of the overthrow of the Greeks. But at last Nestor prevailed on him to return to the war, and Achilles permitted him to appear in his armour. The valour of Patroclus, together with the terror which the sight of the arms of Achilles inspired, soon routed the victorious arms of the Trojans, and obliged them to fly within their walls for safety. He would have broken down the walls of the city; but Apollo, who had interested himself for the Trojans, placed himself to oppose them, and Hector, at the instigation of the god, dismounted from

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his chariot to attack him, as he attempted to strip one of the Trojans whom he had slain. The engagement was obstinate, but at last Patroclus was overpowered by the valour of Hector and the interposition of Apollo. His arms became the property of the conqueror, and Hector would have severed his head from his body had not Ajax and Menelaus intervened. His body was at last recovered, and carried to the Grecian camp, where Achilles received it with the bitterest lamentations. His funeral was observed with the greatest solemnity. Achilles sacrificed near the burning pile twelve young Trojans, besides four of their horses and two of his dogs; and the whole was concluded by the exhibition of funeral games, in which the conquerors were liberally rewarded by Achilles. The death of Patroclus, as it is described by Homer, gave rise to new events; Achilles forgot his resentment against Agamemnon, and entered the field to avenge the fall of his friend, and his anger was gratified only by the slaughter of Hector, who had more powerfully kindled his wrath by appearing at the head of the Trojan armies in the armour which had been taken from the body of Patroclus. The patronymic of *Actorides* is often applied to Patroclus, because Actor was father to Menœtius. *Dictys Cret.* 4, &c.—*Homer. Il.* 9, &c.—*Apollod.* 3, c. 13.—*Hygin.* fab. 97 and 275.—*Ovid. Met.* 13, v. 273.

Paula, the first wife of the emperor Heliogabalus. She was daughter of the prefect of the pretorian guards. The emperor divorced her, and Paula retired to solitude and obscurity with composure.

Paulina, I. a Roman lady who married Saturninus, a governor of Syria, in the reign of the emperor Tiberius. Her conjugal peace was disturbed, and violence was offered to her virtue by a young man named Mundus, who was enamoured of her, and who had caused her to come to the temple of Isis by means of the priests of the goddess, who declared that Anubis wished to communicate to her something of moment. Saturninus complained to the emperor of the violence which had been offered to his wife, and the temple of Isis was overturned and Mundus banished, &c. *Joseph. A.* 18, c. 4.—— II. The wife of the philosopher Seneca, who attempted to kill herself when Nero had ordered her husband to die. The emperor, however, prevented her, and she lived some few days after, in the greatest melancholy. *Tacit. Ann.* 15, c. 63, &c.

Paulinus Pompeius, I. an officer in Nero's reign, who had the command of the German armies, and finished the works on the banks of the Rhine, which Drusus had begun 63 years before. *Tacit. Ann.* 13, c. 53.—*Suetonius.* ——II. A Roman general, the first who crossed mount Atlas with an army. He wrote a history of this expedition in Africa, which is lost. Paulinus also distinguished himself in Britain, &c. He followed the arms of Otho against Vitellius. *Plin.* 5, c. 1.

Paulus Æmylius, I. a Roman, son of the Æmylius who fell at Cannæ, was celebrated for his victories, and received the surname of *Macedonicus* from his conquest of Macedonia. In his first consulship his arms were directed against the Ligurians, whom he totally subjected. His applications for a second consulship proved abortive; but when Perseus, the king of Macedonia, had declared war against Rome, the abilities of Paulus were remembered, and he was honoured with the consulship about the 60th year of his age. After this appointment he behaved with uncommon vigour, and soon a general engagement was fought near Pydna. The Romans obtained the victory, and Perseus saw himself deserted by all his subjects. In two days the conqueror made himself master of all Macedonia, and soon after the fugitive monarch was brought into his presence. Paulus did not exult over his fallen enemy; but when he had gently rebuked him for his temerity in attacking the Romans, he had addressed himself in a pathetic speech to the officers of his army who surrounded him, and feelingly enlarged on the instability of fortune and vicissitude of all human affairs. When he had finally settled the government of Macedonia with ten commissioners from Rome, and after he had sacked 70 cities of Epirus, and divided the booty among his soldiers, Paulus returned to Italy. He was received with the usual acclamations, and though some of the seditious soldiers attempted to prevent his triumphal entry into the capitol, yet three days were appointed to exhibit the fruits of his victories. Perseus, with his wretched family, adorned the triumph of the conqueror; and as they were dragged through the streets, before the chariot of Paulus, they drew tears of compassion from the people. The riches which the Romans derived from this conquest were immense, and the people were freed from all taxes till the consulship of Hirtius and Pansa; but while every one of the citizens received some benefit from the victories of Paulus, the conqueror himself was poor, and appropriated for his own use nothing of the Macedonian treasures except the library of Perseus. In the office of censor, to which he was afterwards elected, Paulus behaved with the greatest moderation, and at his death, which happened about 168 years before the Christian era, not only the Romans, but their very enemies confessed, by their lamentations, the loss which they had sustained. He had married Papiria, by whom he had two sons, one of which was adopted by the family of Maximus, and the other in that of Scipio Africanus. He had also two daughters, one of whom married a son of Cato, and the other Ælius Tubero. He afterwards divorced Papiria; and when his friends wished to reprobate his conduct in doing so, by observing that she was young and handsome, and that she had made him father of a fine family, Paulus replied, that the shoe which he then wore was new and well-made, but that he was obliged to leave it off, though no one but himself, as he said, knew where it pinched him. He married a second wife, by whom he had two sons, whose sudden death exhibited to the Romans, in the most engaging view, their father's philosophy and stoicism. The elder of these sons died five days before Paulus triumphed over Perseus, and the other, three days after the public procession. This domestic calamity did not shake the firmness of the conqueror; yet before he retired to a private station, he harangued the people, and in mentioning the severity of fortune upon his family, he expressed

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his wish that every evil might be averted from the republic by the sacrifice of the domestic prosperity of an individual. *Plut. in vitâ.—Liv.* 43, 44, &c.—*Justin.* 33, c. 1, &c.——II. Maximus. *Vid. Maximus Fabius.*——III. Æginetа, a Greek physician, whose work was edited *apud Ald.* fol. 1528.——IV. L. Æmylius, a consul, who, when opposed to Annibal in Italy, checked the rashness of his colleague Varro, and recommended an imitation of the conduct of the great Fabius, by harassing and not facing the enemy in the field. His advice was rejected, and the battle of Cannæ, so glorious to Annibal, and so fatal to Rome, soon followed. Paulus was wounded; but when he might have escaped from the slaughter, by accepting a horse generously offered by one of his officers, he disdained to fly, and perished by the darts of the enemy. *Horat.* od. 12, v. 38.—*Liv.* 22, c. 39.

Pausanias, I. a Spartan general, who greatly signalized himself at the battle of Platæa against the Persians; but the haughtiness of his behaviour created him many enemies, and the Athenians soon obtained a superiority in the affairs of Greece. Pausanias was dissatisfied with his countrymen, and he offered to betray Greece to the Persians, if he received in marriage, as the reward of his perfidy, the daughter of their monarch. His intrigues were discovered by means of a youth, who was intrusted with his letters to Persia, and who refused to go, on the recollection that such as had been employed in that office before had never returned. The letters were given to the Ephori of Sparta, and the perfidy of Pausanias laid open. He fled for safety to a temple of Minerva, and as the sanctity of the place screened him from the violence of his pursuers, the sacred building was surrounded with heaps of stones, the first of which was carried there by the indignant mother of the unhappy man. He was starved to death in the temple, and died about 471 years before the Christian era. There was a festival and solemn games instituted in his honour, in which only freeborn Spartans contended. There was also an oration spoken in his praise, in which his actions were celebrated, particularly the battle of Platæa and the defeat of Mardonius. *C. Nep. in vitâ.—Plut. in Arist. & Them.—Herodot.* 9.——II. Another, at the court of King Philip. He was grossly and unnaturally abused by Attalus, one of the friends of Philip, and when he complained of the injuries he had received, the king in some measure disregarded his remonstrances. This incensed Pausanias; he resolved to revenge himself, and stabbed Philip as he entered a public theatre. After this bloody action he attempted to make his escape to his chariot, which waited for him at the door of the city, but he was stopped accidentally by the twig of a vine, and fell down. Attalus, Perdiccas, and other friends of Philip, who pursued him, immediately fell upon him and despatched him. Some support that Pausanias committed this murder at the instigation of Olympias, the wife of Philip, and of her son Alexander. *Diod.* 16. —*Justin.* 9.—*Plut. in Apoph.*——III. A celebrated orator and historian, who settled at Rome, A. D. 170, where he died in a very advanced age. He wrote a history of Greece in ten books, in the Ionic dialect, in which he gives, with great precision and geographical knowledge, an account of the situation of its different cities, their antiquities, and the several curiosities which they contained. He has also interwoven mythology in his historical account, and introduced many fabulous traditions and superstitious stories. In each book the author treats of a separate country, such as Attica, Arcadia, Messenia, Elis, &c. Some suppose that he gave a similar description of Phœnicia and Syria. There was another Pausanias, a native of Cæsarea in Cappadocia, who wrote some declamations, and who is often confounded with the historian of that name. The best edition of Pausanias is that of Khunius, fol. *Lips.* 1696.—— IV. A king of Sparta, of the family of the Eurysthenidæ, who died 397 B. C., after a reign of 14 years.

Pausias, a painter of Sicyon, the first who understood how to apply colours to wood or ivory by means of fire. He made a beautiful painting of his mistress, Glycere, whom he represented as sitting on the ground and making garlands with flowers, and from this circumstance the picture, which was bought afterwards by Lucullus for two talents, received the name of *Stephanoplocon*. Some time after the death of Pausias, the Sicyonians were obliged to part with the pictures they possessed to deliver themselves from an enormous debt, and M. Scaurus, the Roman, bought them all, in which were those of Pausias, to adorn the theatre, which had been built during his edileship. Pausias lived about 350 years before Christ. *Plin.* 35, c. 11.

Pedius Blæsus, I. a Roman, accused by the people of Cyrene of plundering the temple of Æsculapius. He was condemned under Nero, &c. *Tacit. Ann.* 14, c. 18.——II. A nephew of Julius Cæsar, who commanded one of his legions in Gaul, &c.——III. Poplicola, a lawyer in the age of Horace. His father was one of J. Cæsar's heirs, and became consul with Augustus, after Pansa's death.

Pelasgi. *Vid.* Part I.

Peleus. *Vid.* Part III.

Pelŏpēia, a festival observed by the people of Elis in honour of Pelops. It was kept in imitation of Hercules, who sacrificed to Pelops in a trench, as it was usual, when the manes and the infernal gods were the objects of worship.

Pelopidas, a celebrated general of Thebes, son of Hippoclus. He was descended of an illustrious family, and was remarkable for his immense possessions, which he bestowed with great liberality to the poor and necessitous. Many were the objects of his generosity; but when Epaminondas had refused to accept his presents, Pelopidas disregarded all his wealth and preferred before it the enjoyment of his friend's conversation and of his poverty. From their friendship and intercourse the Thebans derived the most considerable advantages. No sooner had the interest of Sparta prevailed at Thebes, and the friends of liberty and national independence been banished from the city, than Pelopidas, who was in the number of the exiles, resolved to free his country from foreign slavery. His plan was bold and animated, and his deliberations were slow. Meanwhile Epaminondas, who had been left by the tyrants at Thebes, as being in appearance a worthless and

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magnificent philosopher, animated the youths of the city, and at last Pelopidas, with eleven of his associates, entered Thebes, and easily massacred the friends of the tyranny, and freed the country from foreign masters. After this successful enterprise, Pelopidas was unanimously placed at the head of the government; and so confident were the Thebans of his abilities as a general and a magistrate, that they successively re-elected him 13 times to fill the honourable office of governor of Bœotia. Epaminondas shared with him the sovereign power, and it was to their valour and prudence that the Thebans were indebted for a celebrated victory at the battle of Leuctra. In a war which Thebes carried on against Alexander, tyrant of Pheræ, Pelopidas was appointed commander; but his imprudence in trusting himself unarmed into the enemy's camp nearly proved fatal to him. He was taken prisoner, but Epaminondas restored him to liberty. The perfidy of Alexander irritated him, and he was killed, bravely fighting in a celebrated battle in which his troops obtained the victory, B. C. 364 years. Pelopidas is admired for his valour, as he never engaged an enemy without obtaining the advantage. It has been justly observed, that with Pelopidas and Epaminondas the glory and the independence of the Thebans rose and set. *Plut. & C. Nep. in vitâ.—Xenoph. Hist. G.—Diod.* 15.—*Polyb.*

Peloponnesicum Bellum, a celebrated war, which continued for 27 years between the Athenians and the inhabitants of Peloponnesus with their respective allies. The circumstances which gave birth to this memorable war are these: the power of Athens, under the prudent and vigorous administration of Pericles, was already extended over Greece, and it had procured itself many admirers and more enemies, when the Corcyreans, who had been planted by a Corinthian colony, refused to pay to their founders those marks of respect and reverence which, among the Greeks, every colony was obliged to pay to its mother-country. The Corinthians wished to punish that infidelity; and when the people of Epidamus, a considerable town on the Adriatic, had been invaded by some of the barbarians of Illyricum, the people of Corinth gladly granted to the Epidamnians that assistance which had in vain been solicited from the Corcyreans, their founders and their patrons. The Corcyreans were offended at the interference of Corinth in the affairs of their colony; they manned a fleet, and obtained a victory over the Corinthian vessels which had assisted the Epidamnians. The subsequent conduct of the Corcyreans, and their insolence to some of the Elians who had furnished a few ships to the Corinthians, provoked the Peloponnesians, and the discontent became general. The Lacedæmonians, who had long beheld with concern and with jealousy the ambitious power of the Athenians, determined to support the cause of the Corinthians. However, before they proceeded to hostilities, an embassy was sent to Athens to represent the danger of entering into a war with the most powerful and flourishing of all the Grecian states, and the answer which was returned to the Spartans, was taken as a declaration of war. The Spartans were supported by all the republics of the Peloponnesus, except Argos and part of Achaia, besides the people of Megara, Bœotia, Phocis, Locris, Leucas, Ambracia, and Anactorium. The Platæans, the Lesbians, Carians, Chians, Messenians, Acarnanians, Zacynthians, Corcyreans, Dorians, and Thracians, were the friends of the Athenians, with all the Cyclades, except Eubœa, Samos, Melos, and Thera. The first blow had already been struck, May 7, B. C. 431, by an attempt of the Bœotians to surprise Platæa; and therefore Archidamus king of Sparta, who had in vain recommended moderation to the allies, entered Attica, at the head of an army of 60,000 men, and laid waste the country by fire and sword. Pericles, who was at the head of the government, did not attempt to oppose them in the field; but a fleet of one hundred and fifty ships set sail without delay, to ravage the coast of the Peloponnesus. Megara was also depopulated by an army of 20,000 men; and the campaign of the first year of the war was concluded in celebrating, with the most solemn pomp, the funerals of such as had nobly fallen in battle. The following year was remarkable for a pestilence which raged in Athens, and which destroyed the greatest part of the inhabitants. The public calamity was still heightened by the approach of the Peloponnesian army on the borders of Attica, and by the unsuccessful expedition of the Athenians against Epidaurus and in Thrace. The pestilence which had carried away so many of the Athenians proved also fatal to Pericles, and he died about two years and six months after the commencement of the Peloponnesian war. The following years did not give rise to decisive events; but, some time after, Demosthenes, the Athenian general, invaded Ætolia, where his arms were attended with the greatest success. He also fortified Pylos in the Peloponnesus, and gained so many advantages over the confederates, that they sued for peace, which the insolence of Athens refused. The fortune of war soon after changed, and the Lacedæmonians, under the prudent conduct of Brasidas, made themselves masters of many valuable places in Thrace. But this victorious progress was soon stopped by the death of their general, and that of Cleon, the Athenian commander; and the pacific disposition of Nicias, who was now at the head of Athens, made overtures of peace and universal tranquillity. Pleistoanax, the king of the Spartans, wished them to be accepted; but the intrigues of the Corinthians prevented the discontinuation of the war, and therefore hostilities began anew. But while war was carried on with various success in different parts of Greece, the Athenians engaged in a new expedition; they yielded to the persuasive eloquence of Gorgias of Leontium, and the ambitious views of Alcibiades, and sent a fleet of 20 ships to assist the Sicilian states against the tyrannical power of Syracuse, B. C. 416. Syracuse implored the assistance of Corinth, and Gylippus was sent to direct her operations, and to defend her against the power of her enemies. After a campaign of two years of bloodshed, the fleets of Athens were totally ruined, and the few soldiers that survived the destructive siege made prisoners of war. Alcibiades, who had been treated with cruelty by his countrymen, and who had for some time resided in Sparta, and directed her military

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operations, now exerted himself to defeat the designs of the confederates, by inducing the Persians to espouse the cause of his country. The Athenians soon after obtained a naval victory, and the Peloponnesian fleet was defeated by Alcibiades. The Athenians beheld with rapture the success of their arms: but when their fleet, in the absence of Alcibiades, had been defeated and destroyed, near Andros, by Lysander, the Lacedæmonian admiral, they showed their discontent and mortification by eagerly listening to the accusations which were brought against their naval leader, to whom they gratefully had acknowledged themselves indebted for their former victories. Alcibiades was disgraced in the public assembly, and ten commanders were appointed to succeed him in the management of the republic. This change of admirals, and the appointment of Callicratidas to succeed Lysander, whose office had expired with the year, produced new operations. The Athenians fitted out a fleet, and the two nations decided their superiority near Arginusæ, in a naval battle. Callicratidas was killed, and the Lacedæmonians conquered; but the rejoicings which the intelligence of this victory occasioned were soon stopped, when it was known that the wrecks of some of the disabled ships of the Athenians, and the bodies of the slain had not been saved from the sea. The admirals were accused in the tumultuous assembly, and immediately condemned. Lysander was again placed at the head of the Peloponnesian forces, instead of Eteonicus, who had succeeded to the command at the death of Callicratidas. The superiority of the Athenians over that of the Peloponnesians, rendered the former insolent, proud, and negligent; and when they had imprudently forsaken their ships to indulge their indolence, or pursue their amusements on the seashore at Ægospotamos, Lysander attacked their fleet, and his victory was complete. Of one hundred and eighty sail, only nine escaped; eight of which fled, under the command of Conon, to the island of Cyprus, and the other carried to Athens the melancholy news of the defeat. The Athenian prisoners were all massacred; and when the Peloponnesian conquerors had extended their dominion over the states and communities of Europe and Asia, which formerly acknowledged the power of Athens, they returned home to finish the war by the reduction of the capital of Attica. The siege was carried on with vigour, and supported with firmness; and the first Athenian who mentioned capitulation to his countrymen, was instantly sacrificed to the fury and the indignation of the populace, and all the citizens unanimously declared, that the same moment would terminate their independence and their lives. This animated language, however, was not long continued. During four months, negociations were carried on with the Spartans by the aristocratical part of the Athenians, and at last it was agreed that, to establish the peace, the fortifications of the Athenian harbours must be demolished, together with the long walls which joined them to the city; all their ships, except 12, were to be surrendered to the enemy; they were to resign every pretension to their ancient dominions abroad; to recall from banishment all the members of the late aristocracy; to follow the Spartans in war; and, in time of peace, to frame the constitution according to the will and the prescriptions of their Peloponnesian conquerors. The terms were accepted, and the enemy entered the harbour, and took possession of the city that very day on which the Athenians had been accustomed to celebrate the anniversary of the immortal victory which their ancestors had obtained over the Persians, about 76 years before, near the island of Salamis. The walls and fortifications were instantly levelled with the ground; and the conquerors observed, that, in the demolition of Athens, succeeding ages would fix the era of Grecian freedom. The day was concluded with a festival, and the recitation of one of the tragedies of Euripides, in which the misfortunes of the daughter of Agamemnon, who was reduced to misery, and banished from her father's kingdom, excited a kindred sympathy in the bosom of the audience, who melted into tears at the recollection that one moment had likewise reduced to misery and servitude the capital of Attica, which was once called the common patroness of Greece and the scourge of Persia. This memorable event happened about 404 years before the Christian era, and 30 tyrants were appointed by Lysander over the government of the city. *Xen. Græc. Hist. —Plut. in. Lys. Per. Alcib. Nic. & Ages.—Diod.*—11, *&c.—Aristophan.—Thucyd.—Plato.—Arist. Lycias.—Isocrates.—C. Nep. in Lys. Alcib. &c.—Cic. in off.* 1, 24.

PĒNĔLŎPE, a celebrated princess of Greece, daughter of Icarius, and wife of Ulysses, king of Ithaca. Her marriage with Ulysses was celebrated about the same time that Menelaus married Helen, and she retired with her husband to Ithaca, against the inclination of her father, who wished to detain her at Sparta, her native country. She soon after became mother of Telemachus, and was obliged to part with great reluctance from her husband, whom the Greeks obliged to go to the Trojan war. *Vid. Palamedes.* She was soon beset by a number of importuning suiters, who wished her to believe that her husband was shipwrecked, and that therefore she ought not longer to expect his return, but forget his loss, and fix her choice and affections on one of her numerous admirers. She received their addresses with coldness and disdain; but as she was destitute of power, and a prisoner, as it were, in their hands, she yet flattered them with hopes and promises, and declared that she would make choice of one of them as soon as she had finished a piece of tapestry on which she was employed. The work was done in a dilatory manner, and she baffled their eager expectations, by undoing in the night what she had done in the daytime. This artifice of Penelope has given rise to the proverb of *Penelope's web*, which is applied to whatever labour can never be ended. The return of Ulysses, after an absence of twenty years, however, delivered her from fears and from her dangerous suiters. Penelope is described by Homer as a model of female virtue and chastity; but some more modern writers dispute her claims to modesty and continence, and they represent her as the most voluptuous of her sex. After the return of Ulysses, Penelope had a daughter, who was called Ptoliporthe; but if we believe the traditions that were long preserved at Mantinea, Ulysses repudiated his wife

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for her incontinence during his absence, and Penelope fled to Sparta, and afterwards to Mantinea, where she died and was buried. After the death of Ulysses, according to Hyginus, she married Telegonus, her husband's son by Circe, by order of the goddess Minerva. Some say that her original name was Arnea, or Amirace, and that she was called Penelope, when some river birds, called penelopes, had saved her from the waves of the sea when her father had exposed her. Icarius had attempted to destroy her, because the oracles had told him that his daughter by Peribœa would be the most dissolute of her sex and a disgrace to her family. *Apollod.* 3, c. 10.—*Paus.* 3, c. 12.—*Homer. Il. & Od.*—*Ovid. Heroid.* 1. *Met.*—*Aristot. Hist. anim.* 8.—*Hygin.* fab. 127.—*Aristoph. in Avib.*—*Plin.* 37.

Penthĭlus, a son of Orestes by Erigone, the daughter of Ægysthus, who reigned conjointly with his brother Tisamenus at Argos. He was driven some time after from his throne by the Heraclidæ, and he retired to Achaia, and thence to Lesbos, where he planted a colony. *Paus.* 5. c. 4.—*Strab.* 13.—*Paterc.* 1, c. 1.

Penthȳlus, a prince of Paphos, who assisted Xerxes with 12 ships. He was seized by the Greeks, to whom he communicated many important things concerning the situation of the Persians, &c. *Herodot.* 7, c. 195.

Perdiccas, I. the fourth king of Macedonia, B. C. 729, was descended from Temenus. He increased his dominions by conquest, and in the latter part of his life he showed his son Argeus where he wished to be buried, and told him that as long as the bones of his descendants and successors to the throne of Macedonia were laid in the same grave, so long would the crown remain in the family. These injunctions were observed till the time of Alexander, who was buried out of Macedonia. *Herodot.* 7 and 8.—*Justin.* 7, c. 2. ——II. Another king of Macedonia, son of Alexander. He reigned during the Peloponnesian war, and assisted the Lacedæmonians against Athens. He behaved with great courage on the throne, and died B. C. 413, after a long reign of glory and independence, during which he had subdued some of his barbarian neighbours.—— III. Another king of Macedonia, who was supported on his throne by Iphicrates the Athenian, against the intrusions of Pausanias. He was killed in a war against the Illyrians, B. C. 360. *Justin.* 7, &c.——IV. One of the friends and favourites of Alexander the Great. At the king's death he wished to make himself absolute; and the ring which he had received from the hand of the dying Alexander, seemed in some measure to favour his pretensions. The better to support his claims to the throne, he married Cleopatra, the sister of Alexander, and strengthened himself by making a league with Eumenes. His ambitious views were easily discovered by Antigonus and the rest of the generals of Alexander, who all wished, like Perdiccas, to succeed to the kingdom and honours of the deceased monarch. Antipater, Craterus, and Ptolemy, leagued with Antigonus against him, and after much bloodshed on both sides, Perdiccas was totally ruined, and at last assassinated in his tent in Egypt, by his own officers, about 321 years before the Christian era. *Plut. in Alex.* —*Diod.* 17 and 18.—*Curt.* 10.—*C. Nep. Eum.* —*Ælian. V. H.* 12.

Perennis, a favourite of the emperor Commodus. He is described by some as a virtuous and impartial magistrate, while others paint him as a cruel, violent, and oppreseive tyrant, who committed the greatest barbarities to enrich himself. He was put to death for aspiring to the empire. *Herodian.*

Periander, I a tyrant of Corinth, son of Cypselus. The first years of his government were mild and popular, but he soon learnt to become oppressive, when he had consulted the tyrant of Sicily about the surest way of reigning. He was not only cruel to his subjects, but his family also were objects of his vengeance. He committed incest with his mother, and put to death his wife Melissa, upon false accusation. He also banished his son Lycophron to the island of Corcyra, because the youth pitied and wept at the miserable end of his mother, and detested the barbarities of his father. Periander died about 585 years before the Christian era, in his 80th year; and by the meanness of his flatterers he was reckoned one of the seven wise men of Greece. Though he was tyrannical, yet he patronised the fine arts; he was fond of peace, and he showed himself the friend and protector of genius and of learning. He used to say, that a man ought solemnly to keep his word, but not to hesitate to break it if ever it clashed with his interest. He said, also, that not only crimes ought to be punished, but also every wicked and corrupt thought. *Diog. in vitâ.*—*Arist.* 5, *Polit.*—*Paus.* 2.——II. A tyrant of Ambracia, whom some rank with the seven wise men of Greece, and not the tyrant of Corinth.

Pericles, an Athenian of a noble family, son of Xanthippus and Agariste. He was naturally endowed with great powers, which he improved by attending the lectures of Damon, of Zeno, and of Anaxagoras. When he took a share in the administration of public affairs, he rendered himself popular by opposing Cimon, who was the favourite of the nobility; and, to remove every obstacle which stood in the way of his ambition, he lessened the dignity and the power of the court of the Areopagus, which the people had been taught for ages to respect and to venerate. He also attacked Cimon, and caused him to be banished by the ostracism. Thucydides also, who had succeeded Cimon on his banishment, shared the same fate, and Pericles remained for 15 years the sole minister, and, as it may be said, the absolute sovereign of a republic which always showed itself so jealous of its liberties, and which distrusted so much the honesty of her magistrates. In his ministerial capacity, Pericles did not enrich himself, but the prosperity of Athens was the object of his administration. He made war against the Lacedæmonians, and restored the temple of Delphi to the care of the Phocians, who had been illegally deprived of that honourable trust. He obtained a victory over the Sicyonians near Nemæa, and waged a successful war against the inhabitants of Samos at the request of his favourite mistress, Aspasia. The Peloponnesian war was fomented by his ambitious views. *Vid. Peloponnesiacum Bellum.* But an unfortunate expedition raised clamours against Pericles, and the enraged populace attributed all their losses to him, and condemned him to pay 50 talents. This loss of popular fa-

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vour, by republican caprice, did not so much affect Pericles as the recent death of all his children; and when the tide of unpopularity was passed by, he was again restored to all his honours, and, if possible, invested with more power and more authority than before; but the dreadful pestilence which had diminished the number of his family, proved fatal to him, and about 429 years before Christ, in his 70th year, he fell a sacrifice to that terrible malady which robbed Athens of so many of her citizens. Pericles was for 40 years at the head of the administration, 25 years with others and 15 alone; and the flourishing state of the empire, during his government, gave occasion to the Athenians publicly to lament his loss, and to venerate his memory. As he was expiring, and seemingly senseless, his friends that stood around his bed expatiated with warmth on the most glorious actions of his life, and the victories which he had won, when he suddenly interrupted their tears and conversation, by saying, that in mentioning the exploits that he had achieved, and which were common to him with all generals, they had forgot to mention a circumstance which reflected far greater glory upon him as a minister, a general, and above all, as a man. It is, says he, that not a citizen in Athens has been obliged to put on mourning on my account. The Athenians were so pleased with his eloquence that they compared it to thunder and lightning, and, as to another father of the gods, they gave him the surname of Olympian. Yet great and venerable as this character may appear, we must not forget the follies of Pericles. Pericles lost all his legitimate children by the pestilence, and to call a natural son by his own name he was obliged to repeal a law which he had made against spurious children, and which he had enforced with great severity. This son, called Pericles, became one of the ten generals who succeeded Alcibiades in the administration of affairs, and, like his colleagues, he was condemned to death by the Athenians, after the unfortunate battle of Arginusæ. *Paus.* 1, c. 25.—*Plut. in vitâ.*—*Quintil.* 12, c. 9.—*Cic. de Orat.* 3.—*Ælian. V. H.* 4, c. 10.—*Xenoph. Hist. G.*—*Thucyd.*

Periegētes Dionysius, a poet. *Vid. Dionysius.*

Perilla, a daughter of Ovid the poet. She was extremely fond of poetry and literature. *Ovid. Fast.* 3, el. 7, v. 1.

Perillus, an ingenious artist at Athens, who made a brazen bull for Phalaris, tyrant of Agrigentum. This machine was fabricated to put criminals to death by burning them alive, and it was such that their cries were like the roaring of a bull. When Perillus gave it to Phalaris, the tyrant made the first experiment upon the donor, and cruelly put him to death by lighting a slow fire under the belly of the bull. *Plin.* 34, c. 8.—*Ovid. in art. Am.* 1, v. 653, *in ib.* 439.

Peripatetici, a sect of philosophers at Athens, disciples to Aristotle. They received this name from the place where they were taught, called *Peripaton*, in the Lyceum, or because they received the philosopher's lectures as they *walked*, (περιπατουντες). The peripatetics acknowledged the dignity of human nature, and placed their *summum bonum* not in the pleasure of passive sensation, but in the due exercise of the moral and intellectual faculties. *Cic. Acad.* 2, &c.

Peripheмus, an ancient hero of Greece, to whom Solon sacrificed at Salamis, by order of the oracle.

Pero, or Perone, a daughter of Cimon, remarkable for her filial affection. When her father had been sent to prison, where his judges had condemned him to starve, she supported his life by giving him the milk of her breasts as to her own child. *Val. Max.* 5, c. 4.

Perola, a Roman, who meditated the death of Hannibal in Italy. His father, Pacuvius, dissuaded him from assassinating the Carthaginian general.

Perpenna, (M.) I. a Roman, who conquered Aristonicus in Asia, and took him prisoner. He died B. C. 130.——II. Another, who joined the rebellion of Sertorius, and opposed Pompey. He was defeated by Metellus, and some time after he had the meanness to assassinate Sertorius, whom he had invited to his house. He fell into the hands of Pompey, who ordered him to be put to death. *Plut. in Sert.*—*Paterc.* 2, c. 30.——III. A Greek who obtained the consulship at Rome. *Val. Mal.* 3, c. 4.

Perseus, or Persēs, a son of Philip, king of Macedonia. He distinguished himself like his father, by his enmity to the Romans, and when he had made sufficient preparations, he declared war against them. When Paulus was appointed to the command of the Roman armies in Macedonia, Perseus showed his inferiority by his imprudent encampments, and when he had at last yielded to the advice of his officers, who recommended a general engagement, and drawn up his forces near the walls of Pydna, B. C. 168, he was the first who ruined his own cause, and by flying as soon as the battle was begun, he left the enemy masters of the field. From Pydna, Perseus flew to Samothrace, but he was soon discovered in his obscure retreat, and brought into the presence of the Roman conqueror, where the meanness of his behaviour exposed him to ridicule, and not to mercy. He was carried to Rome, and dragged along the streets of the city to adorn the triumph of the conqueror. His family were also exposed to the sight of the Roman populace, who shed tears on viewing in their streets, dragged like a slave, a monarch who had once defeated their armies, and spread alarm all over Italy by the greatness of his military preparations and by his bold undertakings. Perseus died in prison, or, according to some, he was put to a shameful death the first year of his captivity. He had two sons, Philip and Alexander, and one daughter, whose name is not known. Alexander, the younger of these, was hired to a Roman carpenter, and led the greatest part of his life in obscurity, till his ingenuity raised him to notice. He was afterwards made secretary to the senate. *Liv.* 40, &c.—*Justin.* 33, c. 1, &c.—*Plut. in Paulo.*—*Flor.* 2, c. 12.—*Propert.* 4, el. 12, v. 39.

Persius Flaccus, Aulus, a Latin poet of Volaterræ. He was of an equestrian family, and he made himself known by his intimacy with the most illustrious Romans of the age. The early part of his life was spent in his native town, and at the age of sixteen he was removed to Rome, where he studied philosophy under Cornutus the celebrated stoic. He also

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received the instructions of Palæmon, the grammarian, and Virginius, the rhetorician. Naturally of a mild disposition, his character was unimpeached, his modesty remarkable, and his benevolence universally admired. He distinguished himself by his satirical humour, and made the faults of the orators and poets of his age the subject of his poems. He did not even spare Nero, and the more effectually to expose the emperor to ridicule, he introduced into his satires some of his verses. The *torva mimalloneis implerunt cornua bombis*, with the three following verses, are Nero's according to some. But though he was so severe upon the vicious and ignorant, he did not forget his friendship for Cornutus, and he showed his regard for his character and abilities by making mention of his name with great propriety in his satires. It was by the advice of his learned preceptor that he corrected one of his poems in which he had compared Nero to Midas, and at his representation he altered the words *Auriculas asini Mida rex habet*, into *Auriculas asini quis non habet?* Persius died in the 30th year of his age, A. D. 62, and left all his books, which consisted of seven hundred volumes, and a large sum of money, to his preceptor; but Cornutus only accepted the books, and returned the money to the sisters and friends of the deceased. The satires of Persius are six in number, blamed by some for the obscurity of style and of language. But though they may appear almost unintelligible to some, it ought to be remembered that they were read with pleasure and with avidity by his contemporaries; and that the only difficulties which now appear to the moderns, arise from their not knowing the various characters which they described, the vices which they lashed, and the errors which they censured. The satires of Persius are generally printed with those of Juvenal, the best editions of which will be found to be Hennin. 4to. L. B. 1695, and Hawkey, 12mo. Dublin 1746. The best edition of Persius, separate, is that of Meric Casaubon, 12mo. Lond. 1647, *Martial.—Quintil.* 10, c. 1.—*August. de Magist.* 9.—*Lactant.*

Pertinax, Publius Helvius, a Roman emperor after the death of Commodus. He was descended from an obscure family, and, like his father, who was either a slave or the son of a manumitted slave, he for some time followed the mean employment of drying wood and making charcoal. His indigence, however, did not prevent him from receiving a liberal education, and indeed he was for some time employed in teaching a number of pupils the Greek and Roman languages in Etruria. He left his laborious profession for a military life, and by his valour and intrepidity he gradually rose to offices of the highest trust in the army, and was made consul by M. Aurelius for his eminent services. He was afterwards intrusted with the government of Mœsia, and at last he presided over the city of Rome as governor. When Commodus was murdered, Pertinax was universally selected to succeed to the imperial throne, and his refusal, and the plea of old age and increased infirmities, did not prevent his being saluted emperor and Augustus. He melted all the silver statues which had been raised to his vicious predecessor, and he exposed to public sale all his concubines, his horses, his arms, and all the instruments of his pleasure and extravagance. With the money raised from these he enriched the empire, and was enabled to abolish all the taxes which Commodus had laid on the rivers, ports, and highways through the empire. This patriotic administration gained him the affection of the worthiest and most discerning of his subjects; but the extravagant and luxurious raised their clamours against him, and when Pertinax attempted to introduce among the pretorian guards that discipline which was so necessary to preserve the peace and tranquillity of Rome, the flames of rebellion were kindled, and the minds of the soldiers totally alienated. Pertinax was apprized of this mutiny, but he refused to fly at the hour of danger. He scorned the advice of his friends, who wished him to withdraw from the impending storm, and he unexpectedly appeared before the seditious pretorians, and, without fear or concern, boldly asked them whether they, who were bound to defend the person of their prince and emperor, were come to betray him and to shed his blood. His undaunted assurance and his intrepidity would have had the desired effect, and the soldiers had already begun to retire, when one of the most seditious advanced and darted his javelin at the emperor's breast, exclaiming, *The soldiers send you this!* The rest immediately followed the example, and Pertinax, muffling up his head, and calling upon Jupiter to avenge his death, remained unmoved, and was instantly despatched. His head was cut off, and carried upon the point of a spear, as in triumph, to the camp. This happened on the 28th of March, A. D. 193. Pertinax reigned only 87 days, and his death was the more universally lamented as it proceeded from a seditious tumult, and robbed the Roman empire of a wise, virtuous, and benevolent emperor. *Dio.—Herodian.—Capitol.*

Petæus, a son of Orneus and grandson of Erechtheus. He reigned in Attica, and became father of Menestheus, who went with the Greeks to the Trojan war. He is represented by some of the ancients as a monster, half a man and half a beast. *Apollod.* 3, c. 10.—*Paus.* 10, c. 35.

Petilii, two tribunes, who accused Scipio Africanus of extortion.

Petilius, I. a prætor, who persuaded the people of Rome to burn the books which had been found in Numa's tomb, about 400 years after his death. His advice was followed. *Plut. in Num.*——II. A plebeian decemvir, &c.——III. A governor of the capitol, who stole away the treasures intrusted to his care. He was accused, but, though guilty, he was acquitted as being the friend of Augustus. *Horat.* 1, *Sat.* 4, v. 94.

Petreius, I. a Roman soldier, who killed his tribune during the Cimbrian wars, because he hesitated to attack the enemy. He was rewarded for his valour with a crown of grass. *Plin.* 22, c. 6.——II. A lieutenant of C. Antonius, who defeated the troops of Catiline. He took the part of Pompey against Julius Cæsar. When Cæsar had been victorious in every part of the world, Petreius, who had retired into Africa, attempted to destroy himself by fighting with his friend, king Juba, in single combat. Juba was killed first, and Petreius obliged one of his slaves to run him through. *Sallust. Catil.—Appian.—Cæs.* 1, *Civ.*

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Petronius, I. a governor of Egypt, appointed to succeed Gallus. He behaved with great humanity to the Jews, and made war against Candace, queen of Ethiopia. *Strab.* 17.——II. Maximus, a Roman emperor. *Vid. Maximus.*——III. Arbiter, a favourite of the emperor Nero, and one of the ministers and associates of all his pleasures and debaucheries. Whatever he did, seemed to be performed with an air of unconcern and negligence; he was affable in his behaviour, and his witticisms and satirical remarks appeared artless and natural. He was appointed proconsul of Bithynia, and afterwards he was rewarded with the consulship, in both of which honourable employments he behaved with all the dignity which became one of the successors of a Brutus or a Scipio. Tigellinus, one of Nero's favourites, jealous of his fame, accused him of conspiring against the emperor's life. The accusation was credited, and Petronius immediately resolved to withdraw himself from Nero's punishment, by a voluntary death. This was performed in a manner altogether unprecedented, A. D. 66. Petronius ordered his veins to be opened, but without the eagerness of terminating his agonies he had them closed at intervals. Some time after they were opened, and, as if he wished to die in the same careless and unconcerned manner as he had lived, he passed his time in discoursing with his friends upon trifles, and listened with the greatest avidity to love verses, amusing stories, or laughable epigrams. Sometimes he manumitted his slaves or punished them with stripes. In this ludicrous manner he spent his last moments, till nature was exhausted; and before he expired, he wrote an epistle to the emperor, in which he has described, with a masterly hand, his nocturnal extravagances and the daily impurities of his actions. This letter was carefully sealed, and after he had conveyed it privately to the emperor, Petronius broke his signet, that it might not, after his death, become a snare to the innocent. He is the author of many elegant but obscene compositions, still extant, among which is a poem on the civil wars of Pompey and Cæsar, superior, in some respects, to the Pharsalia of Lucan. There is also the feast of *Trimalcion*, in which he paints with too much licentiousness the pleasures and the debaucheries of a corrupted court of an extravagant monarch—reflections on the instability of human life—a poem on the vanity of dreams—another on the education of the Roman youth—two treatises, &c. The best editions of Petronius are those of Burman, 4to. Utr. 1709, and Reinesius, 8vo. 1731.

Peucestes, a Macedonian, set over Egypt by Alexander. He received Persia, at the general division of the Macedonian empire at the king's death. He behaved with great cowardice after he had joined himself to Eumenes. *C. Nep. in Eum.—Plut.—Curt.* 4, c. 8.

Phædon, I. an Athenian, put to death by the 30 tyrants. His daughters, to escape the oppressors and preserve their chastity, threw themselves together into a well.——II. A disciple of Socrates. He had been seized by pirates in his younger days, and the philosopher, who seemed to discover something uncommon and promising in his countenance, bought his liberty for a sum of money, and ever after esteemed him. Phædon, after the death of Socrates, returned to Elis, his native country, where he founded a sect of philosophers, called *Elean*. The name of Phædon is affixed to one of the dialogues of Plato. *Macrob. Sat.* 1, c. 11.—*Diog.*

Phædrus, a Thracian, who became one of the freedmen of the emperor Augustus. He translated into Iambic verses the fables of Æsop, in the reign of the emperor Tiberius. They are divided into five books, valuable for their precision, purity, elegance, and simplicity. They were discovered in the library of St. Remi at Rheims, and published by Peter Pithou, a Frenchman, at the end of the 16th century. Phædrus was for some time persecuted by Sejanus, because this corrupt minister believed that he was satirised and abused in the encomiums which the poet every where pays to virtue. The best editions of Phædrus are those of Burman 4to. Leyd. 1727; Hoogstraten, 4to. Amst. 1701, and Barbou, 12mo. Paris, 1754.

Phædyma, a daughter of Otanes, who first discovered that Smerdis, who had ascended the throne of Persia at the death of Cambyses, was an imposter. *Herodot.* 3, c. 69.

Phænarete, tho mother of the philosopher Socrates. She was a midwife by profession.

Phagesia, a festival among the Greeks, observed during the celebration of the Dionysia. It received its name from the good *eating* and living that then universally prevailed, φαγειν.

Phalæcus, a general of Phocis against the Bœotians, killed at the battle of Cheronæa. *Diod.* 16.

Phalanthus, a Lacedæmonian, who founded Tarentum in Italy, at the head of the Parthenie. His fathers name was Aracas. As he went to Italy he was shipwrecked on the coast, and carried to shore by a dolphin, and from that reason there was a dolphin placed near his statue in the temple of Apollo at Delphi. *Vid. Partheniæ.* He received divine honours after death. *Justin.* 3, c. 4.—*Paus.* 10, c. 10.—*Horat.* 2, od. 6, v. 11.—*Sil. Ital.* 11, v. 16.

Phalaris, a tyrant of Agrigentum, who made use of the most excruciating torments to punish his subjects on the smallest suspicion. The people of Agrigentum revolted in the tenth year of his reign, and put him to death in the same manner as he had tortured Perillus and many of his subjects after him, B. C. 552. The brazen bull of Phalaris was carried by Amilcar to Carthage: when that city was taken by Scipio, it was delivered again to the inhabitants of Agrigentum by the Romans. There are now some letters extant, written by a certain Abaris to Phalaris, with their respective answers; but they are supposed by some to be spurious. The best edition is that of the learned Boyle, Oxon. 1718. *Cic. in Verr.* 4, *ad Attic.* 7, ep. 12, *de offic.* 2.—*Ovid. de Art. Am.* 1, v. 663.—*Juv.* 8, v. 81.—*Plin.* 34, c. 8.—*Diod.*

Phalereus Demetrius. *Vid. Demetrius.*

Phallica, festivals observed by the Egyptians, in honour of Osiris. They receive their name from φαλλος *simulachrum ligneum membri virilis.* The festivals of the *phallus* were imitated by the Greeks, and introduced into Europe by the Athenians, who made the procession of the *phallus* part of the celebration of the Dionysia

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of the god of wine. Those that carried the *phallus*, at the end of a long pole, were called *phallophori*. They generally appeared, among the Greeks, besmeared with the dregs of wine, covered with skins of lambs, and wearing on their heads a crown of ivy. *Lucian. de Deâ Syr.—Plut. de Isid. & Osir.—Paus.* 1, c. 2.

PHANES, a man of Halicarnassus, who fled from Amasis, king of Egypt, to the court of Cambyses, king of Persia, whom he advised, when he invaded Egypt, to pass through Arabia. *Herodot.* 3, c. 4.

PHANOCLES, an elegiac poet of Greece, who wrote a poem on that unnatural sin of which Socrates is accused by some. He supported that Orpheus had been the first who disgraced himself by that indulgence. Some of his fragments are remaining. *Clem. Alex. Str.* 6.

PHANTASIA, a daughter of Nicarchas of Memphis, in Egypt. Some have supposed that she wrote a poem on the Trojan war, and another on the return of Ulysses to Ithaca, from which compositions Homer copied the greatest part of his Iliad and Odyssey, when he visited Memphis, where they were deposited.

PHAON. *Vid.* Part III.

PHARACIDES, a general of the Lacedæmonian fleet, who assisted Dionysius, the tyrant of Sicily, against the Carthaginians. *Polyæn.* 2.

PHARNABAZUS, a satrap of Persia, son of a person of the same name, B. C. 409. He assisted the Lacedæmonians against the Athenians, and gained their esteem by his friendly behaviour and support. His conduct, however, towards Alcibiades, was of the most perfidious nature, and he did not scruple to betray to his mortal enemies the man he had long honoured with his friendship. *C. Nep. in Alc.—Plut.*

PHARNACES, a son of Mithridates, king of Pontus, who favoured the Romans against his father. He revolted against Mithridates, and even caused him to be put to death, according to some accounts. In the civil wars of Julius Cæsar and Pompey, he interested himself for neither of the contending parties; upon which Cæsar turned his army against him, and conquered him. It was to express the celerity of his operations in conquering Pharnaces, that the victorious Roman made use of these words: *Veni, vidi, vici. Flor.* 3.—*Suet. in Cæs.* 37.—*Paterc.* 2, c. 55.

PHAVORINUS, a writer, the best edition of whose Greek Lexicon is that in fol. *Venet.* 1712.

PHEMIUS, I. a man introduced by Homer as a musician among Penelope's suiters. Some say that he taught Homer, for which the grateful poet immortalized his name. *Homer. Od.*—— II. A man, who, according to some, wrote an account of the return of the Greeks from the Trojan war. The word is applied by Ovid, *Am.* 3, *v.* 7, indiscriminately to any person who excels in music.

PHERECRATES, a comic poet of Athens, in the age of Plato and Aristophanes. He is supposed to have written 21 comedies, of which only a few verses remain. He introduced living characters on the stage, but never abused the liberty which he had taken, either by satire or defamation. He invented a sort of verse, which from him has been called *Pherecration*. It consisted of the three last feet of an hexameter verse, of which the first was always a spondee, as, for instance, the third verse of Horace's 1, od. 5, *Grato Pyrrha sub antro*.

PHERECYDES, a philosopher of Scyros, disciple to Pittacus, one of the first who delivered his thoughts in prose. He was acquainted with the periods of the moon, and foretold eclipses with the greatest accuracy. The doctrine of the immortality of the soul was first supported by him, as also that of the metempsychosis. Pythagoras was one of his disciples, remarkable for his esteem and his attachment to his learned master. When Pherecydes lay dangerously ill in the island of Delos, Pythagoras hastened to give him every assistance in his power, and when all his efforts had proved ineffectual, he buried him, and after he had paid him the last offices, he retired to Italy. Some, however, suppose that Pherecydes threw himself down from a precipice as he was going to Delphi; or, according to others, he fell a sacrifice to the lousy disease, B. C. 515, in the 85th year of his age. *Diog.—Lactant.*

PHERETIMA, the wife of Battus, king of Cyrene and mother of Arcesilaus. After her son's death she recovered the kingdom by means of Amasis, king of Egypt, and to avenge the murder of Arcesilaus, she caused all his assassins to be crucified round the walls of Cyrene, and she cut off the breasts of their wives, and hung them up near the bodies of their husbands. It is said she was devoured alive by worms. *Polyæn.* 8.—*Herodot.* 4, c. 204, &c.

PHERON, a king of Egypt, who succeeded Sesostris. He was blind, and he recovered his sight by washing his eyes, according to the directions of the oracle, in the urine of a woman who had never had any unlawful connexions. He tried his wife first, but she appeared to have been faithless to his bed, and she was burnt, with all those whose urine could not restore sight to the king. He married the woman whose urine proved beneficial. *Herodot.* 2, c. 111.

PHIDIAS, a celebrated statuary of Athens, who died B. C. 432. He made a statue of Minerva, at the request of Pericles, which was placed in the Pantheon. It was made with ivory and gold, and measured 39 feet in height. He was accused of having carved his own image and that of Pericles on the shield of the statue of the goddess, for which he was banished from Athens by the clamorous populace. He retired to Elis, where he determined to revenge the ill treatment he had received from his countrymen, by making a statue which should eclipse the fame of that of Minerva. He was successful in the attempt; and the statue he made of Jupiter Olympius was always reckoned the best of all his pieces, and has passed for one of the wonders of the world. The people of Elis were so sensible of his merit, and of the honour he had done to their city, that they appointed his descendants to the honourable office of keeping clean that magnificent statue, and of preserving it from injury. *Paus.* 9, c. 4.—*Cic. de Orat.—Strab.* 8.—*Quintil.* 12, c. 10.—*Plut. in Per.*

PHILIPPIDES, a celebrated courier, who ran from Athens to Lacedæmon, about 152 English miles, in two days, to ask of the Lacedæmonians assistance against the Persians. The Athenians raised a temple to his memory. *Herodot.* 6, c. 105.—*C. Nep. in Milt.*

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Phiditia, a public entertainment at Sparta, where much frugality was observed, as the word (φειδιτια, from φειδομαι, *parco*) denotes. *Cic. Tusc.* 5, c. 34. *Paus.* 3, c. 10.

Phidon, I. a man who enjoyed the sovereign power of Argos, and is supposed to have invented scales and measures, and coined silver at Ægina. He died B. C. 854. *Arist.—Herodot.* 6, c. 127.——II. An ancient legislator at Corinth.

Phila, the eldest daughter of Antipater, who married Craterus. She afterwards married Demetrius, and when her husband had lost the kingdom of Macedonia, she poisoned herself. *Plut.*

Philadelphus. *Vid. Ptolemæus* 2d.

Philæni, two brothers of Carthage. When a contest arose between the Cyreneans and Carthaginians, about the extent of their territories, it was mutually agreed, that, at a stated hour, two men should depart from each city, and that wherever they met there they should fix the boundaries of their country. The Philæni accordingly departed from Carthage, and met the Cyreneans when they had advanced far into their territories. This produced a quarrel, and the Cyreneans supported that the Philæni had left Carthage before the appointment, and that therefore they must retire or be buried in the sand. The Philæni refused, upon which they were overpowered by the Cyrenæans, and accordingly buried in the sand. *Vid. Philænorum Aræ*, Part I.

Philēmon, I. a Greek comic poet, contemporary with Menander. He obtained some poetical prizes over Menander, not so much by the merit of his compositions as by the intrigues of his friends. Plautus imitated some of his comedies. He lived to his 97th year, and died, as it is reported, of laughing, on seeing an ass eat figs, B. C. 274.——II. His son, who bore the same name, wrote 54 comedies, of which some few fragments remain, which do not seem to entitle him to great rank among the Greek comic writers. *Val. Max.* 9, c. 12.—*Quintil.* 10.—*Plut. de ira. coh.—Strab.* 14. *Vid. Baucis.*

Philetærus, a eunuch, made governor of Pergamus by Lysimachus. He quarrelled with Lysimachus, and made himself master of Pergamus, where he laid the foundations of a kingdom called the kingdom of Pergamus, B. C. 283. He reigned there for 20 years, and at his death he appointed his nephew Eumenes as his successor. *Strab.* 13.—*Paus.* 1, c. 8.

Philētas, a grammarian and poet of Cos, in the reign of king Philip and of his son Alexander the Great. He was made preceptor to Ptolemy Philadelphus. The elegies and epigrams which he wrote have been greatly commended by the ancients, and some fragments of them are still preserved by Athenæus. He was so small and slender, according to the improbable accounts of Ælian, that he always carried pieces of lead in his pockets to prevent being blown away by the wind. *Ælian. V. H.* 9, c. 14.—*Ovid. Fast.* 1, el. 5.—*Propert.* 3, *el.* 1.

Philīdas, a friend of Pelopidas, who favoured the conspiracy formed to expel the Spartans from Thebes. He received the conspirators in his own house.

Philīnus, a native of Agrigentum, who fought with Annibal against the Romans. He wrote a partial history of the Punic wars. *C. Nep. in Annib.—Polyb.*

Philippides, the son of Philocles, an Athenian, is the earliest writer of the new comedy. He flourished B. C. 335. He was in great favour with Lysimachus, the general, and afterwards one of the successors of Alexander. This intimacy was the cause of many benefits to the Athenians, bestowed by Lysimachus at the intercession of the patriotic poet. In B. C. 301, we find the poet, in a fragment preserved by Plutarch, ridiculing the flatteries shown to Demetrius Poliorcetes at Athens, through the exertions of Stratocles the demagogue. Philippides died at an advanced age, from excess of joy on obtaining the comic prize contrary to his expectations. The number of his plays was forty-five; the titles of nine have been collected.

Philippus, I. son of Argeus, succeeded his father on the throne of Macedonia, and reigned 38 years, B. C. 40.——The second of that name was the fourth son of Amyntas, king of Macedonia. He was sent to Thebes as a hostage, by his father, where he learnt the art of war, under Epaminondas, and studied with the greatest care the manners and the pursuits of the Greeks. He was recalled to Macedonia, and at the death of his brother Perdiccas, he ascended the throne as guardian and protector of the youthful years of his nephew. His ambition, however, soon discovered itself, and he made himself independent. Philip meditated no less than the destruction of a republic which had rendered itself so formidable to the rest of Greece, and had even claimed submission from the princes of Macedonia. But before he could make Athens an object of conquest, the Thracians and the Illyrians demanded his attention. He made himself master of a Thracian colony, to which he gave the name of Philippi, and from which he received the greatest advantages, on account of the golden mines in the neighbourhood. In the midst of his political prosperity Philip did not neglect the honour of his family. He married Olympias, the daughter of Neoptolemus, king of the Molossi; and when, some time after, he became father of Alexander, every thing seemed to conspire to his aggrandizement; and historians have observed, that Philip received in one day the intelligence of three things which could gratify the most unbounded ambition, and flatter the hopes of the most aspiring monarch: the birth of a son, an honourable crown at the Olympic games, and a victory over the barbarians of Illyricum. But all these increased rather than satiated his ambition; he declared his inimical sentiments against the power of Athens and the independence of all Greece, by laying siege to Olynthus, a place which, on account of its situation and consequence, would prove most injurious to the interests of the Athenians, and most advantageous to the intrigues and military operations of every Macedonian prince. The Athenians, roused by the eloquence of Demosthenes, sent 17 vessels and 200 men to the assistance of Olynthus, but the money of Philip prevailed over all their efforts. The greatest part of the citizens suffered themselves to be bribed by the Macedonian gold, and Olynthus surrendered to the enemy, and was instantly reduced to ruins. His successes were as great in every part of Greece; he was declared head of the Amphictyonic council, and was intrusted with the care of the sacred temple of Apollo at

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Delphi. By assuming the mask of a moderator and peace-maker, he gained confidence; and in attempting to protect the Peloponnesians against the encroaching power of Sparta, he rendered his cause popular, and by ridiculing the insults that were offered to his person, as he passed through Corinth, he displayed to the world his moderation and philosophic virtues. In his attempts to make himself master of Eubœa, Philip was unsuccessful; and Phocion, who despised his gold, obliged him to evacuate an island whose inhabitants were as insensible to the charms of money as they were unmoved at the horrors of war and the bold efforts of a vigilant enemy. From Eubœa he turned his arms against the Scythians, but the advantages he obtained over this indigent nation were inconsiderable, and he again made Greece an object of plunder and rapine. He advanced far into Bœotia, and a general engagement was fought at Chæronea. The fight was long and bloody, but Philip obtained the victory. His behaviour after the battle reflects great disgrace upon him as a man and as a monarch. In the hour of festivity, and during the entertainment which he had given to celebrate the trophies he had won, Philip sallied from his camp, and with the inhumanity of a brute, he insulted the bodies of the slain, and exulted over the calamities of the prisoners of war. His insolence, however, was checked, when Demedes, one of the Athenian captives, reminded him of his meanness by exclaiming, *Why do you, O king, act the part of a Thersites, when you can represent with so much dignity the elevated character of an Agamemnon.* The reproof was felt, Demades received his liberty, and Philip learned how to gain popularity, even among his fallen enemies, by relieving their wants and easing their distresses. At the battle of Chæronea, the independence of Greece was extinguished; and Philip, unable to find new enemies in Europe formed new enterprises, and meditated new conquests. He was nominated general of the Greeks against the Persians, and was called upon, as well from inclination as duty, to revenge those injuries which Greece had suffered from the invasions of Darius and of Xerxes. But he was stopped in the midst of his warlike preparations; he was stabbed by Pausanias, as he entered the theatre, at the celebration of the nuptials of his daughter Cleopatra. The character of Philip is that of a sagacious, artful, prudent, and intriguing monarch; he was brave in the field of battle, eloquent and dissimulating at home; and he possessed the wonderful art of changing his conduct according to the disposition and caprice of mankind, without ever altering his purpose or losing sight of his ambitious aims. He possessed much perseverance; and in the execution of his plans he was always vigorous. The private character of Philip lies open to censure and raises indignation. The admirer of his virtues is disgusted to find him disgracing himself by the most unnatural crimes and lascivious indulgences, which can make even the most debauched and the most profligate to blush. He was murdered in the 47th year of his age, and the 24th of his reign, about 336 years before the Christian era. His reign is become uncommonly interesting, and his administration a matter of instruction. He is the first monarch whose life and actions are described with peculiar accuracy and historical faithfulness. Philip was the father of Alexander the Great and of Cleopatra, by Olympias; he had also by Audaca, an Illyrian, Cyna, who married Amyntas, the son of Perdiccas, Philip's elder brother; by Nicasipolis, a Thessalian, Nicæa, who married Cassander; by Philinna, a Larissean dancer, Aridæus, who reigned some time after Alexander's death; by Cleopatra, the niece of Attalus, Caranus and Europa, who were both murdered by Olympias; and Ptolemy the first, king of Egypt, by Arsinoe, who in the first month of her pregnancy was married to Lagus. *Demosth. in Phil. & Olynth.—Justin.* 7, &c.—*Dion.* 16.—*Plut. in Alex.—Dem. & Apoph.—Isocrat. ad Phil.—Curt.* 1. &c.—*Æschines.—Paus.—Bœotic*, &c.

——The last king of Macedonia, of that name, was son of Demetrius. His infancy, at the death of his father, was protracted by Antigonus, one of his friends, who ascended the throne, and reigned for 12 years with the title of independent monarch. When Antigonus died, Philip recovered his father's throne, though only fifteen years of age, and he early distinguished himself by his boldness and his ambitious views. His cruelty, however, to Aratus soon displayed his character in its true light; and to the gratification of every vice, and every extravagant propensity, he had the meanness to sacrifice this faithful and virtuous Athenian. Not satisfied with the kingdom of Macedonia, Philip aspired to become the friend of Annibal, and wished to share with him the spoils which the distresses and continual loss of the Romans seemed soon to promise. The consul Lævinus entered without delay his territories of Macedonia, and after he had obtained a victory over him near Apollonia, and reduced his fleet to ashes, he compelled him to sue for peace. This peaceful disposition was not permanent, and when the Romans discovered that he had assisted their immortal enemy Annibal with men and money, they appointed T. Q. Flaminius to punish his perfidy and the violation of the treaty. The Roman consul, with his usual expedition, invaded Macedonia, and in a general engagement, which was fought near Cynoscephalæ, the hostile army was totally defeated, and the monarch saved his life with difficulty by flying from the field of battle. In the midst of these public calamities, the peace of his family was disturbed; and Perses, the eldest of his sons by a concubine, raised seditions against his brother Demetrius, whose condescension and humanity had gained popularity among the Macedonians, and who, from his residence at Rome, as a hostage, had gained the good graces of the senate, and by the modesty and innocence of his manners had obtained forgiveness from that venerable body for the hostilities of his father. Philip listened with too much avidity to the false accusations of Perses; and when he heard it asserted that Demetrius wished to rob him of his crown, he no longer hesitated to punish with death so unworthy and so ungrateful a son. He died in the 42d year of his reign, 179 years before the Christian era. Philip has been compared with his great ancestor of the same name; but though they possessed the same virtues, the same ambition, and were tainted with the same vices, yet the father of Alexander was more sagacious and more intriguing, and the son of Demetrius was

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more suspicious, more cruel, and more implacable; and, according to the pretended prophecy of one of the sibyls, Macedonia was indebted to one Philip for her rise and consequence among nations, and under another Philip she lamented the loss of her power, her empire, and her dignity. *Polyb.* 16, &c.—*Justin.* 29, &c.—*Plut. in Flam.*—*Paus.* 7, c. 8.—*Liv.* 31, &c.—*Val. Max.* 4, c. 8.—*Orosius.* 4, c. 20.——M. Julius, a Roman emperor, of an obscure family in Arabia, from whence he was surnamed *Arabian.* From the lowest rank in the army he gradually rose to the highest offices, and when he was made general of the pretorian guards, he assassinated Gordian to make himself emperor, and was universally approved by the senate and the Roman people. Philip rendered his cause popular by his liberality and profusion; and it added much to his splendour and dignity, that the Romans during his reign commemorated the foundation of their city, a solemnity which was observed but once every hundred years, and which was celebrated with more pomp and more magnificence than under the preceding reigns. The people were entertained with games and spectacles, the theatre of Pompey was successively crowded during three days and three nights, and 2000 gladiators bled in the circus at once, for the amusement and pleasure of a gazing populace. His usurpation, however, was short; Philip was defeated by Dacius, who had proclaimed himself emperor in Pannonia, and he was assassinated by his own soldiers, near Verona, in the 45th year of his age and the 5th of his reign, A. D. 249. His son, who bore the same name, and who had shared with him the imperial dignity, was also massacred in the arms of his mother. Young Philip was then in the 12th year of his age, and the Romans lamented in him the loss of rising talents, of natural humanity, and endearing virtues. *Aurel. Victor.*—*Zozim.*——A native of Acarnania, physician to Alexander the Great. When the monarch had been suddenly taken ill, after bathing in the Cydnus, Philip undertook to remove the complaint, when the rest of the physicians believed that all medical assistance would be ineffectual. But as he was preparing his medicine, Alexander received a letter from Parmenio, in which he was advised to beware of his physician Philip, as he had conspired against his life. The monarch was alarmed, and when Philip presented him the medicine, he gave him Parmenio's letter to peruse, and began to drink the potion. The serenity and composure of Philip's countenance, as he read the letter, removed every suspicion from Alexander's breast, and he pursued the directions of his physician, and in a few days recovered. *Plut. in Alex.*—*Curt.* 3.—*Arrian.* 2.——A freedman of Pompey the Great. He found his master's body deserted on the seashore, in Egypt, and he gave it a decent burial, with the assistance of an old Roman soldier who had fought under Pompey.——The father-in-law of the emperor Augustus.——A native of Pamphylia, who wrote a diffuse history from the creation down to his own time. It was not much valued. He lived in the age of Theodosius 2d.

PHILISCUS, a famous sculptor, whose statues of Latona, Venus, Diana, the Muses, and a naked Apollo, were preserved in the portico belonging to Octavia.

PHILISTUS, a Syracusan, who, during his banishment from his native country wrote a history of Sicily in 12 books, which was commended by some, though condemned for inaccuracy by Pausanias. He was afterwards sent against the Syracusans by Dionysius the younger, and he killed himself when overcome by the enemy, 356, B. C. *Plut. in Dion.*—*Diod.* 13.

PHILO, I. a Jewish writer of Alexandria, A. D. 40, sent as ambassador from his nation to Caligula. He was unsuccessful in his embassy, of which he wrote an entertaining account; and the emperor, who wished to be worshipped as a god, expressed his dissatisfaction with the Jews, because they refused to place his statues in their temple. He was so happy in his expressions and elegant in his variety, that he has been called the Jewish Plato; and the book which he wrote on the sufferings of the Jews in the reign of Caius, met with such unbounded applause in the Roman senate, where he read it publicly, that he was permitted to consecrate it in the public libraries. His works were divided into three parts, of which the first related to the creation of the world, the second spoke of sacred history, and in the third the author made mention of the laws and customs of the Jewish nation. The best edition of Philo is that of Mangey, 2 vols. fol. London, 1742.——II. An architect of Byzantium, who flourished about three centuries before the Christian era. He built a dock at Athens, where ships were drawn in safety and protected from storms. *Cic. in Orat.* 1, c. 14.——III. A Greek Christian writer, whose work was edited at Rome, 4to. 1772.

PHILOCHORUS, a man who wrote a history of Athens in 17 books, a catalogue of the archons, two books of Olympiads, &c. He died B. C. 222.

PHILOCLES, I. one of the admirals of the Athenian fleet during the Peloponnesian war. He recommended to his countrymen to cut off the right hand of such of the enemies as were taken, that they might be rendered unfit for service. His plan was adopted by all the 10 admirals except one; but their expectations were frustrated, and, instead of being conquerors, they were totally defeated at Ægospotamos by Lysander; and Philocles, with 3000 of his countrymen, was put to death, and denied the honours of a burial. *Plut. in Lys.*——II. Is said by Suidas to have been the nephew of Æschylus, and the father of Morsimus. A trilogy of his, entitled the *Pandionid*, was recorded by Aristotle in the Didascaliæ. The *Tereus*, one of the plays in this trilogy, written in imitation of the *Tereus* of Sophocles, is wittily ridiculed by Aristophanes in the *Aves*. This tragedian was termed Χολὴ or *Bile*, from his harsh and bitter language. In figure he was deformed: hence Aristophanes takes occasion to cut sundry jokes upon him. In the *Thesmophoriazusæ*, Mnesilochus, following up the principle laid down by Agathon, that as the man is, so is the poetry, begins:—

Ταῦτ' ἄρ' ὁ Φιλοκλῆς αἰσχρὸς ὢν αἰσχρῶς ποιεῖ.—168.

In the *Aves* he finds in his shape a similarity to the lark, κορυδὸς Φιλοκλέης....v. 1295.

PHILOCTÊTES, a son of Pœan, and Demonas-

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sa, was one of the Argonauts according to Flaccus and Hyginus, and the arm-bearer and particular friend of Hercules. He was present at the death of Hercules, and because he had erected the burning pile on which the hero was consumed, he received from him the arrows, which had been dipped in the gall of the hydra, after he had bound himself by a solemn oath not to betray the place where his ashes were deposited. Like the rest of those princes who had courted the daughter of Tyndarus, and who had bound themselves to protect her from injury, he was called upon by Menelaus to accompany the Greeks to the Trojan war, and he immediately set sail from Melibœa with seven ships, and repaired to Aulis, the general rendezvous of the combined fleet. He was here prevented from joining his countrymen, and the offensive smell which arose from a wound in his foot, obliged the Greeks, at the instigation of Ulysses, to remove him from the camp; and he was accordingly carried to the island of Lemnos, or, as others say, to Chryse, where Phimacus, the son of Dolophion, was ordered to wait upon him. In this solitary retreat he was suffered to remain for some time, till the Greeks, on the tenth year of the Trojan war, were informed by the oracle that Troy could not be taken without the arrows of Hercules, which were then in the possession of Philoctetes. Upon this Ulysses, accompanied by Diomedes, or, according to others, by Pyrrhus, was commissioned by the rest of the Grecian army to go to Lemnos, and to prevail upon Philoctetes to come and finish the tedious siege. Philoctetes recollected the ill treatment he had received from the Greeks, and particularly from Ulysses; and therefore he not only refused to go to Troy, but he even persuaded Pyrrhus to conduct him to Melibœa. As he embarked, the manes of Hercules forbad him to proceed, but immediately to repair to the Grecian camp, where he should be cured of his wounds, and put an end to the war. Philoctetes obeyed, and after he had been restored to his former health by Æsculapius, or, according to some, by Machaon or Podaliris, he destroyed an immense number of the Trojan enemy, among whom was Paris, the son of Priam, with the arrows of Hercules. When by his valour Troy had been ruined, he set sail from Asia, but as he was unwilling to visit his native country, he came to Italy, where, by the assistance of his Thessalian followers, he was enabled to build a town in Calabria, which he called Petilia. Authors disagree about the causes of the wound which Philoctetes received on the foot. The most ancient mythologists support, that it was the bite of the serpent which Juno had sent to torment him, because he had attended Hercules in his last moments, and had buried his ashes. According to another opinion, the princes of the Grecian army obliged him to discover where the ashes of Hercules were deposited, and as he had made an oath not to mention the place, he only with his foot struck the ground where they lay, and by this means concluded he had not violated his solemn engagement. For this, however, he was soon after punished, and the fall of one of the poisoned arrows, from his quiver, upon the foot which had struck the ground, occasioned so offensive a wound, that the Greeks were obliged to remove him from their camp. The sufferings and adventures of Philoctetes are the subject of one of the best tragedies of Sophocles. *Virg. Æn.* 3, v. 46.—*Pindar. Pyth.* 1.—*Dictys Cret.* 1, c. 14.—*Senec. in Herc.*—*Sophocl. Phil.*—*Quintil. Calab.* 9 and 10.—*Hygin.* fab. 26, 97, and 102.—*Diod.* 2 and 4.—*Ovid. Met.* 13, v. 329, l. 9, v. 234. *Trist.* 5, el. 2.—*Cic. Tusc.* c. 2.—*Ptolem. Hæph.* 6.

PHILOLAUS, a Pythagorean philosopher of Crotona, B. C. 374, who first supported the diurnal motion of the earth round its axis, and its annual motion round the sun. Cicero, *in Acad.* 4, c. 39, has ascribed this opinion to the Syracusan philosopher Nicetas, and likewise to Plato; and from this passage some suppose that Copernicus started the idea of the system which he afterwards established. *Diog.*—*Cic. de Orat.* 3.—*Plut.*

PHILOLOGUS, a freedman of Cicero. He betrayed his master to Antony, for which he was tortured by Pomponia, the wife of Cicero's brother, and obliged to cut off his own flesh by piecemeal and to boil and eat it up. *Plut. in Cic. &c.*

PHILONIDES, a courier of Alexandria, who ran from Sicyone to Elis, 160 miles, in nine hours, and returned the same journey in fifteen hours. *Plin.* 2, c. 71.

PHILOPATOR. *Vid. Ptolemæus.*

PHILOPHRON, a general, who, with 5000 soldiers, defended Pelusium against the Greeks who invaded Egypt. *Diod.* 16.

PHILOPŒMEN, 1. a celebrated general of the Achæan league, born at Megalopolis. His father's name was Grangis. His education was begun and finished under Cassander, Ecdemus, and Demophanes; and he early distinguished himself in the field of battle, and appeared fond of agriculture and a country life. He proposed himself Epaminondas for a model, and he was not unsuccessful in imitating the prudence and the simplicity, the disinterestedness and activity, of this famous Theban. When Megalopolis was attacked by the Spartans, Philopœmen, then in the 30th year of his age, gave the most decisive proofs of his valour and intrepidity. He afterwards assisted Antigonus, and was present in the famous battle in which the Ætolians were defeated. Raised to the rank of chief commander, he showed his ability to discharge that important trust, by killing, with his own hand, Mechanidas, the tyrant of Sparta; and if he was defeated in a naval battle by Nabis, he soon after repaired his losses by taking the capital of Laconia, B. C. 188, and by abolishing the laws of Lycurgus, which had flourished there for such a length of time. Sparta, after its conquest, become tributary to the Achæans, and Philopœmen enjoyed the triumph of having reduced to ruins one of the greatest and the most powerful of the cities of Greece. Some time after, the Messenians revolted from the Achæan league, and Philopœmen, who headed the Achæans, unfortunately fell from his horse, and was dragged to the enemy's camp. Dinocrates, the general of the Messenians, treated him with great severity; he was thrown into a dungeon, and obliged to drink a dose of poison. When he received the cup from the hand of the executioner, Philopœmen asked him how his countrymen had behaved in the field of battle; and when he heard that they had obtained the

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victory, he drank the whole with pleasure, exclaiming that this was comfortable news. The death of Philopœmen, which happened about 183 years before the Christian era, in his 70th year, was universally lamented; and the Achæans, to revenge his death, immediately marched to Messenia, where Dinocrates, to avoid their resentment, killed himself. The rest of his murderers were dragged to his tomb, where they were sacrificed; and the people of Megalopolis, to show farther their great sense of his merit, ordered a bull to be yearly offered on his tomb, and hymns to be sung in his praise, and his actions to be celebrated in a panegyrical oration. He had also statues raised to his memory, which some of the Romans attempted to violate and to destroy, to no purpose, when Mummius took Corinth. Philopœmen has been justly called by his countrymen the last of the Greeks. *Plut. in vitâ.—Justin.* 32, c. 4.—*Polyb.*——II. A native of Pergamus, who died B. C. 138.

Philostrātus, I. a famous sophist, born at Lemnos, or, according to some, at Athens. He came to Rome, where he lived under the patronage of Julia, the wife of the emperor Severus, and he was intrusted by the empress with all the papers which contained some account or anecdotes of Apollonius Thyanæus, and he was ordered to review them, and with them to compile a history. The life of Apollonius is written with elegance; but the improbable accounts, the fabulous stories, and exaggerated details which it gives, render it disgusting. There is, besides, another treatise remaining of his writings, &c. He died A. D. 244. The best edition of his writings is that of Olearius, fol. Lips. 1709.——II. His nephew, who lived in the reign of Heliogabalus, wrote an account of sophists.

Philōtas, a son of Parmenio, distinguished in the battles of Alexander, and at last accused of conspiring against his life. He was tortured and stoned to death, or, according to some, stuck through with darts by the soldiers, B. C. 330. *Curt.* 6, c. 11.—*Plut.*—*Arrian.*

Philōtis, a servant-maid at Rome, who saved her countrymen from destruction. After the siege of Rome by the Gauls, the Fidenates assembled an army under the command of Lucius Posthumius, and marched against the capital, demanding all the wives and daughters in the city as the conditions of peace. This extraordinary demand astonished the senators, and when they refused to comply, Philotis advised them to send all their female slaves disguised in matron's clothes, and she offered to march herself at the head. Her advice was followed, and when the Fidenates had feasted late in the evening, and were quite intoxicated and fallen asleep, Philotis lighted a torch as a signal for her countrymen to attack the enemy. The whole was successful; the Fidenates were conquered, and the senate, to reward the fidelity of the female slaves, permitted them to appear in the dress of the Roman matrons. *Plut. in Rom.—Varro. de L. L.* 5.—*Ovid. de Art. Am.* 2.

Philoxĕnus, I. an officer of Alexander, who received Cilicia at the general division of the provinces.——II. A son of Ptolemy, who was given to Pelopidas as an hostage.——III. A dithyrambic poet of Cythera, who enjoyed the favour of Dionysius, tyrant of Sicily, for some time, till he offended him by seducing one of his female singers. During his confinement, Philoxenus composed an allegorical poem, called Cyclops, in which he had delineated the character of the tyrant under the name of Polyphemus, and represented his mistress under the name of Galatæa, and himself under that of Ulysses. The tyrant, who was fond of writing poetry and of being applauded, removed Philoxenus from his dungeon, but the poet refused to purchase his liberty by saying things unworthy of himself, and applauding the wretched verses of Dionysius, and therefore he was sent to the quarries. When he was asked his opinion at a feast about some verses which Dionysius had just repeated, and which the courtiers had received with the greatest applause, Philoxenus gave no answer, but he ordered the guards that surrounded the tyrant's table to take him back to the quarries. Dionysius was pleased with his pleasantry and with his firmness, and immediately forgave him. Philoxenus died at Ephesus, about 380 years before Christ. *Plut.*——IV. A philosopher, who wished to have the neck of a crane, that he might enjoy the taste of his aliments longer, and with more pleasure. *Arist. eth.* 3.

Phlegon, a native of Tralles in Lydia, one of the emperor Adrian's freed-men. He wrote different treatises on the long-lived, on wonderful things, besides an historical account of Sicily, sixteen books on the Olympiads, an account of the principal places in Rome, three books of fasti, &c. Of these some fragments remain. His style was not elegant, and he wrote without judgment or precision. His works have been edited by Meursius, 4to. L. Bat. 1620.

Phocilides, a Greek poet and philosopher of Miletus, about 540 years before the Christian era. The poetical piece now extant, called ποιήτικον, and attributed to him, is not of his composition, but of another poet who lived in the reign of Adrian.

Phocion, an Athenian, celebrated for his virtues, private as well as public. He was educated in the school of Plato and of Xenocrates, and as soon as he appeared among the statesmen of Athens, he distinguished himself by his prudence and moderation, his zeal for the public good, and his military abilities. He often checked the violent and inconsiderate measures of Demosthenes; and when the Athenians seemed eager to make war against Philip, king of Macedonia, Phocion observed that war should never be undertaken without the strongest and most certain expectations of victory and success. When Philip endeavoured to make himself master of Eubœa, Phocion stopped his progress, and soon obliged him to relinquish his enterprise. He was 45 times appointed governor of Athens, and no greater encomium can be passed upon his talents as a minister and statesman, than that he never solicited, that high, though dangerous office. In his rural retreat, or at the head of the Athenian armies, he always appeared barefooted and without a cloak; whence one of his soldiers had occasion to observe, when he saw him dressed more warmly than usual during a severe winter, that since Phocion wore his cloak it was a sign of the most inclement weather. Philip, as well as his son Alexander, attempted to bribe him, but to no purpose; and

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Phocion boasted in being one of the poorest of the Athenians, and in deserving the appellation of *the Good*. It was through him that Greece was saved from an impending war, and he advised Alexander rather to turn his arms against Persia than to shed the blood of the Greeks, who were either his allies or his subjects. Antipater, who succeeded in the government of Macedonia after the death of Alexander, also attempted to corrupt the virtuous Athenian, but with the same success as his royal predecessor; and when a friend had observed to Phocion, that if he could so refuse the generous offers of his patrons, yet he should consider the good of his children, and accept them for their sake, Phocion calmly replied, that if his children were like him, they could maintain themselves as well as their father had done; but if they behaved otherwise, he declared that he was unwilling to leave them any thing which might either supply their extravagances or encourage their debaucheries. When the Piræus was taken, Phocion was accused of treason, and therefore to avoid the public indignation, he fled for safety to Polyperchon. Polyperchon sent him back to Athens, where he was immediately condemned to drink the fatal poison. He received the indignities of the people with uncommon composure; and when one of his friends lamented his fate, Phocion exclaimed, *This is no more than what I expected; this treatment the most illustrious citizens of Athens have received before me.* He died about 318 years before the Christian era. His body was deprived of a funeral by order of the ungrateful Athenians, and if it was at last interred, it was by stealth, under a hearth, by the hand of a woman who placed this inscription over his bones: *Keep inviolate, O sacred hearth, the precious remains of a good man, till a better day restores them to the monuments of their forefathers, when Athens shall be delivered from her phrensy, and shall be more wise.* His countenance was stern and unpleasant, but he never behaved with severity, his expressions were mild and his rebukes gentle. At the age of 80 he appeared at the Athenian armies like the most active officer, and to his prudence and cool valour in every period of life his citizens acknowledged themselves much indebted. His merits were not buried in oblivion, the Athenians repented of their ingratitude, and honoured his memory by raising him statues, and putting to a cruel death his guilty accusers. *Plut. & C. Nep. in vitâ.—Diod.* 16.

Phocus, I. son of Phocion, was dissolute in his manners, and unworthy of the virtues of his great father. He was sent to Lacedæmon to imbibe there the principles of sobriety, of temperance, and frugality. He cruelly revenged the death of his father, whom the Athenians had put to death. *Plut. in Phoc. & Apoph.*—II. A son of Oryntion, who led a colony of Corinthians into Phocis. He cured Antiope, a daughter of Nycteus, of insanity, and married her, and by her became father of Panopeus and Crisus. *Paus.* 2, c. 4.

Phocylides. *Vid. Phocilides.*

Phœbĭdas, a Lacedæmonian general, sent by the Ephori to the assistance of the Macedonians against the Thracians. He seized the citadel of Thebes: but though he was disgraced and banished from the Lacedæmonian army for this perfidious measure, yet his countrymen kept possession of the town. He died B. C. 377. *C. Nep. in Pelop.—Diod.* 14, &c.

Phœnix, son of Amyntor, king of Argos, by Cleobule, or Hippodamia, was preceptor to young Achilles. When his father proved faithless to his wife, on account of his fondness for a concubine, called Clytia, Cleobule, jealous of her husband, persuaded her son Phœnix to ingratiate himself into the favours of his father's mistress. Phœnix easily succeeded, but when Amyntor discovered his intrigues, he drew a curse upon him, and the son was soon after deprived of his sight by divine vengeance. According to some, Amyntor himself put out the eyes of his son, which so cruelly provoked him, that he meditated the death of his father. Reason and piety, however, prevailed over passion, and Phœnix, not to became a parricide, fled from Argos to the court of Peleus, king of Phthia. Peleus carried him to Chiron, who restored him to his eye-sight, and soon after he was made preceptor to Achilles. He was also presented with the government of many cities, and made king of the Dolopes. After the death of Achilles, Phœnix, with others, was commissioned by the Greeks to return into Greece, to bring to the war young Pyrrhus. This commission he performed with success, and after the fall of Troy he returned with Pyrrhus, and died in Thrace. He was burried at Æon, or, according to Strabo, near Trachinia, where a small river in the neighbourhood received the name of Phœnix. *Strab.* 9.—*Homer. Il.* 9, &c. *Ovid. in Ib.* v. 762. *Vid.* Part III.

Phormio, I. an Athenian general, whose father's name was Asopicus. He impoverished himself to maintain and support the dignity of his army. His debts were some time after paid by the Athenians, who wished to make him their general, an office which he refused while he had so many debts, observing that it was unbecoming an officer to be at the head of an army when he knew that he was poorer than the meanest of his soldiers.——II. A peripatetic philosopher of Ephesus, who once gave a lecture upon the duties of an officer and a military profession. The philosopher was himself ignorant of the subject which he treated; upon which Hannibal the Great, who was one of his auditors, exclaimed that he had seen many doting old men, but never one worse than Phormio. *Cic. de Nat. D.* 2.——III. A disciple of Plato, chosen by the people of Elis to make a reformation in their government and their jurisprudence.

Phormis, was the countryman and contemporary of Epicharmus, and tutor to the sons of Gelon, the elder brother and predecessor of Hiero. His comedies also appear to have been mythological parodies.

Phŏrōneus. *Vid.* Part III.

Photĭnus, an eunuch, who was prime minister to Ptolemy, king of Egypt. When Pompey fled to the court of Ptolemy, after the battle of Pharsalia, Photinus advised his master not to receive him, but to put him to death. Julius Cæsar some time after visited Egypt, and Photinus raised seditions against him, for which he was put to death.

Photius, son of Antonina, who betrayed to Belisarius his wife's debaucheries.

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PHRAATES I. a king of Parthia, who succeeded Arsaces the 3d, called also Phriapatius. He made war against Antiochus, king of Syria, and was defeated in three successive battles. He left many children behind him; but as they were all too young, and unable to succeed to the throne, he appointed his brother Mithridates king, of whose abilities and military prudence he had often been a spectator. *Justin.* 41, c. 5.——The 2d, succeeded his father Mithridates, as king of Parthia, and made war against the Scythians, whom he called to his assistance against Antiochus, king of Syria, and whom he refused to pay, on the pretence that they came too late. He was murdered by some Greek mercenaries, who had been once his captives, and who had enlisted in his army, B. C. 129. *Justin.* 42, *c.* 1.—*Plut. in Pomp.* ——The 3d, succeeded his father Pacorus on the throne of Parthia, and gave one of his daughters in marriage to Tigranes, the son of Tigranes, king of Armenia. Soon after he invaded the kingdom of Armenia, to make his son-in-law sit on the throne of his father. His expedition was attended with ill success. He renewed a treaty of alliance which his father had made with the Romans. At his return in Parthia, he was assassinated by his sons Orodes and Mithridates. *Justin.*——The 4th, was nominated king of Parthia by his father Orodes, whom he soon after murdered, as also his own brothers. He made war against M. Antony with great success, and obliged him to retire with much loss. Some time after he was dethroned by the Parthian nobility, but he soon regained his power, and drove away the usurper, called Tiridates. The usurper claimed the protection of Augustus, the Roman emperor, and Phraates sent ambassadors to Rome to plead his cause and gain the favours of his powerful judge. He was successful in his embassy: he made a treaty of peace and alliance with the Roman emperor, restored the ensigns and standards which the Parthians had taken from Crassus and Antony, and gave up his four sons with their wives as hostages, till his engagements were performed. Some suppose that Phraates delivered his children into the hands of Augustus to be confined at Rome, that he might reign with greater security, as he knew his subjects would revolt as soon as they found any one of his family inclined to countenance their rebellion, though, at the same time, they scorned to support the interest of any usurper who was not of the royal house of the Arsacidæ. He was, however, at last murdered by one of his concubines, who placed her son, called Phraatices, on the throne. *Val. Max.* 7, c. 6.—*Justin.* 42, c. 5.—*Diod. Cas.* 51, &c.—*Plut. in Anton.* &c. —*Tacit. Ann.* 6, c. 32.

PHRAATICES, a son of Phraates 4th. He, with his mother, murdered his father, and took possession of the vacant throne. His reign was short, he was deposed by his subjects, whom he had offended by cruelty, avarice, and oppression.

PHRAORTES succeeded his father Deioces on the throne of Media. He made war against the neighbouring nations, and conquered the greatest part of Asia. He was defeated and killed in a battle by the Assyrians, after a reign of 22 years, B. C. 625. His son Cyaxares succeeded him. It is supposed that the Arphaxad mentioned in Judith in Phraortes. *Paus.—Herodot.* 1, c. 102.

PHRASICLES, a nephew of Themistocles, whose daughter Nicomacha he married. *Plut. in Them.*

PHRONIMA, a daughter of Etearchus, king of Crete. She was delivered to a servant to be thrown into the sea, by order of her father, at the instigation of his second wife. The servant was unwilling to murder the child, but as he was bound by an oath to throw her into the sea, he accordingly let her down into the water by a rope, and took her out again unhurt. Phronima was afterwards in the number of the concubines of Polymnetius, by whom she became mother of Battus, the founder of Cyrene. *Herodot.* 4. c. 154.

PHRYNE, I. a celebrated prostitute, who flourished at Athens about 328 years before the Christian era. She was mistress to Praxiteles, who drew her picture. *Vid. Praxiteles.* This was one of his best pieces, and it was placed in the temple of Apollo at Delphi. It is said that Apelles painted his Venus Anadyomene after he had seen Phryne on the sea-shore naked, and with dishevelled hair. Phryne became so rich by the liberality of her lovers, that she offered to rebuild, at her own expense, Thebes, which Alexander had destroyed, provided this inscription was placed on the walls: *Alexander diruit sed meretrix Phryne refecit.* This was refused. *Plin.* 34, c. 8.——II. There was also another of the same name, who was accused of impiety. When she saw that she was going to be condemned, she unveiled her bosom, which so influenced her judges that she was immediately acquitted. *Quintil.* 2, c. 15.

PHRYNICHUS, a tragic poet of Athens, disciple of Thespis. At the close of the sixth century before Christ, the elements of tragedy, though still in a separate state, were individually so fitted and prepared, as to require nothing but a master hand to unite them into one whole of life and beauty. The Dithyramb presented in its solemn tone and lofty strains a rich mine of choral poetry; the regular narrative and mimetic character of the Thespian chorus furnished the form and materials of dramatic exhibition. To him belongs the chief merit of this combination. Dropping the light and farcical cast of the Thespian drama, and dismissing altogether Bacchus with his satyrs, he sought for the subjects of his pieces in the grave and striking events registered in the mythology or history of his country. This, however, was not a practice altogether original or unexampled. The fact, casually mentioned by Herodotus, that the tragic choruses at Sicyon sung, not the adventures of Bacchus, but the woes of Adrastus, shows that, in the Cyclic chorus at least, melancholy incident and mortal personages had long before been introduced. There is also some reason for supposing, that the young tragedian was deeply indebted to Homer in the formation of his drama. Aristotle distinctly attributes to the author of the Iliad and Odyssey the primary suggestions of tragedy; as in his Margites was given the first idea of comedy. Now it is an historical fact that a few years before Phrynichus began to exhibit, the Homeric poems had been collected, revised, arranged and published by the care of Pisistratus. Such an event

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would naturally attract attention, and add a deeper interest to the study of this mighty master; and it is easy to conceive how his *μιμήσεις δραματικαί*, as Aristotle terms them, would strike and operate upon a mind, acute, ready, and ingenious, as that of Phrynichus must have been. At any rate these two facts stand in close chronological connexion—the first edition of Homer, and the birth of tragedy, properly so called. Taking then the ode and the tone of the Dithyramb, the mimetic personifications of Homer and the themes, which natural tradition or even recent events supplied. Phrynichus combined these several materials together, and so brought them forward under the dramatic form of the Thespian exhibition. Thus, at length, does tragedy dawn upon us. These changes in the character of the drama, necessarily produced corresponding alterations in its form and manner. The recitative was no longer a set of disjointed, rambling episodes of humorous legend, separated by the wild dance and noisy song of a Satyr choir, but a connected succession of serious narrative or grave conversation, with a chorus composed of personages involved in the story; all relating to one subject and all tending to one result. This recitative again alternated with a series of choral odes, composed in a spirit of deep thought and lofty poetry, themselves turning more or less directly upon the theme of the interwoven dialogue. In correspondency with these alterations in tone and composition, the actor and the choristers must have assumed a different aspect. The performers were now the representatives not of Silenus and the Satyrs, but of heroes, princes, and their attendants. The goat-skin guise and obstreperous sportiveness were laid aside for the staid deportment of persons engaged in matters of serious business or deep affliction, and a garb befitting the rank and state of several individuals employed in the piece. Nor are we to suppose, that, as the actor was still but one, so never more than one personage was introduced. For it is very probable that this one actor, changing his dress, appeared in different characters during the course of the play: a device frequently employed in later times, when the increased number of actors rendered such a contrivance less necessary. This actor sometimes represented female personages, for Phrynichus is stated to have first brought a female character on the stage. Thus from the midst of the coarse buffooneries and rude imitations of the Satyric chorus, did tragedy start up at once in her proper, though not her perfect, form. For mighty as had been the stride towards the establishment of the serious drama, yet in the exhibitions of Phrynichus we find the infancy not the maturity of tragedy. There was still many an excrescence to be removed; many a chasm to be filled up; many a rugged point to be smoothed into regularity; and many an embryo part to be expanded into its full and legitimate dimensions. The management of the piece was simple and inartificial even to rudeness. The argument was some naked incident, mythologic or historical, on which the chorus sung and the actor recited in a connected but desultory succession. There was no interweaving or development of plot; no studied arrangement of fact and catastrophe; no skilful contrivance to heighten the natural interest of the tale, and work up the feelings of the audience into a climax of terror or of pity. The odes of the chorus were sweet and beautiful; the dances scientific and dexterously given; but then these odes and dances still composed the principal part of the performance. They narrowed in the episodes of the actor, and threw them into comparative insignificance. Nay, not unfrequently, whilst the actor appeared in a posture of thought, wo, or consternation, the chorus would prolong its dance and chantings, and leave to the performer little more than the part of a speechless image. In short, the drama of Phrynichus was a serious opera of lyric song and skilful dance, and not a tragedy of artful plot and interesting dialogue. Such was Phrynichus as an *inventor*; but since the poet continued to exhibit during a space of nearly forty years, and since for more than twenty of those years he had in Æschylus a contemporary and a rival, his own experience and the improvements of such an opponent would give to the later plays of Phrynichus a character, an expansion, and a refinement, in which his earlier and unaided attempts were so deficient. The *Capture of Miletus*, which he composed at least seventeen years after his own first appearance as a dramatist, and five years after the first victory of Æschylus, was, to judge from its effects, a piece of no inconsiderable merit. Eighteen years after this, he won the tragic prize for his Choragus Themistocles, with the *Phœnissæ*, a play perhaps little inferior in dramatic excellence and arrangement to the *Persæ*, which, four years afterwards, Æschylus produced on the same subject. Indeed, the poet, whose odes were characterized, even in the days of Aristophanes, as reaped from the sacred meadow of the muses, sweet as the ambrosia of the bee; the poet, whose dramas were by the same admirable judge styled pieces of singular beauty; the poet, who so long and sometimes so successfully competed with an Æschylus—must, beyond all doubt, have been no ordinary composer; and the charge of plagiarism, which that great tragedian is represented as so studiously rebutting, is another high compliment to the powers of Phrynichus. Still we must remember, in tracing the *inventive* improvers of tragedy, that the real claims of Phrynichus are not to be measured by what he finally achieved through imitation of others, but by the productions of his own unassisted ingenuity and talent. In this view, those claims must almost entirely be restricted to the combination of the poetry of the Cyclic with the acting of the Thespian chorus; the conversion of Satyric gayety into the solemnity and pathos of what was thenceforth peculiarly styled *tragedy*. In all succeeding alterations and additions, Phrynichus seems to have been simply the follower of Æschylus.

PHRYNIS, a musician of Mitylene, the first who obtained a musical prize at the Panathenæa at Athens. He added two strings to the lyre, which had always been used with seven by all his predecessors, B. C. 438. It is said that he was originally a cook at the house of Hiero, king of Sicily.

PHYA. *Vid Pisistratus.*

PHYLLUS, a general of Phocis, during the Phocian or Sacred war against the Thebans. He had assumed the command after the death

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of his brothers, Philomelus and Onomarchus. He is called by some Phayllus. *Vid Phocis.*

Physcon, a surname of one of the Ptolemies, from (φυσκη *venter*). *Athen.* 2, c. 23.

Phyton, a general of the people of Rhegium against Dionysius, the tyrant of Sicily. He was taken by the enemy and tortured, B. C. 387, and his son was thrown into the sea. *Diod.* 14.

Pia, or Pialia, festivals instituted in honour of Adrian by the emperor Antoninus. They were celebrated at Puteoli on the second year of the Olympiads.

Pictæ. *Vid.* Part I.

Pictor, Fabius, a consul, under whom silver was first coined at Rome, A. U. C. 485.

Pindărus, a celebrated lyric poet of Thebes. He was carefully trained from his earliest years to the study of music and poetry, and he was taught how to compose verses with elegance and simplicity by Myrtis and Corinna. When he was young, it is said that a swarm of bees settled on his lips, and there left some honeycombs as he reposed on the grass. This was universally explained as a prognostic of his future greatness and celebrity, and indeed he seemed entitled to notice when he had conquered Myrtis in a musical contest. He was not, however, so successful against Corinna, who obtained five times, while he was competitor, a poetical prize, which was adjudged rather to the charms of her person, than to the brilliancy of her genius or the superiority of her composition. In the public assemblies of Greece, where females were not permitted to contend, Pindar was rewarded with the prize in preference to every other competitor; and as the conquerors at Olympia were the subject of his compositions, the poet was courted by statesmen and princes. His hymns and pæans were repeated before the most crowded assemblies in the temples of Greece, and the priestess of Delphi declared that it was the will of Apollo that Pindar should receive the half of all the first fruit-offerings that were annually heaped on his altars. This was not the only public honour which he received; after his death he was honoured with every mark of respect, even to adoration. His statue was erected at Thebes, in the public place where the games were exhibited, and six centuries after was viewed with pleasure and admiration by the geographer Pausanias. The honours which had been paid to him while alive were also shared by his posterity; and at the celebration of one of the festivals of the Greeks, a portion of the victim which had been offered in sacrifice was reserved for the descendants of the poet. Even the most inveterate enemies of the Thebans showed regard for his memory, and the Spartans spared the house which the prince of lyrics had inhabited when they destroyed the houses and the walls of Thebes. The same respect was also paid him by Alexander the Great, when Thebes was reduced to ashes. It is said that Pindar died at the advanced age of 86, B. C. 435. The greatest part of his works have perished. He had written some hymns to the gods, poems in honour of Apollo, dithyrambics to Bacchus, and odes on several victories obtained at the four greatest festivals of the Greeks, the Olympic, Isthmian, Pythian, and Nemean games. Of all these, the odes are the only compositions extant, admired for sublimity of sentiments, grandeur of expression, energy and magnificence of style, boldness of metaphors, harmony of numbers, and elegance of diction. He has been censured for his affectation in composing an ode from which the letter S was excluded. The best editions of Pindar are those of Heyne, 4to. Gottingen, 1773; of Glasgow, 12mo. 1774; and of Schmidius, 4to. Witteberg, 1616. *Athen.—Quintil.* 10, c. 1.—*Horat.* 4, od. 2.—*Ælian. V. H.* 3.—*Paus.* 1, c. 8, l. 9, c. 23.—*Val. Max.* 9, c. 12.—*Plut. in Alex.—Curt.* 1, c. 13.

Pisander, I. an admiral of the Spartan fleet during the Peloponnesian war. He abolished the democracy at Athens, and established the aristocratical government of the four hundred tyrants. He was killed in a naval battle by Conon, the Athenian general, near Cnidus, in which the Spartans lost 50 galleys, B. C. 394. *Diod.*——II. A poet of Rhodes, who composed a poem called *Heraclea*, in which he gave an account of all the labours and all the exploits of Hercules. He was the first who ever represented his hero armed with a club. *Paus.* 8, c. 22.

Pisæus, a king of Etruria, about 260 years before the foundation of Rome. *Plin.* 7, c. 26.

Pisis, a native of Thespis, who gained uncommon influence among the Thebans, and behaved with great courage in defence of their liberties. He was taken prisoner by Demetrius, who made him governor of Thespiæ.

Pisistrătidæ, the descendants of Pisistratus, tyrant of Athens. *Vid. Pisistratus.*

Pisistrătus, I. an Athenian, son of Hippocrates, who early distinguished himself by his valour in the field, and by his address and eloquence at home. After he had rendered himself the favourite of the populace by his liberality, and by the intrepidity with which he had fought their battles, particularly near Salamis, he resolved to make himself master of his country. Every thing seemed favourable to his views; but Solon alone, who was then at the head of affairs, and who had lately instituted his celebrated laws, opposed him, and discovered his duplicity and artful behaviour before the public assembly. Pisistratus was not disheartened by the measures of his relation, Solon, but he had recourse to artifice. In returning from his country-house, he cut himself in various places, and after he had exposed his mangled body to the eyes of the populace, deplored his misfortunes, and accused his enemies of attempts upon his life, because he was the friend of the people, the guardian of the poor, and the reliever of the oppressed, he claimed a chosen body of 50 men from the populace to defend his person in future from the malevolence and the cruelty of his enemies. The unsuspecting people unanimously granted his request, though Solon opposed it with all his influence; and Pisistratus had no sooner received an armed band, on whose fidelity and attachment he could rely, than he seized the citadel of Athens, and made himself absolute. The people too late perceived their credulity; yet, though the tyrant was popular, two of the citizens, Megacles and Lycurgus, conspired together against him, and by their means he was forcibly ejected from the city. His house and all his effects were exposed to sale, but there was

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found in Athens only one man who would buy them. The private dissentions of the friends of liberty proved favourable to the expelled tyrant; and Megacles, who was jealous of Lycurgus, secretly proposed to restore Pisistratus to all his rights and privileges in Athens, if he would marry his daughter. Pisistratus consented, and by the assistance of his father-in-law, he was soon enabled to expel Lycurgus, and to re-establish himself. By means of a woman called Phya, whose shape was tall, and whose features were noble and commanding, he imposed upon the people, and created himself adherents even among his enemies. Phya was conducted through the streets of the city, and showing herself subservient to the artifice of Pisistratus, she was announced as Minerva, the goddess of wisdom, and the patroness of Athens, who was come down from heaven to re-establish her favourite Pisistratus in a power which was sanctioned by the will of heaven, and favoured by the affection of the people. Some time after, when he repudiated the daughter of Megacles, he found that not only the citizens, but even his very troops, were alienated from him by the influence, the intrigues, and the bribery of his father-in-law. He fled from Athens, where he could no longer maintain his power, and retired to Eubœa. Eleven years after he was drawn from his obscure retreat, by means of his son Hippias, and he was a third time received by the people of Athens as their master and sovereign. He died about 527 years before the Christian era, after he had enjoyed the sovereign power at Athens for 33 years, including the years of his banishment, and he was succeeded by his son Hipparchus. Pisistratus claims our admiration for his justice, his liberality, and his moderation. He often refused to punish the insolence of his enemies, and when he had one day been virulently accused of murder, rather than inflict immediate punishment upon the man who had criminated him, he went to the areopagus, and there convinced the Athenians that the accusation of his enemies were groundless, and that his life was irreproachable. It is to his labours that we are indebted for the preservation of the poems of Homer; and he was the first, according to Cicero, who introduced them at Athens in the order in which they now stand. He also established a public library at Athens, and the valuable books which he had diligently collected were carried into Persia when Xerxes made himself master of the capital of Attica. Hipparchus and Hippias, the sons of Pisistratus, who had received the name of *Pisistratidæ*, rendered themselves as illustrious as their father, but the flames of liberty were too powerful to be extinguished. The Pisistratidæ governed with great moderation, yet the name of tyrant or sovereign was insupportable to the Athenians. Two of the most respectable of the citizens, called Harmodius and Aristogiton, conspired against them, and Hipparchus was despatched in a public assembly. This murder was not, however, attended with any advantages; and though the two leaders of the conspiracy, who have been celebrated through every age for their patriotism, were supported by the people, yet Hippias quelled the tumult by his uncommon firmness and prudence, and for a while preserved that peace in Athens which his father had often been unable to command. This was not long to continue. Hippias was at last expelled by the united efforts of the Athenians and of their allies of Peloponnesus, and he left Attica when he found himself unable to maintain his power and independence. After the banishment of the Pisistratidæ, the Athenians became more than commonly jealous of their liberty, and often sacrificed the most powerful of their citizens, apprehensive of the influence popularity, and a well-directed liberality, might gain among a fickle and unsettled populace. The Pisistratidæ were banished from Athens about 18 years after the death of Pisistratus, B. C. 510. *Ælian. V. H.* 13, c. 14.—*Paus.* 7, c. 26.—*Herodot.* 1, c. 59, l. 6, c. 103.—*Cic. de orat.* 3.—*Val. Max.* 1, c. 2.——II. A son of Nestor. *Apollod.*——III. A king of Orchomenos, who rendered himself odious by his cruelty towards the nobles. He was put to death by them, and they carried away the body from the public assembly, by hiding each a piece of flesh under their garments to prevent a discovery from the people, of which he was a great favourite. *Plut. in Par.*——IV. A Theban attached to the Roman interest, while the consul Flaminius was in Greece. He assassinated the prætor of Bœotia, for which he was put to death, &c.

Piso, a celebrated family at Rome, which was a branch of the Calpurnians, descended from Calpus, the son of Numa. Before the death of Augustus, eleven of this family had obtained the consulship, and many had been honoured with triumphs, on account of their victories in the different provinces of the Roman empire. Of this family, the most famous were, ——I. Lucius Calpurnius, who was tribune of the people about 149 years before Christ, and afterwards consul. His frugality procured him the surname of *Frugi*, and he gained the greatest honours as an orator, a lawyer, a statesman, and an historian. He made a successful campaign in Sicily, and rewarded his son, who had behaved with great valour during the war, with a crown of gold which weighed twenty pounds. He composed some annals and harangues, which were lost in the age of Cicero. His style was obscure and inelegant.——II. Caius, a Roman consul, A. U. C. 687, who supported the consular dignity against the tumults of the tribunes and the clamours of the people. He made a law to restrain the cabals which generally prevailed at the election of the chief magistrates. ——III. Cneius, another consul under Augustus. He was one of the favourites of Tiberius, by whom he was appointed governor of Syria, where he rendered himself odious by his cruelty. He was accused of having poisoned Germanicus, and when he saw that he was shunned and despised by his friends, he destroyed himself, A. D. 20.——IV. Lucius, a private man, accused of having uttered seditious words against the emperor Tiberius. He was condemned, but a natural death saved him from the hands of the executioner.——V. Lucius, a governor of Rome for twenty years, an office which he discharged with the greatest justice and credit. Some, however, say that Tiberius made him governor of Rome, because he had continued drinking with him a night and two days, or two days and two nights according to Pliny. Horace dedi-

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cated his poem *de Arte Poetică* to his two sons, whose partiality for literature had distinguished them among the rest of the Romans, and who were fond of cultivating poetry in their leisure hours. *Plut. in Cæs.—Plin.* 18, c. 3.——VI. Cneius, a factious and turbulent youth, who conspired against his country with Catiline. He was among the friends of Julius Cæsar.——VII. Caius, a Roman who was at the head of a celebrated conspiracy against the emperor Nero. He had rendered himself a favourite of the people by his private as well as public virtues, by the generosity of his behaviour, his fondness of pleasure with the voluptuous, and his austerity with the grave and the reserved. He had been marked by some as a proper person to succeed the emperor; but the discovery of the plot by a freedman, who was among the conspirators, soon cut him off, with all his partisans. He refused to court the affections of the people and of the army, when the whole had been made public; and, instead of taking proper measures for his preservation, either by proclaiming himself emperor, as his friends advised, or by seeking a retreat in the distant provinces of the empire, he retired to his own house, where he opened the veins of both his arms, and bled to death.——VIII. Lucius, a senator, who followed the emperor Valerian into Persia. He proclaimed himself emperor after the death of Valerian, but he was defeated and put to death a few weeks after, A. D. 261, by Valens, &c. *Horat.—Tacit. Ann. & Hist.—Val. Max.—Liv.—Sueton.—Cic. de offic. &c.—Plut. in Cæs.* &c.——IX. One of the 30 tyrants appointed over Athens by Lysander.

Pithŏleon, an insignificant poet of Rhodes, who mingled Greek and Latin in his compositions. He wrote some epigrams against J. Cæsar, and drew upon himself the ridicule of Horace on account of the inelegance of his style. *Sueton. de cl. Rh.—Horat.* 1, sat. 10, v. 21.—*Marcob.* 2, sat. 2.

Pittăcus, a native of Mitylene in Lesbos, was one of the seven wise men of Greece. His father's name was Cyrradius. With the assistance of the sons of Alcæus, he delivered his country from the oppression of the tyrant Melanchrus; and in the war which the Athenians waged against Lesbos he appeared at the head of his countrymen, and challenged to single combat Phrynon, the enemy's general. Pittacus had recourse to artifice, and entangled his adversary in a net, which he had concealed under his shield, and easily despatched him. He was amply rewarded for his victory, and his countrymen, sensible of his merit, unanimously appointed him governor of their city with unlimited authority. In this capacity Pittacus behaved with great moderation and prudence, and after he had governed his fellow-citizens with the strictest justice, and after he had established and enforced the most salutary laws, he voluntarily resigned the sovereign power after he had enjoyed it for 10 years, observing that the virtues and innocence of private life were incompatible with the power and influence of a sovereign. His disinterestedness gained him many admirers; and when the Mitvleneans wished to reward his public services by presenting him with an immense tract of territory, he refused to accept more land than what should be contained within the distance to which he could throw a javelin. He died in the 82d year of his age, about 570 years before Christ, after he had spent the last ten years of his life in literary ease and peaceful retirement. Many of his maxims were inscribed on the walls of Apollo's temple at Delphi, to show the world how great an opinion the Mityleneans entertained of his abilities as a philosopher, a moralist, and a man. By one of his laws, every fault committed by a man when intoxicated deserved double punishment. The titles of some of his writings are preserved by Laertius, among which are mentioned elegiac verses, some laws in prose addressed to his countrymen, epistles, and moral precepts called *adomena. Diog.—Aristot. Polit.—Plut. in symp.—Paus.* 10, c. 24.—*Ælian. H. V.* 2, &c.—*Val. Max.* 6, c. 5.

Placidia, a daughter of Theodosius the Great, sister to Honorius and Arcadius. She married Adolphus, king of the Goths, and afterwards Constantius, by whom she had Valentinian the third. She died A. D. 449.

Plancĭna, a woman celebrated for her intrigues and her crimes, who married Piso, and was accused with him of having murdered Germanicus, in the reign of Tiberius. She was acquitted either by means of the emperess Livia, or on account of the partiality of the emperor for her person. Subservient in every thing to the will of Livia, she, at her instigation, became guilty of the greatest crimes to injure the character of Agrippina. After the death of Agrippina, Plancina put herself to death, A. D. 33. *Tacit. Ann.* 6, c. 26, &c.

Plancus, L. Munatius, I. a Roman, who rendered himself ridiculous by his follies and his extravagance. He had been consul, and had presided over a province in the capacity of governor, but he forgot all his dignity, and became one of the most servile flatterers of Cleopatra and Antony. At the court of the Egyptian queen in Alexandria, he appeared in the character of the meanest stage-dancer, and, in comedy, he personated Glaucus, and painted his body of a green colour, dancing on a public stage quite naked, only with a crown of green reeds on his head, while he had tied behind his back the tail of a large sea fish. This exposed him to the public derision, and when Antony had joined the rest of his friends in censuring him for his unbecoming behaviour, he deserted to Octavius, who received him with great marks of friendship and attention. It was he who proposed, in the Roman senate, that the title of Augustus should be conferred on his friend Octavius, as expressive of the dignity and the reverence which the greatness of his exploits seemed to claim. Horace has dedicated 1 od. 7 to him; and he certainly deserved the honour, from the elegance of his letters, which are still extant, written to Cicero. He founded a town in Gaul, which he called Lugdunum. *Plut. in Anton.*——II. A patrician, proscribed by the second triumvirate. His servants wished to save him from death, but he refused it rather than expose their persons to danger.

Plato, I. a celebrated philosopher at Athens, son of Ariston and Parectonia. His original name was Aristocles, and he received that of Plato from the largeness of his shoulders. As

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one of the descendants of Codrus, and as the offspring of a noble, illustrious, and opulent family, Plato was educated with care, his body was formed and invigorated with gymnastic exercises, and his mind was cultivated and enlightened by the study of poetry and of geometry, from which he derived that acuteness of judgment and warmth of imagination, which have stamped his character as the most subtile and flowery writer of antiquity. He first began his literary career by writing poems and tragedies; but he was soon disgusted with his own productions, when, at the age of 20, he was introduced into the presence of Socrates, and when he was enabled to compare and examine, with critical accuracy, the merit of his compositions with those of his poetical predecessors. During eight years he continued to be one of the pupils of Socrates; and after his death Plato retired from Athens, and began to travel over Greece. He visited Magara, Thebes, and Elis, where he met with the kindest reception from his fellow-disciples, whom the violent death of their master had likewise removed from Attica. He afterwards visited Magna Græcia, attracted by the fame of the Pythagorean philosophy, and by the learning, abilities, and reputation, of its professors, Philolaus, Archytas, and Eurytus. He afterwards passed into Sicily, and examined the eruptions and fires of the volcano of that island. He also visited Egypt, where then the mathematician Theodorus flourished, and where he knew that the tenets of the Pythagorean philosophy and metempsychosis had been fostered and cherished. When he had finished his travels, Plato retired to the groves of Academus, in the neighbourhood of Athens, where his lectures were soon attended by a crowd of learned, noble, and illustrious pupils; and the philosopher, by refusing to have a share in the administration of affairs, rendered his name more famous and his school more frequented. During forty years he presided at the head of the academy, and there he devoted his time to the instruction of his pupils, and composed those dialogues which have been the admiration of every age and country. His studies, however, were interrupted for a while, whilst he obeyed the pressing calls and invitations of Dionysius, and whilst he persuaded the tyrant to become a man, the father of his people, and the friend of liberty. *Vid. Dionysius* 2d. In his dress the philosopher was not ostentatious, his manners were elegant, but modest, simple, without affectation; and the great honours which his learning deserved were not paid to his appearance. When he came to the Olympian games, Plato resided in a family who were totally strangers to him. He told them his name was Plato, yet he never spoke of the employment he pursued at Athens; and when he returned home, attended by the family which had so kindly entertained him, he was desired to show them the great philosopher whose name he bore: their surprise was great when he told them that he himself was the Plato whom they wished to behold. In his diet he was moderate, and indeed, to sobriety and temperance in the use of food, and to the want of those pleasures which enfeeble the body and enervate the mind, some have attributed his preservation during the tremendous pestilence which raged at Athens with so much fury at the beginning of the Peloponnesian war. Plato died on his birthday, in the 81st year of his age, about 384 years before the Christian era. He expired, according to Cicero, as he was writing. The works of Plato are numerous; they are all written in the form of a dialogue, except 12 letters. He speaks always by the mouth of others; and for the elegance, melody, and sweetness of his expressions, he was distinguished by the appellation of the Athenian bee. Cicero had such an esteem for him, that in the warmth of panegyric he exclaimed *errare mehercule malo cum Platone, quam cum istis vera sentire;* and Quintilian said, that when he read Plato, he seemed to hear not a man, but a divinity speaking. His style, however, though admired and commended by the best and most refined critics among the ancients, has not escaped the censure of some of the moderns; and the philosopher has been blamed who supports that fire is a pyramid tied to the earth by numbers, that the world is a figure consisting of 12 pentagons, and who, to prove the metempsychosis and the immortality of the soul, asserts, that the dead are born from the living, and the living from the dead. In his system of philosophy, he followed the physics of Heraclitus, the metaphysical opinions of Pythagoras, and the morals of Socrates. He maintained the existence of two beings, one self-existent, and the other formed by the hand of a pre-existent creature, god and man. The world was created by that self-existent cause, from the rude undigested mass of matter which had existed from all eternity, and which had even been animated by an irregular principle of motion. The origin of evil could not be traced under the government of a deity, without admitting a stubborn intractability and wildness congenial to matter; and from these, consequently, could be demonstrated the deviations from the laws of nature, and from thence the extravagant passions and appetites of men. From materials like these were formed the four elements, and the beautiful structure of the heavens and the earth; and into the active, but irrational principle of matter, the divinity infused a rational soul. The souls of men were formed from the remainder of the rational soul of the world, which had previously given existence to the invisible gods and demons. The philosopher, therefore, supported the doctrine of ideal forms, and the pre-existence of the human mind, which he considered as emanations of the Deity, which can never remain satisfied with objects or things unworthy of their divine original. Men could perceive with their corporeal senses, the types of immutable things, and the fluctuating objects of the material world; but the sudden changes to which these are continually obnoxious, create innumerable disorders, and hence arises deception, and, in short, all the errors and miseries of human life. Yet, in whatever situation man may be, he is still an object of divine concern, and to recommend himself to the favour of the pre-existent cause, he must comply with the purposes of his creation, and by proper care and diligence he can recover those immaculate powers with which he was naturally endowed. All science the philosopher made to consist in reminiscence, and in recalling the nature, forms, and proportions of those perfect and immutable

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essences with which the human mind had been conversant. The passions were divided into two classes, the first consisted of the irascible passions, which originated in pride or resentment, and were seated in the breast: the other, founded on the love of pleasure, was the concupiscible part of the soul, seated in the belly and inferior parts of the body. These different orders induced the philosopher to compare the soul to a small republic, of which the reasoning and judging powers were stationed in the head, as in a firm citadel, and of which the senses were its guards and servants. By the irascible part of the soul men asserted their dignity, repelled injuries, and scorned danger; and the concupiscible part provided the support and the necessities of the body, and, when governed with propriety, it gave rise to temperance. Justice was produced by the regular dominion of reason, and by the submission of the passions; and prudence arose from the strength, acuteness, and perfection of the soul, without which all other virtues could not exist. Plato was the first who supported the immortality of the soul upon arguments solid and permanent, deduced from truth and experience. From doctrines like these, the great founder of Platonism concluded, that there might exist in the world a community of men whose passions could be governed with moderation, and who, from knowing the evils and miseries which arise from ill conduct, might aspire to excellence, and attain that perfection which can be derived from the proper exercise of the rational and moral powers. To illustrate this more fully, the philosopher wrote a book, well known by the name of the republic of Plato, in which he explains, with acuteness, judgment, and elegance, the rise and revolution of civil society; and so respected was his opinions as a legislator, that his scholars were employed in regulating the republics of Arcadia, Elis, and Cnidus, at the desire of those states, and Xenocrates gave political rules for good and impartial government to the conqueror of the east. The best editions of Plato are those of Francof. fol. 1602, and Bipont. 12 vols. 8vo. 1788. *Plato. Dial.* &c.—*Cic. de offic.* 1. *de div.* 1, c. 36, *de N. D.* 2, c. 2. *Tus.* 1, c. 17.—*Plut. in Sol.* &c.—*Seneca. p.*—*Quintil.* 10, c. 1, &c.—*Ælian. V. H.* 2 and 4.—*Paus.* 1, c. 30.—*Diog.*——II A Greek poet, called the prince of the middle comedy, who flourished B. C. 445. Some fragments remain of his pieces.

Plautia Lex, was enacted by M. Plautius, the tribune A. U. C. 664. It required every tribe annually to choose fifteen persons of their body to serve as judges, making the honour common to all the three orders, according to the majority of votes in every tribe.——Another, called also *Plotia*, A. U. C. 675. It punished with the *interdictio ignis et aquæ*, all persons who were found guilty of attempts upon the state, or the senators or magistrates, or such as appeared in public armed with any evil design, or such as forcibly expelled any person from his legal possessions.

Plautianus Fulvius, an African of mean birth, who was banished for his seditious behaviour in the years of his obscurity. In his banishment, Plautianus formed an acquaintance with Severus, who some years after ascended the imperial throne. This was the beginning of his prosperity. Plautianus shared the favours of Severus in obscurity as well as on the throne. He was invested with as much power as his patron at Rome, and in the provinces, and indeed, he wanted but the name of emperor to be his equal. He was concerned in all the rapine and destruction which was committed through the empire, and he enriched himself with the possessions of those who had been sacrificed to the emperor's cruelty or avarice. To complete his triumph, and to make himself still greater, Plautianus married his favourite daughter Plautilla to Caracalla, the son of the emperor. The son of Severus had complied with great reluctance, and, though Plautilla was amiable in her manners, commanding in aspect, and of a beautiful countenance, yet the young prince often threatened to punish her haughty and imperious behaviour as soon as he succeeded to the throne. Plautilla reported the whole to her father, and, to save his daughter from the vengeance of Caracalla, Plautianus conspired against the emperor and his son. The conspiracy was discovered, the wicked minister was immediately put to death, and Plautilla banished to the island of Lipari, with her brother Plautius, where, seven years after, she was put to death by order of Caracalla, A. D. 211. Plautilla had two children, a son, who died in his childhood, and a daughter, whom Caracalla murdered in the arms of her mother. *Dion. Cass.*

Plautus, M. Accius, I. a comic poet, born at Sarsina in Umbria. Fortune proved unkind to him, and, from competence, he was reduced to the meanest poverty, by engaging in a commercial line. To maintain himself, he entered into the family of a baker as a common servant, and, while he was employed in grinding corn, he sometimes dedicated a few moments to the comic muse. Some, however, deny this account. He wrote 25 comedies, of which only 20 are extant. He died about 184 years before the Christian era; and Varro, his learned countryman, wrote this stanza, which deserved to be engraved on his tomb:—

Postquam morte captus est Plautus,
Comœdia luget, scena est deserta;
Deinde risus, ludus, jocusque, et numeri
Innumeri simul omnes collacrymârunt.

The plays of Plautus were universally esteemed at Rome; and Varro, whose judgment is great and generally decisive, declares, that if the Muses were willing to speak Latin, they would speak in the language of Plautus. In the Augustan age, however, when the Roman language became more pure and refined, the comedies of Plautus did not appear free from inaccuracy. The poet, when compared to the more elegant expressions of a Terence, was censured for his negligence in versification, his low wit, execrable puns, and disgusting obscenities. Yet, however censured as to language or sentiments, Plautus continued to be a favourite on the stage. If his expressions were not choice or delicate, it was universally admitted that he was more happy than other comic writers in his pictures, the incidents of his plays were more varied, the acts more interesting, the characters more truly displayed, and the catastrophe more natural. In

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the reign of the emperor Diocletian, his comedies were still acted on the public theatres; and no greater compliment can be paid to his abilities as a comic writer, and no greater censure can be passed upon his successors in dramatic composition, than to observe, that for 500 years, with all the disadvantage of obsolete language and diction, in spite of the change of manners and the revolutions of government, he commanded and received that applause which no other writer dared to dispute with him. The best editions of Plautus are, that of Gronovius, 8vo. L. Bat. 1664; that of Barbou, 12mo. in 3 vols. Paris, 1759; that of Ernesti, 2 vols. 8vo. Lips. 1760; and that of Glasgow, 3 vols. 12mo. 1763. *Varro apud Quintil.* 10, c. 1.—*Cic. de Offic.* 1, &c.—*Do Orat.* 3, &c.—*Horat.* 2, ep. 1, v. 58, 170, *de art. poet.* 54 and 270.——II. Ælianus, a highpriest, who consecrated the capitol in the reign of Vespasian. *Tacit. Hist.* 4, c. 53.

Plinius Secundus, (C.) I. surnamed *the Elder*, was born at Verona, of a noble family. He distinguished himself in the field, and after he had been made one of the augurs at Rome, he was appointed governor of Spain. In his public character he did not neglect the pleasures of literature, the day was employed in the administration of the affairs of his province, and the night was dedicated to study. Every moment of time was precious to him; at his meals one of his servants read to him books valuable for their information, and from them he immediately made copious extracts, in a memorandum book. He deemed every moment lost which was not dedicated to study, and from these reasons he never appeared at Rome but in a chariot, and wherever he went he was always accompanied by his amanuensis. He even censured his nephew, Pliny the younger, because he had indulged himself with a walk; and sternly observed, that he might have employed those moments to better advantage. He was courted and admired by the emperors Titus and Vespasian, and he received from them all the favours which a virtuous prince could offer and an honest subject receive. As he was at Misenum, where he commanded the fleet which was then stationed there, Pliny was surprised at the sudden appearance of a cloud of dust and ashes. He was then ignorant of the cause which produced it, and he immediately set sail in a small vessel for mount Vesuvius, which he at last discovered to have made a dreadful eruption. The sight of a number of boats, that fled from the coast to avoid the danger, might have deterred another; but the curiosity of Pliny excited him to advance with more boldness, and, though his vessel was often covered with stones and ashes that were continually thrown up by the mountain, yet he landed on the coast. The place was deserted by the inhabitants, but Pliny remained there during the night, the better to observe the mountain, which, during the obscurity, appeared to be one continual blaze. He was soon disturbed by a dreadful earthquake, and the contrary wind on the morrow prevented him from returning to Misenum. The eruption of the volcano increased, and, at last, the fire approached the place where the philosopher made his observations. Pliny endeavoured to fly before it, but though he was supported by two of his servants he was unable to escape. His body was found three days after, and decently buried by his nephew, who was then at Misenum with the fleet. This memorable event happened in the 79th year of the Christian era; and the philosopher who perished by the eruptions of the volcano, has been called by some the martyr of nature. He was then in the 56th year of his age. Of the works which he composed none are extant, but his natural history in 37 books. It is a work, as Pliny the younger says, full of erudition, and as varied as nature itself. It treats of the stars, the heavens, wind, rain, hail, minerals, trees, flowers, and plants, besides an account of all living animals, birds, fishes, and beasts; a geographical description of every place on the globe, and a history of every art and science, of commerce and navigation, with their rise, progress, and several improvements. He is happy in his descriptions as a naturalist, he writes with force and energy; and though many of his ideas and conjectures are sometimes ill-founded, yet he possesses that fecundity of imagination, and vivacity of expression, which are requisite to treat a subject with propriety, and to render a history of nature pleasing, interesting, and, above all, instructive. His style possesses not the graces of the Augustan age; he has neither its purity and elegance, nor its simplicity; but is rather cramped, obscure, and sometimes unintelligible. He had written 160 volumes of remarks and annotations on the various authors which he had read; and so great was the opinion, in his contemporaries, of his erudition and abilities, that a man called Lartius Latinus offered to buy his notes and observations for the enormous sum of about 3242*l.* English money. The philosopher, who was himself rich and independent, rejected the offer, and his compilations, after his death, came into the hands of his nephew Pliny. The best editions of Pliny are that of Harduin, 3 vols. fol. Paris, 1723, that of Frantzius, 10 vols. 8vo. Lips. 1778, that of Brotier, 6 vols. 12mo. Paris, 1779. and the Variorum, 8vo. in 8 vols. Lips. 1778 to 1789. *Tacit. Ann.* 1. c. 69, l. 13, c. 20, l. 15, c. 53.—*Plin.* ep. &c.——II. C. Cæcilius Secundus, surnamed *the younger*, was son of L. Cæcilius by the sister of Pliny the elder. He was adopted by his uncle, whose name he assumed, and whose estates and effects he inherited. He received the greatest part of his education under Quintilian, and at the age of 19 he appeared at the bar, where he distinguished himself so much by his eloquence, that he and Tacitus were reckoned the two greatest orators of their age. He did not make his profession an object of gain like the rest of the Roman orators, but he refused fees from the rich as well as from the poorest of his clients, and declared that he cheerfully employed himself for the protection of innocence, the relief of the indigent, and the detection of vice. He published many of his harangues and orations, which have been lost. When Trajan was invested with the imperial purple, Pliny was created consul by the emperor. This honour the consul acknowledged in a celebrated panegyric, which, at the request of the Roman senate, and in the name of the whole empire, he pronounced on Trajan. Some time after he presided over Pontus and Bithynia, in the office, and with the power, of proconsul; and by his humanity and philanthropy the subject was

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freed from the burden of partial taxes, and the persecution which had been begun against the Christians of his province was stopped, when Pliny solemnly declared to the emperor, that the followers of Christ were a meek and inoffensive sect of men, that their morals were pure and innocent, that they were free from all crimes, and that they voluntarily bound themselves, by the most solemn oaths, to abstain from vice and to relinquish every sinful pursuit. If he rendered himself popular in his province, he was not less respected at Rome. His native country shared among the rest his unbounded benevolence; and Comum, a small town of Insubria, which gave him birth, boasted of his liberality in the valuable and choice library of books which he collected there. He made his preceptor Quintilian, and the poet Martial, objects of his benevolence; and when the daughter of the former was married, Pliny wrote to the father with the greatest civility; and while he observed that he was rich in the possession of learning, though poor in the goods of fortune, he begged of him to accept, as a dowry for his beloved daughter, 50,000 sesterces, about 300*l*. *I would not*, continued he, *be so moderate were I not assured from your modesty and disinterestedness, that the smallness of the present will render it acceptable.* He died in the 52d year of his age, A. D. 113. He had written a history of his own times, which is lost. It is said that Tacitus did not begin his history till he had found it impossible to persuade Pliny to undertake that laborious task; and, indeed, what could not have been expected from the panegyrist of Trajan, if Tacitus acknowledged himself inferior to him in delineating the character of the times. Some suppose, but falsely, that Pliny wrote the lives of illustrious men universally ascribed to Cornelius Nepos. He also wrote poetry, but his verses have all perished, and nothing of his learned works remain but his panegyric on the emperor Trajan, and ten books of letters, which he himself collected and prepared for the public, from a numerous and respectable correspondence. They are written with elegance and great purity; and the reader every where discovers that affability, that condescension and philanthropy, which so eminently marked the advocate of the Christians. These letters are esteemed by some equal to the voluminous epistles of Cicero. In his panegyric, Pliny's style is florid and brilliant; he has used, to the greatest advantage, the liberties of the panegyrist and the elegance of the courtier. His ideas are new and refined, but his diction is distinguished by that affectation and pomposity which marked the reign of Trajan. The best editions of Pliny are those of Gesner, 8vo. Lips. 1770, and of Lallemand, 12mo. Paris, apud Barbou; and of the Panegyric separate, that of Schwartz, 4to. 1746, and of the Epistles, the Variorum, L. Bat. 1669, 8vo. *Plin. ep.—Vossius.—Sidonius.*

Plistoănax, and Plistŏnax, son of Pausanias, was general of the Lacedæmonian armies in the Peloponnesian war. He was banished from his kingdom of Sparta for 19 years, and was afterwards recalled by order of the oracle of Delphi. He reigned 58 years. He had succeeded Plistarchus. *Thucyd.*

Plotĭna Pompeia, a Roman lady, who married Trajan while he was yet a private man. She entered Rome in the procession with her husband when he was saluted emperor, and distinguished herself by the affability of her behaviour, her humanity, and liberal offices to the poor and friendless. She accompanied Trajan in the east, and at his death she brought back his ashes to Rome, and still enjoyed all the honours and titles of a Roman emperess under Adrian, who, by her means, had succeeded to the vacant throne. *Dion.*

Plotĭnus, a Platonic philosopher of Lycopolis in Egypt. He was for eleven years a pupil of Ammonius the philosopher, and after he had profited by all the instructions of his learned preceptor, he determined to improve his knowledge, and to visit the territories of India and Persia to receive information. He accompanied Gordian in his expedition into the east, but the day which proved fatal to the emperor, nearly terminated the life of the philosopher. He saved himself by flight, and the following year he retired to Rome, where he publicly taught philosophy. His school was frequented by people of every sex, age, and quality; and many, on their deathbed, left all their possessions to his care, and intrusted their children to him as a superior being. It is even said, that the emperor and the emperess Salonina intended to rebuild a decayed city of Campania, and to appoint the philosopher over it, that there he might experimentally know, while he presided over a colony of philosophers, the validity and the use of the ideal laws of the republic of Plato. This plan was not executed through the envy and malice of the enemies of Plotinus. The philosopher, at last became helpless and infirm, returned to Campania, where the liberality of his friends for a while maintained him. He died A. D. 270, in the 66th year of his age, and as he expired, he declared that he made his last and most violent efforts to give up what there was most divine in him and in the rest of the universe. Amidst the great qualities of the philosopher, we discover some ridiculous singularities. Plotinus never permitted his picture to be taken, and he observed, that to see a painting of himself in the following age was beneath the notice of an enlightened mind. His writings have been collected by his pupil Porphyry. They consist of 54 different treatises, divided into six equal parts, written with great spirit and vivacity; and the reasonings are abstruse, and the subject metaphysical. The best edition is that of Picinus, fol. Basil, 1580.

Plotius Crispĭnus, I. a stoic philosopher and poet, whose verses were very inelegant, and whose disposition was morose, for which he has been ridiculed by Horace, and called *Artalogus. Horat.* 1, sat. 1, v. 4.——II. Tucca, a friend of Horace and of Virgil, who made him his heir. He was selected by Augustus, with Varius, to review the Æneid of Virgil. *Horat.* 1, sat. 5. v. 40.

Plutarchus, a native of Chæronea, descended of a respectable family. His father, whose name is unknown, was distinguished for his learning and virtues; and his grandfather, called Lamprias, was also as conspicuous for his eloquence and the fecundity of his genius. Under Ammonius, a reputable teacher at Delphi, Plutarch was made acquainted with philosophy and mathematics; and after he had visited, like a philosopher and historian, the territories of

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Egypt and Greece, he retired to Rome, where he opened a school. The emperor Trajan admired his abilities, and honoured him with the office of consul, and appointed him governor of Illyricum. After the death of his imperial benefactor, Plutarch removed from Rome to Chæronea, where he lived in the greatest tranquillity, respected by his fellow-citizens, and raised to all the honours which his native town could bestow. In this peaceful and solitary retreat Plutarch closely applied himself to study, and wrote the greatest part of his works, and particularly his lives. He died in an advanced age at Chæronea, about the 140th year of the Christian era. Plutarch had five children by his wife, called Timoxena, four sons and one daughter. Two of the sons and the daughter died when young, and those that survived were called Plutarch and Lamprias, and the latter did honour to his father's memory, by giving to the world an accurate catalogue of his writings. In his private and public character, the historian of Chæronea was the friend of discipline. He boldly asserted the natural right of mankind, liberty; but he recommended obedience and submissive deference to magistrates, as necessary to preserve the peace of society. He always carried a commonplace-book with him, and preserved with the greatest care whatever judicious observations fell in the course of conversation. The most esteemed of his works are his lives of illustrious men. He writes with precision; and though his diction is neither pure nor elegant, yet there is energy and animation, and in many descriptions he is inferior to no historian. In some of his narrations, however, he is often too circumstantial, his remarks are often injudicious; and when he compares the heroes of Greece with those of Rome, the candid reader can easily remember which side of the Adriatic gave the historian birth. He is the most entertaining, the most instructive and interesting, of all the writers of ancient history; and were a man of true taste and judgment asked what book he wished to save from destruction of all the profane compositions of antiquity, he would perhaps without hesitation reply, the Lives of Plutarch. The best editions of Plutarch are that of Francfort, 2 vols. fol. 1599; that of Stephens, 6 vols. 8vo. 1572; the Lives by Reiske, 12 vols. 8vo. Lips. 1775: and the Moralia, &c. by Wyttenbach. *Plut.*

Plynteria, a festival among the Greeks, in honour of Aglauros, or rather of Minerva, who received from the daughter of Cecrops the name of Aglauros. The word seems to be derived from πλυνειν, *lavare*, because, during the solemnity, they undressed the statue of the goddess, and *washed* it. The day on which it was observed was universally looked upon as unfortunate and inauspicious, and on that account no person was permitted to appear in the temples, as they were purposely surrounded with ropes. The arrival of Alcibiades in Athens that day was deemed very unfortunate; but, however, the success that ever after attended him, proved it to be otherwise. It was customary at this festival to bear in procession a cluster of figs, which intimated the progress of civilization among the first inhabitants of the earth, as figs served them for food after they had found a dislike for acorns. *Pollux.*

Polemocratia, a queen of Thrace, who fled to Brutus after the murder of Cæsar. She retired from her kingdom because her subjects had lately murdered her husband.

Pŏlĕmon, I. a youth of Athens, son of Philostratus. He once, when intoxicated, entered the school of Xenocrates, while the philosopher was giving his pupils a lecture upon the effects of intemperance, and he was so struck with the eloquence of the academician, and the force of his arguments, that from that moment he renounced the dissipated life he had led, and applied himself totally to the study of philosophy. He was then in the 30th year of his age, and from that time never drank any other liquor but water; and after the death of Xenocrates he succeeded in the school where his reformation had been effected. He died about 270 years before Christ, in an extreme old age. *Diog.* in *vitâ.*—*Horat.* 2, *sat.* 3, v. 254.—*Val. Max.* 6, c. 9.——II. A son of Zeno the rhetorician, made king of Pontus by Antony. He attended his patron in his expedition against Parthia. After the battle of Actium he was received into favour by Augustus, though he had fought in the cause of Antony. He was killed some time after by the barbarians near the Palus Mæotis, against whom he had made war. *Strab.*—*Dion.*——III. His son, of the same name, was confirmed on his father's throne by the Roman emperors, and the province of Cilicia was also added to his kingdom by Claudius.——IV. A rhetorician at Rome, who wrote a poem on weights and measures, still extant. He was master to Persius, the celebrated satirist, and died in the age of Nero.——V. A sophist of Laodicea in Asia Minor, in the reign of Adrian. He was often sent to the emperor with an embassy by his countrymen, which he executed with great success. He was greatly favoured by Adrian, from whom he exacted much money. In the 56th year of his age he buried himself alive, as he laboured with the gout. He wrote declamations in Greek.

Poliëia, a festival at Thebes in honour of Apollo, who was represented there with *gray hair*, (πολιος), contrary to the practice of all other places. The victim was a bull, but when it happened once that no bull could be found, an ox was taken from the cart and sacrificed. From that time the sacrifice of labouring oxen was deemed lawful, though before it was looked upon as a capital crime.

Polistrātus, an Epicurean philosopher, born the same day as Hippoclides, with whom he always lived in the greatest intimacy. They both died at the same hour. *Diod.*—*Val. Max.* 1.

Pollis, a Greek poet, whose writings were so obscure and unintelligible that his name became proverbial. *Suidas.*

Pollio, (C. Asinius,) I. a Roman consul, under the reign of Augustus, who distinguished himself as much by his eloquence and writings as by his exploits in the field. He defeated the Dalmatians, and favoured the cause of Antony against Augustus. He patronised, with great liberality, the poets Virgil and Horace, who have immortalized him in their writings. He was the first who raised a public library at Rome. In his library were placed the statues of all the learned men of every age, and Varro was the only person who was honoured there

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during his lifetime. He was with J. Cæsar when he crossed the Rubicon. He was greatly esteemed by Augustus when he had become one of his adherents after the ruin of Antony. Pollio wrote some tragedies, orations, and a history, which was divided into 17 books. All these compositions are lost, and nothing remains of his writings except a few letters to Cicero. He died in the 80th year of his age, A. D. 4. He is the person in whose honour Virgil has inscribed his fourth eclogue, *Pollio*, as a reconciliation was effected between Augustus and Antony during his consulship. The poet, it is supposed by some, makes mention of a son of the consul born about this time, and is lavish in his excursions into futurity, and his predictions of approaching prosperity. *Paterc.* 2, c. 86.—*Horat.* 2, od. 1, *Sat.* 10, l. 1.—*Virg. Ecl.* 3 and 4.—*Val. Max.* 8, c. 13.—*Quint.* 10.——II. Vedius, one of the friends of Augustus, who used to feed his fishes with human flesh. This cruelty was discovered when one of his servants broke a glass in the presence of Augustus, who had been invited to a feast. The master ordered the servant to be seized; but he threw himself at the feet of the emperor, and begged him to interfere, and not to suffer him to be devoured by fishes. Upon this the causes of his apprehension were examined, and Augustus, astonished at the barbarity of his favourite, caused the servant to be dismissed, all the fishponds to be filled up, and the crystal glasses of Pollio to be broken to pieces.——III. A man who poisoned Britannicus, at the instigation of Nero.

Pollius Felix, a friend of the poet Statius, to whom he dedicated his second Sylva.

Pollux. *Vid. Castor.* A Greek writer, who flourished A. D. 186, in the reign of Commodus, and died in the 58th year of his age. He was born at Naucratis, and taught rhetoric at Athens, and wrote a useful work called *Onomasticon*, of which the best edition is that of Hemsterhusius, 2 vols. fol. Amst. 1706.

Polus, a celebrated Grecian actor.

Polyænus, a native of Macedonia, who wrote eight books, in Greek, of stratagems, which he dedicated to the emperors Antoninus and Verus, while they were making war against the Parthians. He wrote also other books, which have been lost, among which was a history, with a description of the city of Thebes. The best editions of his stratagems are those of Masvicius, 8vo. L. Bat. 1690, and of Mursinna, 2mo. Berlin, 1756.

Polybius, a native of Megalopolis in Peloponnesus, son of Lycortas. He was early initiated in the duties, and made acquainted with the qualifications of a statesman by his father, who was a strong supporter of the Achæan league, and under him Philopœmen was taught the art of war. In Macedonia he distinguished himself by his valour against the Romans, and when Perseus had been conquered, he was carried to the capital of Italy as a prisoner of war. Scipio and Fabius were acquainted with his uncommon abilities as a warrior and as a man of learning, and they made him their friend by kindness and attention. He accompanied Scipio in his expeditions, and was present at the taking of Carthage and Numantia. After the death of Scipio, he retired from Rome, and passed the rest of his days at Megalopolis. He died in the 82d year of his age, about 124 years before Christ, of a wound which he had received by a fall from his horse. He wrote a universal history in Greek, divided into 40 books, which began with the wars of Rome with the Carthaginians, and finished with the conquest of Macedonia by Paulus. The greatest part of this valuable history is lost; the five first books are extant, and of the twelve following, the fragments are numerous. The history of Polybius is admired for its authenticity, and he is, perhaps, the only historian among the Greeks who was experimentally and professedly acquainted with the military operations and the political measures of which he makes mention. Polybius, however great and entertaining, is sometimes censured for his unnecessary digressions, for his uncouth and ill-digested narrations, for his negligence, and the inaccurate arrangement of his words. But every where there is instruction to be found, information to be collected, and curious facts to be obtained; and it reflects not much honour upon Livy for calling the historian, from whom he has copied whole books, almost word for word, without gratitude or acknowledgment, *haud quaquam spernendus auctor*. Dionysius, also of Halicarnassus, is one of his most violent accusers; but the historian has rather exposed his ignorance of true criticism than discovered inaccuracy or inelegance. The best editions of Polybius are those of Gronovius, 3 vols. 8vo. Amst. 1670, or Ernesti, 3 vols. 8vo. 1764, and of Schweighæuser, 7 vols. 8vo. Lips. 1785. *Plut. in Phil. in præc.—Liv.* 30, c. 45.—*Pæus.* 8, c. 30.

Polycarpus, a famous Greek writer, born at Smyrna, and educated at the expense of a rich but pious lady. Some suppose that he was St. John's disciple. He became bishop of Smyrna, and went to Rome to settle the festival of Easter, but to no purpose. He was condemned to be burnt at Smyrna, A. D. 167. His epistle to the Philippians is simple and modest, yet replete with useful precepts and rules for the conduct of life. The best editions of Polycarp's epistle is that of Oxon. 8vo. 1708, being annexed to the works of Ignatius.

Polychares, a rich Messenian, said to have been the cause of the war which was kindled between the Spartans and his countrymen, which was called the first Messenian war.

Polycles, I. an Athenian, in the time of Demetrius, &c. *Polyæn.* 5.——II. A famous athlete, often crowned at the four solemn games of the Greeks. He had a statue in Jupiter's grove at Olympia. *Paus.* 6, c. 1.

Polyclētus, a celebrated statuary of Sicyon, about 232 years before Christ. He was universally reckoned the most skilful artist of his profession among the ancients, and the second rank was given to Phidias. One of his pieces, in which he had represented a body-guard of the king of Persia, was so happily executed, and so nice and exact in all its proportions, that it was looked upon as a most perfect model, and accordingly called *the Rule*. He was acquainted with architecture. *Paus.* 2 and 6.—*Quintil.* 12, c. 10.

Polycrates, I. a tyrant of Samos, well known for the continual flow of good fortune which attended him. He had a fleet of a hundred ships

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of war, and was so universally respected, that Amasis, the king of Egypt, made a treaty of alliance with him. The Egyptian monarch, however, terrified by his continual prosperity, advised him to checker his enjoyments by relinquishing some of his most favourite objects. Polycrates complied, and threw into the sea a beautiful seal, the most valuable of his jewels; but a few days after, he received as a present a large fish, in whose belly the jewel was found. Amasis no sooner heard this, than he rejected all alliance with the tyrant of Samos; and observed, that sooner or later his good fortune would vanish. Some time after, Polycrates visited Magnesia, on the Mæander, where he had been invited by Orœtes, the governor. He was shamefully put to death, 522 years before Christ, merely because the governor wished to terminate the prosperity of Polycrates. *Paus.* 8, c. 14.—*Strab.* 14.—*Herodot.* 3, c. 39, &c.——II. A sophist of Athens, who, to engage the public attention, wrote a panegyric on Busiris and Clytemnestra. *Quintil.* 2, c. 17.

Polyctor, an athlete of Elis. It is said that he obtained a victory at Olympia by bribing his adversary, Sosander, who was superior to him in strength and courage. *Paus.* 5, c. 21.

Polydamas, I. a Trojan, son of Antenor by Theano, the sister of Hecuba. He married Lycaste, a natural daughter of Priam. He is accused by some of having betrayed his country to the Greeks. *Dares Phryg.*——II. a son of Panthous, born the same night as Hector. He was inferior in valour to none of the Trojans except Hector; and his prudence, the wisdom of his counsels, and the firmness of his mind, claimed equal admiration. He was at last killed by Ajax, after he had slaughtered a great number of the enemy. *Dictys Cret.* 1, &c.—*Homer. Il.* 12, &c.——III. A celebrated athlete, son of Nicias, who imitated Hercules in whatever he did. He killed a lion with his fist, and it is said that he could stop a chariot with his hand in its most rapid course. He was one day with some of his friends in a cave, when on a sudden a large piece of rock came tumbling down, and while all fled away, he attempted to receive the fallen fragment in his arms. His prodigious strength, however, was insufficient, and he was instantly crushed to pieces under the rock. *Paus.* 6, c. 5.

Polydectes, a king of Sparta, of the family of the Proclidæ. He was son of Eunomus. *Paus.* 3, c. 7. *Vid.* Part III.

Polydorus, I. a son of Alcamenes, king of Sparta. He put an end to the war, which had been carried on during 20 years, between Messenia and his subjects; and during his reign the Lacedæmonians planted two colonies, one at Crotona, and the other at Locri. He was universally respected. He was assassinated by a nobleman called Polymarchus. His son Eurycrates succeeded him 724 years before Christ. *Paus.* 3.—*Herodot.* 7, c. 204.——II. A celebrated carver of Rhodes, who, out of a single block, made the famous statue of Laocoon and his children. *Plin.* 34, c. 8.——III. A son of Priam by Hecuba, or, according to others, by Laothoe, the daughter of Altes, king of Pedasus. As he was young and inexperienced when Troy was besieged by the Greeks, his father removed him to the court of Polymnestor, king of Thrace, and also intrusted to the care of the monarch a large sum of money and the greatest part of his treasures. Polymnestor assassinated young Polydorus, and threw his body into the sea, where it was found by Hecuba. *Vid. Polymnestor.* According to Virgil, the body of Polydorus was buried near the shore by his assassin, and there grew on his grave a myrtle, whose boughs dropped blood, when Æneas, going to Italy, attempted to tear them from the tree. *Virg. Æn.* 3, v. 21, &c.—*Apollod.* 3, c. 12.—*Ovid. Met.* 13, v. 432.—*Homer. Il.* 20.—*Dictys Cret.* 2, c. 18.

Polygnotus, I. a celebrated painter of Thasos, about 422 years before the Christian era. His father's name was Aglaophon. He adorned one of the public porticoes of Athens with his paintings, in which he had represented the most striking events of the Trojan war. He particularly excelled in giving grace, liveliness, and expression to his pieces. The Athenians were so pleased with him that they offered to reward his labours with whatever he pleased to accept. He declined this generous offer, and the Amphictyonic council, which was composed of the representatives of the principal cities of Greece, ordered that Polygnotus should be maintained at the public expense wherever he went. *Quintil.* 12, c. 10.—*Plin.* 33 and 34.—*Plut. in Cim.*—*Paus.* 10, c. 25, &c.——II. A statuary. *Plin.* 34.

Polymnestor, I. A king of the Thracian Chersonesus, who married Ilione, the eldest of Priam's daughters. When the Greeks besieged Troy, Priam sent the greatest part of his treasures, together with Polydorus, the youngest of his sons, to Thrace, where they were intrusted to the care of Polymnestor. The Thracian monarch paid every attention to his brother-in-law, but when he was informed that Priam was dead, he murdered him to become master of the riches which were in his possession. At that time the Greeks were returning victorious from Troy, followed by all the captives, among whom was Hecuba, the mother of Polydorus. The fleet stopped on the coast of Thrace, where one of the female captives discovered on the shore the body of Polydorus, whom Polymnestor had thrown into the sea. The dreadful intelligence was immediately communicated to the mother, who did not doubt but Polymnestor was the cruel assassin. She resolved to revenge her son's death, and immediately she called out Polymnestor, as if wishing to impart to him a matter of the most important nature. The tyrant was drawn into the snare, and was no sooner introduced into the apartments of the Trojan princess, than the female captives rushed upon him and put out his eyes with their pins, while Hecuba murdered his two children who had accompanied him. According to Euripides, the Greeks condemned Polymnestor to be banished into a distant island for his perfidy. Hyginus, however, relates the whole differently, and observes that when Polydorus was sent to Thrace, Ilione, his sister, took him instead of her son Deiphilus, who was of the same age, apprehensive of her husband's cruelty. The monarch was unacquainted with the imposition, he looked upon Polydorus as his own son, and treated Deiphilus as the brother of Ilione. After the destruction of Troy, the conquerors,

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who wished the house and family of Priam to be totally extirpated, offered Electra, the daughter of Agamemnon to Polymnestor, if he would destroy Ilione and Polydorus. The monarch accepted the offer, and immediately despatched his own son Deiphilus, whom he had been taught to regard as Polydorus. Polydorus, who passed as the son of Polymnestor, consulted the oracle after the murder of Deiphilus, and when he was informed that his father was dead, his mother a captive in the hands of the Greeks, and his country in ruins, he communicated the answer of the god to Ilione, whom he had always regarded as his mother. Ilione told him the measures she had pursued to save his life, and upon this he avenged the perfidy of Polymnestor by putting out his eyes. *Eurip. in Hecub.*—*Hygin.* fab. 109.—*Virg. Æn.* 3, v. 45, &c.—*Ovid. Met.* 13, v. 430, &c.——II. A young Milesian, who took a hare in running, and afterwards obtained a prize at the Olympic games.

Polyperchon, or Polysperchon, one of the officers of Alexander. Antipater, at his death, appointed him governor of the kingdom of Macedonia in preference to his son Cassander. Polyperchon, though old, and a man of experience, showed great ignorance in the administration of the government. He became cruel not only to the Greeks, or such as opposed his ambitious views, but even to the helpless and innocent children and friends of Alexander, to whom he was indebted for his rise and military reputation. He was killed in a battle 309 B. C. *Curt.*—*Diod.* 17, &c.—*Justin.* 13.

Polystratus, I. a Macedonian soldier, who found Darius after he had been stabbed by Bessus, and who gave him water to drink, and carried the last injunctions of the dying monarch to Alexander. *Curt.* 5, c. 13.——II. An Epicurean philosopher, who flourished B. C. 238.

Polyxena, a daughter of Priam and Hecuba, celebrated for her beauty and accomplishments. Achilles became enamoured of her, and solicited her hand; and their marriage would have been consummated had not Hector, her brother, opposed it. Polyxena, according to some authors, accompanied her father when he went to the tent of Achilles to redeem the body of his son Hector. Some time after the Grecian hero came into the temple of Apollo to obtain a sight of the Trojan princess, but he was murdered there by Paris; and Polyxena, who had returned his affection, was so afflicted at his death, that she went and sacrificed herself on his tomb. Some, however, suppose that that sacrifice was not voluntary, but that the manes of Achilles appeared to the Greeks as they were going to embark, and demanded of them the sacrifice of Polyxena. The princess, who was in the number of the captives, was upon this dragged to her lover's tomb, and there immolated by Neoptolemus, the son of Achilles. *Ovid. Met.* 13, fab. 5, &c.—*Dictys Cret.* 3 and 5.—*Virg. Æn.* 3, v. 321.—*Catull.* ep. 65.—*Hygin.* fab. 90.

Polyzelus, a Greek poet of Rhodes. He had written a poem on the origin and birth of Bacchus, Venus, the Muses, &c. Some of his verses are quoted by Athenæus. *Hygin. P. A.* 2, c. 14.

Pompeia, I. a daughter of Sextus Pompey, by Scribonia. She was promised to Marcellus, as a means of procuring a reconciliation between her father and the triumvirs, but she married Scribonius Libo.——II. A daughter of Pompey the Great, Julius Cæsar's third wife. She was accused of incontinence, because Clodius had introduced himself in women's clothes into the room where she was celebrating the mysteries of Cybele. Cæsar repudiated her upon this accusation. *Plut.*

Pompeia Lex, by Pompey the Great, *de ambitu*, A. U. C. 701. It ordained that whatever person had been convicted of the crime of *ambitus*, should be pardoned, provided he could impeach two others of the same crime, and occasion the condemnation of one of them.—— Another by the same, A. U. C. 701, which forbade the use of *laudatores* in trials, or persons who gave a good character of the prisoner then impeached.——Another by the same, A. U. C. 683. It restored to the tribunes their original power and authority, of which they had been deprived by the Cornelian law.——Another by the same, A. U. C. 701. It shortened the forms of trials, and enacted that the three first days of a trial should be employed in examining witnesses, and it allowed only one day to the parties to make their accusation and defence. The plaintiff was confined to two hours, and the defendant to three. This law had for its object the riots which happened from the quarrels of Clodius and Milo.——Another by the same, A. U. C. 698. It required that the judges should be the richest of every century, contrary to the usual form. It was, however, requisite that they should be such as the Aurelian law prescribed.

Pompeianus, I. a Roman knight of Antioch, raised to offices of the greatest trust under the emperor Aurelius, whose daughter Lucilla he married. He lived in great popularity at Rome, and retired from the court when Commodus succeeded to the imperial crown. He ought, according to Julian's opinion, to have been chosen and adopted as successor by M. Aurelius.——II. A general of Maxentius, killed by Constantine.

Pompeius, (Q.) I. a consul, who carried on war against the Numantines, and made a shameful treaty. He is the first of that noble family of whom mention is made. *Flor.* 2, c. 18.——II. Cneus, a Roman general, who made war against the Marsi, and triumphed over the Piceni. He declared himself against Cinna and Marius, and supported the interest of the republic. He was surnamed *Strabo*, because he squinted. While he was marching against Marius, a plague broke out in his army, and raged with such violence that it carried away 11,000 men in a few days. He was killed by a flash of lightning; and as he had behaved with cruelty while in power, the people dragged his body through the streets of Rome with an iron hook, and threw it into the Tiber. *Paterc.* 2.—*Plut. in Pomp.*——III. Rufus, a Roman consul with Sylla. He was sent to finish the Marsian war, but the army mutinied at the instigation of Pompeius Strabo, whom he was to succeed in command, and he was assassinated by some of the soldiers. *Appian. Civ.* 1.——IV. Cneus, surnamed *Magnus*, from the greatness of his exploits, was son of Pompeius Strabo and Lucilia. He early distinguished himself in the field of battle, and fought with success and bravery under his father, whose courage and

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military prudence he imitated. He began his career with great popularity, the beauty and elegance of his person gained him admirers, and by pleading at the bar, he displayed his eloquence, and received the most unbounded applause. In the disturbances which agitated Rome, by the ambition and avarice of Marius and Sylla, Pompey followed the interest of the latter, and by levying three legions for his service, he gained his friendship and his protection. In the 26th year of his age he conquered Sicily, which was in the power of Marius and his adherents, and in 40 days he regained all the territories of Africa which had forsaken the interest of Sylla. This rapid success astonished the Romans, and Sylla, who admired and dreaded the rising power of Pompey, recalled him to Rome. Pompey immediately obeyed, and the dictator, by saluting him with the appellation of the Great, showed to the world what expectations he formed from the maturer age of his victorious lieutenant. This sounding title was not sufficient to gratify the ambition of Pompey; he demanded a triumph, and when Sylla refused to grant it, he emphatically exclaimed, that the sun shone with more ardour at his rising than at his setting. His assurance gained what petitions and entreaties could not obtain; and he was the first Roman knight who, without an office under the appointment of the senate, marched in triumphal procession through the streets of Rome. He now appeared, not as a dependant, but as a rival of the dictator, and his opposition to his measures totally excluded him from his will. After the death of Sylla, Pompey supported himself against the remains of the Marian faction, which were headed by Lepidus. He defeated them, put an end to the war which the revolt of Sertorius in Spain had occasioned, and obtained a second triumph, though still a private citizen, about 73 years before the Christian era. He was soon after made consul, and in that office he restored the tribunitial power to its original dignity, and in forty days removed the pirates from the Mediterranean, where they had reigned for many years, and by their continual plunder and audacity almost destroyed the whole naval power of Rome. While he prosecuted the piratical war, Pompey was empowered to finish the war against two of the most powerful monarchs of Asia, Mithridates, king of Pontus, and Tigranes, king of Armenia. His operations against the king of Pontus were bold and vigorous, and in a general engagement the Romans so totally defeated the enemy, that the Asiatic monarch escaped with difficulty from the field of battle. *Vid. Mithridaticum Bellum.* Pompey did not lose sight of the advantages despatch would ensure; and he entered Armenia, received the submission of King Tigranes, and after he had conquered the Albanians and Iberians, visited countries which were scarce known to the Romans, and, like a master of the world, disposed of kingdoms and provinces, and received homage from 12 crowned heads at once; he entered Syria, and pushed his conquests as far as the Red Sea. Part of Arabia was subdued, Judæa became a Roman province; and when he had now nothing to fear from Mithridates, who had voluntarily destroyed himself, Pompey returned to Italy with all the pomp and majesty of an eastern conqueror. The Romans dreaded his approach; they knew his power and his influence among his troops; and they feared the return of another tyrannical Sylla. Pompey, however, banished their fears; he disbanded his army, and the conqueror of Asia entered Rome like a private citizen. He was honoured with a triumph, and the Romans, for three successive days, gazed with astonishment on the riches and the spoils which their conquests had acquired in the east, and by which the revenues of the republic were raised from 50 to 85 millions of drachmæ. Pompey soon after united his interest with that of Cæsar and Crassus, and formed the first triumvirate, by solemnly swearing that their attachment should be mutual, their cause common, and their union permanent. The agreement was completed by the marriage of Pompey with Julia, the daughter of Cæsar, and the provinces of the republic were arbitrarily divided among the triumvirs. Pompey was allotted Africa and the two Spains, while Crassus repaired to Syria, to add Parthia to the empire of Rome, and Cæsar remained satisfied with the rest, and the continuation of his power as governor of Gaul for five additional years. But this powerful confederacy was soon broken; the sudden death of Julia, and the total defeat of Crassus in Syria, shattered the political bands which held the jarring interest of Cæsar and Pompey united. Pompey dreaded his father-in-law, and yet he affected to despise him; and by suffering anarchy to prevail in Rome, he convinced his fellow-citizens of the necessity of investing him with a dictatorial power. But while the conqueror of Mithridates was as a sovereign at Rome, the adherents of Cæsar were not silent. They demanded that either the consulship should be given to him, or that he should be continued in the government of Gaul. This just demand would perhaps have been granted, but Cato opposed it; and when Pompey sent for the two legions which he had lent to Cæsar, the breach became more wide, and a civil war inevitable. Cæsar was privately preparing to meet his enemies, while Pompey remained indolent, and gratified his pride in seeing all Italy celebrate his recovery from an indisposition by universal rejoicings. Cæsar was now near Rome; and Pompey, who had once boasted that he could raise legions to his assistance by stamping on the ground with his foot, fled from the city with precipitation, and retired to Brundusium with the consuls and part of the senators. His cause, indeed, was popular; he had been invested with discretionary power, the senate had entreated him to protect the republic against the usurpation and tyranny of Cæsar; and Cato, by embracing his cause, and appearing in his camp, seemed to indicate that he was the friend of the republic and the assertor of Roman liberty and independence. But when Cæsar had gained to his cause the western parts of the Roman empire, he crossed Italy and arrived in Greece, where Pompey had retired, supported by all the powers of the east, the wishes of the republican Romans, and by a numerous and well-disciplined army. In the plains of Pharsalia the two armies engaged. The cavalry of Pompey soon gave way, and the general retired to his camp, overwhelmed with grief and shame. But here there was no

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safety; the conqueror pushed on every side, and Pompey disguised himself, and fled to the sea-coast, whence he passed to Egypt, where he hoped to find a safe asylum, till better and more favourable moments returned, in the court of Ptolemy, a prince whom he had once protected and ensured on his throne. A boat was sent to fetch him on shore, and the Roman general left his galley, after an affectionate and tender parting with his wife Cornelia. The Egyptian sailors sat in sullen silence in the boat, and when Pompey disembarked, Achillas and Septimius assassinated him. His wife, who had followed him with her eyes to the shore, was a spectator of the bloody scene, and she hastened away from the bay of Alexandria, not to share his miserable fate. He died B. C. 48, in the 58th or 59th year of his age, the day after his birthday. His head was cut off and sent to Cæsar, who turned away from it with horror, and shed a flood of tears. The body was left for some time naked on the seashore, till the humanity of Philip, one of his freedmen, an old soldier who had once followed his standard to victory, raised a burning pile, and deposited his ashes under a mound of earth. Cæsar erected a monument on his remains; and the emperor Adrian, two centuries after, when he visited Egypt, ordered it to be repaired at his own expense, and paid particular honour to the memory of a great and good man. The character of Pompey is that of an intriguing and artful general; yet amidst all his dissimulation, we perceive many other striking features. Pompey was kind and clement to the conquered, and generous to his captives; and he buried, at his own expense, Mithridates, with all the pomp and the solemnity which the greatness of his power and the extent of his dominions seemed to claim. He lived with great temperance and moderation; and his house was small, and not ostentatiously furnished. He destroyed, with great prudence, the papers which were found in the camp of Sertorius, lest mischievous curiosity should find cause to accuse the innocent, and to meditate their destruction. With great disinterestedness he refused the presents which princes and monarchs offered to him, and he ordered them to be added to the public revenue. He might have seen a better fate, and terminated his days with more glory, if he had not acted with such imprudence when the flames of civil war were first kindled; and he reflected with remorse, after the battle of Pharsalia, upon his want of usual sagacity, and military prudence, in fighting at such a distance from the sea, and in leaving the fortified places of Dyrrachium to meet in the open plain an enemy, without provisions, without friends, and without resources. Pompey married four different times. His first matrimonial connexion was with Antistia, the daughter of the prætor Antistius, whom he divorced with great reluctance to marry Æmylia, the daughter-in-law of Sylla. Æmylia died in childbed; and Pompey's marriage with Julia, the daughter of Cæsar, was a step more of policy than affection. Yet Julia loved Pompey with great tenderness, and her death in childbed was the signal of war between her husband and father. He afterwards married Cornelia, the daughter of Martellus Scipio, a woman commended for her virtues, beauty, and accomplishments. *Plut. in vitâ.*—*Flor.* 4.—*Paterc.* 2, c. 29.—*Dio. Cass.*—*Lucan.*—*Appian.*—*Cæs. Bell. Civ.*—*Cic. Orat.* 68, *ad Attic.* 7, ep. 25, *ad fam.* 13, ep. 19.—*Eutrop.*——The two sons of Pompey the Great, called *Cneus* and *Sextus*, were masters of a powerful army when the death of their father was known. They prepared to oppose the conqueror, but Cæsar pursued them with his usual vigour and success, and at the battle of Munda they were defeated, and Cneius was left among the slain. Sextus fled to Sicily, where he for some time supported himself; but the murder of Cæsar gave rise to new events, and if Pompey had been as prudent and as sagacious as his father, he might have become, perhaps, as great and as formidable. He treated with the triumvirs as an equal, and when Augustus and Antony had the imprudence to trust themselves without arms and without attendants in his ship, Pompey, by following the advice of his friend Menas, who wished him to cut off the illustrious persons who were masters of the world, and now in his power, might have made himself as absolute as Cæsar; but he refused, and observed it was unbecoming the son of Pompey to act with such duplicity. This friendly meeting of Pompey with two of the triumvirs was not productive of advantages to him, he wished to have no superior, and hostilities began. Pompey was at the head of 350 ships, and appeared so formidable to his enemies, and so confident of success in himself, that he called himself the son of Neptune and the lord of the sea. He was, however, soon defeated in a naval engagement by Octavius and Lepidus; and of all his numerous fleet, only 17 sail accompanied his flight to Asia. Here for a moment he raised seditions, but Antony ordered him to be seized and put to death, about 35 years before the Christian era. *Plut. in Anton.*, &c.—*Paterc* 2, c.55, &c.—*Flor.* 4, c. 2, &c.——Trogus. *Vid. Trogus.*——Sextus Festus, a Latin grammarian, of whose treatise *de verborum significatione*, the best edition is in 4to. Amst. 1699.

Pompĭlius Numa, I. the second king of Rome. *Vid. Numa.* The descendants of the monarch were called *Pompilius Sanguis*, an expression applied by Horace to the Pisos. *Art. Poet.* v. 292.——II. Andronicus, a grammarian of Syria, who opened a school at Rome, and had Cicero and Cæsar among his pupils. *Sueton.*

Pompĭlia, a daughter of Numa Pompilius. She married Numa Martius, by whom she had Ancus Martius, the fourth king of Rome.

Pompōnia, the wife of Q. Cicero, sister to Pomponius Atticus. She punished with the greatest cruelty Philologus, the slave who had betrayed her husband to Antony, and she ordered him to cut his flesh by piecemeal, and afterwards to boil it and eat it in her presence.

Pompōnius, I. the father of Numa, advised his son to accept the regal dignity which e Roman ambassadors offered to him.——II. Flaccus, a man appointed governor of Mœsia and Syria by Tiberius, because he had continued drinking and eating with him for two days without intermission. *Suet. in Theb.* 42.——III. A tribune of the people in the time of Servilius Ahala, the consul.——IV. Mela. *Vid. Mela.*——V. A Roman, who accused Manlius

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the dictator of cruelty. He triumphed over Sardinia, of which he was made governor. He escaped from Rome and the tyranny of the triumvirs, by assuming the habit of a prætor, and by travelling with his servants disguised in the dress of lictors with their fasces.——VI. Secundus, an officer in Germany in the age of Nero. He was honoured with a triumph for a victory over the barbarians of Germany. He wrote some poems, greatly celebrated by the ancients for their beauty and elegance. They are lost.

Ponticus, a poet of Rome, contemporary with Propertius, by whom he is compared to Homer. He wrote an account of the Theban war in heroic verse. *Propert.* 1, el. 7.

Pontimus, I. a friend of Cicero.——II. A tribune of the people, who refused to rise up when Cæsar passed in triumphal procession. He was one of Cæsar's murderers, and was killed at the battle of Mutina. *Sueton. in Cæsar.* 78.—*Cic.* 10, *ad fam.*

Pontius Aufidianus, I. a Roman citizen, who, upon hearing that violence had been offered to his daughter, punished her and her ravisher with death. *Val. Max.* 6, c. 1.——II. Herennius, a general of the Samnites, who surrounded the Roman army under the consuls T. Veturius and P. Posthumius. As there was no possibility of escaping for the Romans, Pontius consulted his father what he could do with an army that were prisoners in his hands. The old man advised him either to let them go untouched, or put them all to the sword. Pontius rejected his father's advice, and spared the lives of the enemy, after he had obliged them to pass under the yoke, with the greatest ignominy. He was afterwards conquered, and obliged in his turn to pass under the yoke. Fabius Maximus defeated him, when he appeared again at the head of another army, and he was afterwards shamefully put to death by the Romans, after he had adorned the triumph of the conqueror. *Liv.* 9, c. 1, &c.

Popilius, (M.) I. a consul who was informed, as he was offering a sacrifice, that a sedition was raised in the city against the senate. Upon this he immediately went to the populace in his sacerdotal robes, and quieted the multitude with a speech. He lived about the year of Rome 404. *Liv.* 9, c. 21.—*Val. Max.* 7, c. 8.——II. Lænas, a Roman ambassador to Antiochus, king of Syria. He was commissioned to order the monarch to abstain from hostilities against Ptolemy, king of Egypt, who was an ally of Rome. Antiochus wished to evade him by his answers, but Popilius, with a stick which he had in his hand, made a circle round him on the sand, and bade him, in the name of the Roman senate and people, not to go beyond it before he spoke decisively. This boldness intimidated Antiochus; he withdrew his garrisons from Egypt, and no longer meditated a war against Ptolemy. *Val. Max.* 6, c. 4.—*Liv.* 45, c. 12—*Paterc.* 1. c. 10. ——III. A tribune of the people who murdered Cicero, to whose eloquence he was indebted for his life when he was accused of parricide. *Plut.*

Poppæa Sabina, a celebrated Roman matron, daughter of Titus Ollius. She married a Roman knight called Rufus Crispinus, by whom she had a son. Her personal charms, and the elegance of her figure, captivated Otho, who was then one of Nero's favourites. He carried her away and married her; but Nero, who had seen her, and had often heard her accomplishments extolled, soon deprived him of her company, and sent him out of Italy on pretence of presiding over one of the Roman provinces. After he had taken this step, Nero repudiated his wife Octavia, on pretence of barrenness, and married Poppæa. She died of a blow which she received from his foot when many months advanced in her pregnancy, about the 65th year of the Christian era. Her funeral was performed with great pomp and solemnity, and statues were raised to her memory. It is said that she was so anxious to preserve her beauty and the elegance of her person, that 500 asses were kept on purpose to afford her milk, in which she used daily to bathe. Even in her banishment she was attended by 50 of these animals for the same purpose, and from their milk she invented a kind of ointment, or pomatum, to preserve beauty, called *poppæanum* from her. *Plin.* 11, c. 41.—*Dio.* 62.—*Juv.* 6.—*Sueton. in Ner. & Oth.*—*Tacit.* 13 and 14.

Porcia, a daughter of Cato of Utica, who married Bibulus, and, after his death, Brutus. She was remarkable for her prudence, philosophy, courage, and conjugal tenderness. She gave herself a heavy wound in the thigh, to see with what fortitude she could bear pain; and when her husband asked her the reason of it, she said that she wished to try whether she had courage enough to share not only his bed, but to partake of his most hidden secrets. Brutus was astonished at her constancy, and no longer detained from her knowledge the conspiracy which he and many other illustrious Romans had formed against J. Cæsar. Porcia wished them success, and though she betrayed fear, and fell into a swoon the day that her husband was gone to assassinate the dictator, yet she was faithful to her promise, and dropped nothing which might affect the situation of the conspirators. When Brutus was dead, she refused to survive him, and attempted to end her life as a daughter of Cato. Her friends attempted to terrify her; but when she saw that every weapon was removed from her reach, she swallowed burning coals, and died, about 42 years before the Christian era. Valerius Maximus says that she was acquainted with her husband's conspiracy against Cæsar when she gave herself the wound. *Val. Max.* 3, c. 2. l. 4, c. 6.—*Plut. in Brut.* &c.

Porcia Lex, *de civitate*, by M. Porcius the tribune, A. U. C. 453. It ordained that no magistrate should punish with death, or scourge with rods, a Roman citizen when condemned, but only permit him to go into exile. *Sallust. in Cat.*—*Liv.* 10.—*Cic. pro Rab.*

Porcina, a surname of the orator M. Æ. Lepidus, who lived a little before Cicero's age, and was distinguished for his abilities. *Cic. ad Her.* 4, c. 5.

Porcius Latro, (M.) I. a celebrated orator, who killed himself when labouring under a quartan ague, A. U. C. 750.——II. Licinius, a Latin poet, during the time of the third Punic war, commended for the elegance, the graceful ease, and happy wit of his epigrams.

Poredorax, one of the 40 Gauls whom Mithridates ordered to be put to death, and to re-

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main unburied for conspiring against him. His mistress, at Pergamus, buried him against the orders of the monarch. *Plut. de Vert. Mul.*

Porphyrius, a Platonic philosopher of Tyre. He studied eloquence at Athens, under Longinus, and afterwards retired to Rome, where he perfected himself under Plotinus. He expressed his sentiments with elegance and dignity; and while other philosophers studied obscurity in their language, his style was remarkable for its simplicity and grace. The books that he wrote were numerous, and some of his smaller treatises are still extant. His much celebrated work, which is now lost, was against the religion of Christ; and in this theological contest he appeared so formidable, that most of the fathers of the church have been employed in confuting his arguments and developing the falsehood of his assertions. Porphyry resided for some time in Sicily, and died at the advanced age of 71, A. D. 304. The best edition of his life of Pythagoras is that of Kuster, 4to. Amst. 1707, that of his treatise *De abstinentia*, is De Rhoer. Traj. ad Rhen. 8vo. 1767, and that *De Antro Nympharum* is 8vo. Traj. ad Rhen. 1765.

Porsenna, or Porsĕna, a king of Etruria, who declared war against the Romans because they refused to restore Tarquin to his throne and to his royal privileges. He was at first successful, the Romans were defeated, and Porsenna would have entered the gates of Rome, had not Cocles stood at the head of a bridge and supported the fury of the whole Etrurian army, while his companions behind were cutting off the communication with the opposite shore. This act of bravery astonished Porsenna; but when he had seen Mutius Scævola enter his camp with an intention to murder him, and when he had seen him burn his hand without emotion, he made peace with the Romans, and never after supported the claims of Tarquin. The generosity of Porsenna's behaviour to the captives was admired by the Romans, and to reward his humanity, they raised a brazen statue to his honour. *Liv.* 2, c. 9, &c.—*Plut. in Public.*—*Flor.* 1, c. 10.—*Horat.* ep. 16.—*Virg. Æn.* 8, v. 646.

Portumnalia, festivals of Portumnus at Rome, celebrated on the 17th of August, in a very solemn and lugubrious manner, on the borders of the Tiber. *Ovid. Fast.* 6, v. 547.—*Varro de L. L.* 5, c. 3.

Porus, a king of India. When Alexander invaded Asia, he marched a large army to the banks of the Hydaspes. The stream of the river was rapid, but Alexander crossed it in the obscurity of the night, and defeated one of the sons of the Indian monarch. Porus himself renewed the battle, but the valour of the Macedonians prevailed, and the Indian prince retired, covered with wounds, on the back of one of his elephants. Alexander sent one of the kings of India to demand him to surrender, but Porus, killed the messenger, exclaiming, Is not this the voice of the wretch who has abandoned his country? and when he at last was prevailed upon to come before the conqueror, he approached him as an equal. Alexander demanded of him how he wished to be treated; *Like a king*, replied the Indian monarch. This magnanimous answer so pleased the Macedonian conqueror, that he not only restored him his dominions, but he increased the kingdom by the conquest of new provinces; and Porus, in acknowledgment of such generosity and benevolence, became one of the most faithful and attached friends of Alexander. *Plut. in Alex.*—*Philostr.* 2, c. 10.—*Curt.* 8, c. 8, &c.—*Claud. Cons. Honor.* 4.

Pōsĭdes, a eunuch and freedman of the emperor Claudius, who rose to honours by the favour of his master. *Juv.* 14, v. 94.

Posidippus, the last poet of the new comedy, was a Macedonian, and born at Cassandria. He did not begin to exhibit till three years after Menander's death, B. C. 289. He attained great fame by the excellence of his dramatic compositions, of which he published upwards of fifty.

Posidonius, a philosopher of Apamea. He lived at Rhodes for some time, and afterwards came to Rome, where, after cultivating the friendship of Pompey and Cicero, he died in his 84th year. He wrote a treatise on the nature of the gods, and also attempted to measure the circumference of the earth; he accounted for the tides from the motion of the moon, and calculated the height of the atmosphere to be 400 stadia, nearly agreeing to the ideas of the moderns. *Cic. Tusc.* 5, c. 37.—*Strab.* 14.

Posthumius Albinus, I. a man who suffered himself to be bribed by Jugurtha, against whom he had been sent with an army.——II. A writer at Rome whom Cato ridiculed for composing a history in Greek, and afterwards offering apologies for the inaccuracy and inelegance of his expressions.——III. Tubero, a master of horse to the dictator Æmilius Mamercus. He was himself made dictator in the war which the Romans waged against the Volsci, and he punished his son with death for fighting against his orders, A. U. C. 312. *Liv.* 4, c. 23.——IV. Spurius, a consul sent against the Samnites. He was taken in an ambush by Pontius, the enemy's general, and obliged to pass under the yoke with all his army. He saved his life by a shameful treaty, and when he returned to Rome, he persuaded the Romans not to reckon as valid the engagement he had made with the enemy, as it was without their advice. He was given up to the enemy because he could not perform his engagement; but he was released by Pontius for his generous and patriotic behaviour.——V. A general who defeated the Sabines, and who was the first who obtained an ovation.——VI. A general who conquered the Æqui, and who was stoned by the army because he refused to divide the promised spoils. *Flor.* 22.——VII. Lucius, a Roman consul, who was defeated by the Boii. He was left among the slain, and his head was cut off from his body, and carried in triumph by the barbarians into their temples, where they made with a scull a sacred vessel to offer libations to their gods.——VIII. Marcus Crassus Latianus, an officer proclaimed emperor in Gaul, A. D. 260. He reigned with great popularity, and gained the affection of his subjects by his humanity and moderation. He took his son of the same name as a colleague on the throne. They were both assassinated by their soldiers, after a reign of six years.——IX. Albus, a Roman decemvir, sent to Athens to collect the most salutary laws of Solon, &c. *Liv.* 3, c. 31.

Pothīnus, a eunuch, tutor of Ptolemy, king

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of Egypt. He advised the monarch to murder Pompey, when he claimed his protection after the battle of Pharsalia. He stirred up commotions in Alexandria when Cæsar came there, upon which the conqueror ordered him to be put to death. *Lucan.* 8, v. 483, l. 10, v. 95.

Prætor, one of the chief magistrates at Rome. The office of prætor was first instituted A. U. C. 388, by the senators, who wished by some new honour to compensate for the loss of the consulship, of which the plebeians had claimed a share. The prætor received his name *a præeundo*. Only one was originally elected, and another A. U. C. 501. One of them was totally employed in administering justice among the citizens, whence he was called prætor *urbanus*; and the other appointed judge in all causes which related to foreigners. In the year of Rome 520, two more prætors were created to assist the consul in the government of the provinces of Sicily and Sardinia, which had been lately conquered, and two more when Spain was reduced into the form of a Roman province, A. U. C. 551. Sylla the dictator added two more, and Julius Cæsar increased the number to 10, and afterwards to 16, and the second triumvirate to 64. After this their numbers fluctuated, being sometimes 18, 16, or 12, till, in the decline of the empire, their dignity decreased, and their numbers were reduced to three. In his public capacity the prætor administered justice, protected the rights of widows and orphans, presided at the celebration of public festivals, and in the absence of the consul assembled or prorogued the senate as he pleased. He also exhibited shows to the people; and in the festivals of the Bona Dea, where no males were permitted to appear, his wife presided over the rest of the Roman matrons. Feasts were announced and proclaimed by him, and he had the power to make and repeal laws, if it met with the approbation of the senate and people. The quæstors were subject to him, and in the absence of the consuls, he appeared at the head of the armies, and in the city he kept a register of all the freedmen of Rome, with the reasons for which they had received their freedom. In the provinces the prætors appeared with great pomp, six lictors with the fasces walked before them; and when the empire was increased by conquests, they divided, like the consuls, their government, and provinces were given them by lot. When the year of their prætorship was elapsed, they were called *proprætors* if they still continued at the head of the province. At Rome the prætors appeared also with much pomp, two lictors preceded them, they wore the *prætexta*, or the white robe with purple borders; they sat in curule chairs; and their tribunal was distinguished by a sword and a spear while they administered justice. The tribunal was called *prætorium*. When they rode they appeared on white horses at Rome, as a mark of distinction. The prætor who appointed judges to try foreign causes, was called *prætor peregrinus*. The prætors *Cereales*, appointed by Julius Cæsar, were employed in providing corn and provisions for the city. They were on that account often called *frumentarii*.

Prætorius, a name ironically applied to A. Sempronius Rufus, because he was disappointed in his solicitations for the prætorship, as being too dissolute and luxurious in his manners He was the first who had a stork brought to his table. *Horat.* 2, *Sat.* 2, v. 50.

Pratinas, a Greek poet of Phlius, contemporary with Æschylus. He was the first among the Greeks who composed satires, which were represented as farces. Borrowing from tragedy its external form and mythological materials, Pratinas added a chorus of Satyrs, with their lively songs, gestures, and movements. This new composition was called the *Satyric Drama*. The novelty was exceedingly well timed. The innovations of Thespis and Phrynichus had banished the satyric chorus with its wild pranks and merriment, to the great displeasure of the commonalty; who retained a strong regret for their old amusement amidst the new and more refined exhibitions. The satyric drama gave them back under an improved form the favourite diversion of former times: and was received with such universal applause, that the tragic poets, in compliance with the humour of their auditors, deemed it advisable to combine this ludicrous exhibition with their graver pieces. One satyric drama was added to each tragic trilogy, as long as the custom of contending with a series of plays, and not with single pieces, continued. Æschylus, Sophocles, and Euripides were all distinguished satyric composers; and in the *Cyclops* of the latter we possess the only extant specimen of this singular composition.

Praxagoras, an Athenian writer, who published a history of the kings of his own country. He was then only 19 years old, and three years after, he wrote the life of Constantine the Great. He had also written the life of Alexander, all now lost.

Praxiteles, a famous sculptor of Magna Græcia, who flourished about 324 years before the Christian era. He chiefly worked on Parian marble, on account of its beautiful whiteness. The most famous of his pieces was a Cupid, which he gave to Phryne. This celebrated courtesan, who wished to have the best of all the statues of Praxiteles, and who could not depend upon her own judgment in the choice, alarmed the sculptor by telling him his house was on fire. Praxiteles upon this showed his eagerness to save his Cupid from the flames above all his other pieces; but Phryne restrained his fears, and by discovering her artifice, obtained the favourite statue. The sculptor employed his chisel in making a statue of this beautiful courtesan, which was dedicated in the temple of Delphi, and placed between the statues of Archidamus, king of Sparta, and Philip, king of Macedon. He also made a statue of Venus, at the request of the people of Cos, and gave them the choice of the goddess, either naked or veiled. The former was superior to the other in beauty and perfection, but the inhabitants of Cos preferred the latter. The Cnidians, who did not wish to patronise modesty and decorum with the same eagerness as the people of Cos, bought the naked Venus; and it was so universally esteemed, that Nicomedes, king of Bithynia, offered the Cnidians to pay an enormous debt, under which they laboured, if they would give him their favourite statue. This offer was not accepted. The famous Cupid was bought of the Thespians by Caius Cæsar, and carried to Rome; but Claudius restored

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it to them, and Nero afterwards obtained possession of it. *Paus.* 1, c. 40, l. 8, c. 9.—*Plin.* 7, c. 34 and 36.

Prexaspes, a Persian, who put Smerdis to death by order of king Cambyses. *Herodot.* 3, c. 30.

Priamus, the last king of Troy, was son of Laomedon, by Strymo, called Placia by some. When Hercules took the city of Troy (*Vid. Laomedon*) Priam was in the number of his prisoners, but his sister Hesione redeemed him from captivity, and he exchanged his original name of Podarces for that of *Priam*, which signifies *bought or ransomed. Vid. Podarces.* He was also placed on his father's throne by Hercules, and he employed himself with well-directed diligence in repairing, fortifying, and embellishing the city of Troy. He had married, by his father's orders, Arisba, whom he divorced for Hecuba, the daughter of Dimas, or Cisseus, a neighbouring prince. He had by Hecuba, 17 children, according to Cicero, or according to Homer, 19; the most celebrated of whom are Hector, Paris, Deiphobus, Helenus, Troilus, Creusa, Polyxena, and Cassandra. Besides these he had many others by concubines. After he had reigned for some time in the greatest prosperity, Priam expressed a desire to recover his sister Hesione, whom Hercules had carried into Greece, and married to Telamon his friend. To carry this plan into execution, Priam manned a fleet, of which he gave the command to his son, Paris, with orders to bring back Hesione. Paris neglected in some measure his father's injunctions, and carried away Helen, the wife of Menelaus, king of Sparta, during the absence of her husband. Priam beheld this with satisfaction, and he countenanced his son by receiving in his palace the wife of the king of Sparta. This rape kindled the flames of war; Troy was soon besieged, and Priam had the misfortune to see the greatest part of his children massacred by the enemy. Some time after, Troy was betrayed into the hands of the Greeks by Antenor and Æneas, and Priam upon this resolved to die in the defence of his country. He put on his armour and advanced to meet the Greeks; but Hecuba, by her tears and entreaties, detained him near an altar of Jupiter, whither she had fled for protection. While Priam yielded to the prayers of his wife, Polites, one of his sons, fled also to the altar before Neoptolemus, who pursued him with fury. Polites, wounded and overcome, fell dead at the feet of his parents, and the aged father, fired with indignation, vented the most bitter invectives against the Greek, who paid no regard to the sanctity of altars and temples, and, raising his spear, darted it upon him. The spear, hurled by the feeble hand of Priam, touched the buckler of Neoptolemus and fell to the ground. This irritated the son of Achilles, he seized the gray hairs of Priam, and without compassion or reverence for the sanctity of the place, he plunged his dagger into his breast. His head was cut off, and the mutilated body was left among the heaps of slain. *Dictys Cret.* 1, &c.—*Dares Phryg.*—*Herodot.* 2, c. 120.—*Paus.* 10; c. 27.—*Homer. Il.* 22, &c.—*Eurip. in Troad.*—*Cic. Tusc.* 1, c. 35.—*Q. Smyrn.* 1.—*Virg. Æn.* 2, v. 507, &c.—*Horat. Od.* 10, v. 14.—*Hygin.* fab. 110.—*Q. Calaber.* 15, v. 226.

Priscus Servilius, (*Vid. Turquinius,*) a governor of Syria, brother to the emperor Philip. He proclaimed himself emperor in Macedonia when he was informed of his brother's death, but he was soon after conquered and put to death by Decius, Philip's murderer.

Proba, I. the wife of the emperor Probus. ——II. A woman who opened the gates of Rome to the Goths.

Probus, I. (M. Aurelius Severus,) a native of Sirmium in Pannonia. His father was originally a gardener, who, by entering the army, rose to the rank of a military tribune. His son obtained the same office in the 22d year of his age, and he distinguished himself so much by his probity, his valour, his intrepidity, moderation and clemency, that, at the death of the emperor Tacitus, he was invested with the imperial purple by the voluntary and uninfluenced choice of his soldiers. His election was universally approved by the Roman senate and the people; and Probius, strengthened on his throne by the affection and attachment of his subjects, marched against the enemies of Rome in Gaul and Germany. Several battles were fought, and after he had left 400,000 barbarians dead in the field, Probus turned his arms against the Sarmatians. The same success attended him; and the military character of the emperor was so well established, that the king of Persia sued for peace by his ambassadors, and attempted to buy the conqueror's favours by the most splendid presents. Probus was then feasting upon the most common food when the ambassadors were introduced; but, without even casting his eyes upon them, he said, that if their master did not give proper satisfaction to the Romans, he would lay his territories desolate, and as naked as the crown of his head. As he spoke the emperor took off his cap, and showed the baldness of his head to the ambassadors. His conditions were gladly accepted by the Persian monarch, and Probus retired to Rome to convince his subjects of the greatness of his conquests, and to claim from them the applause which their ancestors had given to the conqueror of Macedonia, or the destroyer of Carthage, as he passed along the streets of Rome. He attempted to drain the waters which were stagnated in the neighbourhood of Sirmium, by conveying them to the sea by artificial canals. His armies were employed in this laborious undertaking; but as they were unaccustomed to such toils, they soon mutinied, and fell upon the emperor as he was passing into one of the towns of Illyricum. He fled into an iron tower, which he himself had built to observe the marshes, but as he was alone and without arms, he was soon overpowered and murdered in the 50th year of his age, after a reign of six years and four months, on the second of November, after Christ 282. The news of his death was received with the greatest consternation; not only his friends, but his very enemies deplored his fate: and even the army which had been concerned in his fall erected a monument over his body, and placed upon it this inscription:—*Hic Probus imperator, vere probus, situs est, victor omnium gentium barbararum, victor etiam tyrannorum.* He was then preparing in a few days to march against the Persians that had revolted, and his victories there might have

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been as great as those he obtained in the two other quarters of the globe. He was succeeded by Carus, and his family, who had shared his greatness, immediately retired from Rome, not to become objects either of private or public malice. *Zos.—Prob.—Saturn.*——II. Æmilius, a grammarian in the age of Theodosius. The lives of excellent commanders, written by Cornelius Nepos, have been falsely attributed to him by some authors.

Procles, a Carthaginian writer, son of Eucrates. He wrote some historical treatises, of which Pausanias has preserved some fragments. *Paus.* 4, c. 35.

Proclidæ, the descendants of Procles, who sat on the throne of Sparta together with the Eurysthenidæ. *Vid. Lacedæmon* and *Eurysthenes.*

Procopius, I. a celebrated officer of a noble family in Cilicia, related to the emperor Julian, with whom he lived in great intimacy. He was universally admired for his integrity, but he was not destitute of ambition or pride. After he had signalized himself under Julian and his successor, he retired from the Roman provinces among the barbarians in the Thracian Chersonesus, and some time after he suddenly made his appearance at Constantinople, when the emperor Valens had marched into the east, and he proclaimed himself master of the eastern empire. His usurpation was universally acknowledged, and his victories were so rapid, that Valens would have resigned the imperial purple had not his friends intervened. But now fortune changed, Procopius was defeated at Phrygia, and abandoned by his army. His head was cut off, and carried to Valentinian, in Gaul, A. D. 366. Procopius was slain in the 42d year of his age, and he had usurped the title of emperor for about eight months. *Ammian. Marcel.* 25 and 26.——II. A Greek historian of Cæsarea in Palestine, secretary to the celebrated Belisarius, A. D. 534. He wrote the history of the reign of Justinian, and greatly celebrated the hero, whose favours and patronage he enjoyed. This history is divided into eight books, two of which give an account of the Persian war, two of the Vandals, and four of the Goths, to the year 553, which was afterwards continued in five books by Agathias till 559. Of this performance the character is great, though perhaps the historian is often too severe on the emperor. The works of Procopius were edited in 2 vols. folio, Paris, 1662.

Procŭleius, a Roman knight very intimate with Augustus. He is celebrated for his humanity and fraternal kindness to his brothers Muræna and Scipio, with whom he divided his possessions, after they had fortified their estates, and incurred the displeasure of Augustus for siding with young Pompey. He was sent by Augustus to Cleopatra, to endeavour to bring her alive into his presence, but to no purpose. He destroyed himself when labouring under a heavy disease. *Horat.* 2, od. 2.—*Plut. in Anton.—Plin.* 36, c. 24.

Procŭlus Julius, I. a Roman, who, after the death of Romulus, declared that he had seen him in his appearance more than human, and that he had ordered him to bid the Romans to offer him sacrifices under the name of Quirinus, and to rest assured that Rome was destined by the gods to become the capital of the world. *Plut. in Rom.—Liv.* 1, c. 16.——II. An African in the age of Aurelius. He published a book entitled *de regionibus*, or *religionibus*, on foreign countries, &c.——III. An officer who proclaimed himself emperor in Gaul, in the reign of Probus. He was soon after defeated, and exposed on a gibbet. He was very debauched and licentious in his manners, and had acquired riches by piratical excursions.

Procyon, a star near Sirius, or the dog-star, before which it generally rises in July. Cicero calls it *Anticanis*, which is of the same signification (προ κυων.) *Horat.* 3, od. 29.—*Cic. de Nat. D.* 2, c. 44.

Prodicus, a sophist and rhetorician of Cos, about 396 years before Christ. He was sent as ambassador by his countrymen to Athens, where he publicly taught, and had among his pupils Euripides, Socrates, Theramenes, and Isocrates. He travelled from town to town in Greece, to procure admirers and get money. He made his auditors pay to hear him harangue, which has given occasion to some of the ancients to speak of the orations of Prodicus, for 50 drachms. In his writings, which were numerous, he composed a beautiful episode, in which virtue and pleasure were introduced as attempting to make Hercules one of their votaries. The hero at last yielded to the charms of virtue, and rejected pleasure. This has been imitated by Lucian. Prodicus was at last put to death by the Athenians, on pretence that he corrupted the morals of their youth. *Xenophon. Memor.*

Prœtus, a king of Argos, son of Abas and Ocalea. He was twin brother to Acrisius, with whom he quarrelled even before their birth. This dissention between the two brothers increased with their years. After their father's death, they both tried to obtain the kingdom of Argos; but the claims of Acrisius prevailed, and Prœtus left Peloponnesus, and retired to the court of Jobates, king of Lycia, where he married Stenoboea, called by some Antea or Antiope. He afterwards returned to Argolis, and by means of his father-in-law, he made himself master of Tirynthus. Stenoboea had accompanied her husband to Greece, and she became by him mother of the Prœtides, and of a son called Megapenthes, who, after his father's death, succeeded to the throne of Tirynthus. *Homer. Il.* 6, v. 160.—*Apollod.* 2, c. 2.

Promenæa, one of the priestesses of the temple of Dodona. It was from her that Herodotus received the tradition that two doves had flown from Thebes, in Egypt, one to Dodona, and the other to the temple of Jupiter Ammon, where they gave oracles. *Herodot.* 2, c. 55.

Pronŏmus, a Theban, who played so skilfully on the flute, that the invention of that musical instrument is attributed to him. *Paus.* 9, c. 12.—*Athen.* 14, c. 7.

Propertius, (Sextus Aurelius,) a Latin poet, born at Mevania in Umbria. His father was a Roman knight, whom Augustus proscribed because he had followed the interest of Antony. Mecænas, Gallus, and Virgil, became his friends, and Augustus his patron. Mecænas wished him to attempt an epic poem, of which he proposed the emperor for hero; but Propertius refused, observing that his abilities were unequal

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to the task. He died about 19 years before Christ, in the 40th year of his age. His works consist of four books of elegies, which are written with so much spirit, vivacity, and energy, that many authors call him the prince of the elegiac poets among the Latins. Cynthia, who is the heroine of all his elegies, was a Roman lady, whose real name was Hostia, or Hostilia, of whom the poet was deeply enamoured. Though Mevania is more generally supposed to be the place of his birth, yet four other cities in Umbria have disputed the honour of it; Hespillus, Ameria, Perusia, and Assisium. The best edition is that of Santenius, 4to. Traj. ad Rh. 1780, and when published together with Catullus and Tibullus, those of Grævius, 8vo. Utr. 1680, and of Vulpius, 4 vols. Patavii, 1737, 1749, 1755, and the edition of Barbou, 12mo. Paris, 1754. *Ovid. Trist.* 2, v. 465, l. 4, el. 10, v. 53, *de Art. Am.* 3, v. 333.—*Martial.* 8, ep. 73, l. 14, ep. 189.—*Quintil.* 10, c. 1.—*Plin.* 6, ep. l. 9, ep. 22.

Protagŏras, a Greek philosopher of Abdera in Thrace, who was originally a porter. He became one of the disciples of Democritus, when that philosopher had seen him carrying fagots on his head, poised in a proper equilibrium. He soon rendered himself ridiculous by his doctrines, and in a book which he published he denied the existence of a Supreme Being. This book was publicly burnt at Athens, and the philosopher banished from the city. Protagoras visited, from Athens, different islands in the Mediterranean, and died in Sicily in a very advanced age, about 400 years before the Christian era. He generally reasoned by dilemmas, and always left the mind in suspense about all the questions which he proposed. Some suppose that he was drowned. *Diog.* 9.—*Plut. in Protag.*

Protogĕnes, a painter of Rhodes, who flourished about 328 years before Christ. He was originally so poor that he painted ships to maintain himself. His countrymen were ignorant of his ingenuity before Apelles came to Rhodes and offered to buy all his pieces. This opened the eyes of the Rhodians, they became sensible of the merit of their countryman, and liberally rewarded him. Protogenes was employed for seven years in finishing a picture of Jalysus, a celebrated huntsman, supposed to have been the son of Apollo and the founder of Rhodes. During all this time the painter lived only upon lupines and water, thinking that such aliment would leave him greater flights of fancy; but all his did not seem to make him more successful in the perfection of his picture. He was to represent in the piece a dog panting, and with froth at his mouth, but this he never could do with satisfaction to himself; and when all his labours seemed to be without success, he threw his sponge upon the piece in a fit of anger. Chance alone brought to perfection what the utmost labours of art could not do; the fall of the sponge upon the picture represented the froth of the mouth of the dog in the most perfect and natural manner, and the piece was universally admired. Protogenes was very exact in his representations, and copied nature with the greatest nicety, but this was blamed as a fault by his friend Apelles. When Demetrius besieged Rhodes, he refused to set fire to a part of the city which might have made him master of the whole, because he knew that Protogenes was then working in that quarter. When the town was taken, the painter was found closely employed in a garden in finishing a picture; and when the conqueror asked him why he showed not more concern in the general calamity, he replied that Demetrius made war against the Rhodians, and not against the fine arts. *Paus.* 1, c. 3.—*Plin.* 35, c. 10.—*Ælian. V. H.* 12.—*Juv.* 3, v. 120.—*Plut. in Dem.*

Prudentius, (Aurelius Clemens,) a Latin poet, who flourished A. D. 392, and was successively a soldier, an advocate, and a judge. His poems are numerous and all theological, devoid of the elegance and purity of the Augustan age, and yet greatly valued. The best editions are the Delphin, 4to. Paris, 1687; that of Cellarius, 12mo. Halæ, 1703; and that of Parma, 2 vols. 4to. 1788.

Prusias, surnamed *Venator*, who made an alliance with the Romans when they waged war with Antiochus, king of Syria. He gave a kind reception to Annibal, and by his advice he made war against Eumenes, king of Pergamus, and defeated him. Eumenes, who was an ally of Rome as well as Prusias, complained before the Romans of the hostilities of the king of Bithynia. Q. Flaminius was sent from Rome to settle the disputes of the two monarchs, and he was no sooner arrived in Bithynia, than Prusias, to gain his favour, prepared to deliver to him, at his request, the celebrated Carthaginian, to whom he was indebted for all the advantages he had obtained over Eumenes; but Annibal prevented it by a voluntary death. When, some time after, he visited the capital of Italy, he appeared in the habit of a manumitted slave, called himself the freedman of the Romans; and when he was introduced into the senate-house, he saluted the senators by the name of visible deities, of saviours, and deliverers. Such abject behaviour rendered him contemptible, not only in the eyes of the Romans, but of his subjects, and when he returned home, the Bithynians revolted, and placed his son Nicomedes on the throne. The banished monarch fled to Nicomedia, where he was assassinated near the altar of Jupiter, about 149 years before Christ. *Polyb.*—*Liv.*—*Justin*, 31, &c.—*C. Nep. in Anib.*—*Plut. in Flam.* &c.

Prytănes, certain magistrates at Athens, who presided over the senate, and had the privilege of assembling it when they pleased, festivals excepted. They generally met in a large hall, called *prytaneum*, where they gave audiences, offered sacrifices, and feasted together with all those who had rendered signal service to their country. The prytanes were elected from the senators, which were in number 500, fifty of which were chosen from each tribe. When they were elected, the names of the 10 tribes of Athens were thrown into one vessel, and into another were placed nine black beans and a white one. The tribe whose name was drawn with the white bean, presided the first, and the rest in the order in which they were drawn. They presided each for 35 days, as the year was divided into 10 parts; but it is unknown what tribe presided the rest of those days which were supernumerary. When the number of tribes was increased to 12, each of

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the prytanes presided one full month.——Some of the principal magistrates of Corinth were also called prytanes.

Psammenitus, succeeded his father Amasis on the throne of Egypt. Cambyses made war against him. Psammenitus was twice beaten, at Pelusium and in Memphis, and became one of the prisoners of Cambyses, who treated him with great humanity. Psammenitus, however, raised seditions against the Persian monarch; and attempted to make the Egyptians rebel, for which he was put to death by drinking bull's blood. He had reigned about six months. He flourished about 525 years before the Christian era. *Herodot.* 3, c. 10, &c.

Psammeticus, a king of Egypt. He was one of the 12 princes who shared the kingdom among themselves; but as he was more popular than the rest, he was banished from his dominions, and retired into the marshes near the seashore. A descent of some of the Greeks upon Egypt proved favourable to his cause; he joined the enemy, and defeated the 11 princes who had expelled him from the country. He rewarded the Greeks by whose valour he had recovered Egypt; he allotted them some territory on the seacoast, patronised the liberal arts, and encouraged commerce among his subjects. He made useless inquiries to find the sources of the Nile; and he stopped, by bribes and money, a large army of Scythians that were marching against him. He died 617 years before the Christian era, and was buried in Minerva's temple at Sais. During his reign there was a contention among some of the neighbouring nations about the antiquity of their language. Psammetichus took a part in the contest. He confined two young children, and fed them with milk; the shepherd to whose care they were intrusted, was ordered never to speak to them, but to watch diligently their articulations. After some time the shepherd observed, that whenever he entered the place of their confinement they repeatedly exclaimed *Beccos*, and he gave information of this to the monarch. Psammetichus made inquiries, and found that the word *Beccos* signified bread in the Phœnician language, and from that circumstance, therefore, it was universally concluded that the language of Phœnicia was of the greatest antiquity. *Herodot.* 2, c. 28, &c.—*Polyæn.* 8.—*Strab.* 16.

Psammis, or Psammuthis, a king of Egypt, B. C. 376.

Psapho, a Libyan, who taught a number of birds which he kept to say, *Psapho is a god*, and afterwards gave them their liberty. The birds did not forget the words which they had been taught, and the Africans paid divine honours to Psapho. *Ælian.*

Ptolemæus I. surnamed *Lagus*, a king of Egypt, son of Arsinoe, who, when pregnant by Philip of Macedonia, married Lagus, a man of mean extraction. *Vid. Lagus.* Ptolemy was educated in the court of the king of Macedonia; he became one of the friends and associates of Alexander, and when that monarch invaded Asia, the son of Arsinoe attended him as one of his generals. During the expedition, he behaved with uncommon valour; he killed one of the Indian monarchs in single combat, and it was to his prudence and courage that Alexander was indebted for the reduction of the rock Aornus. After the conqueror's death, in the general division of the Macedonian empire, Ptolemy obtained as his share the government of Egypt, with Libia, and part of the neighbouring territories of Arabia. He made himself master of Cœlosyria, Phœnicia, and the neighbouring coast of Syria; and when he had reduced Jerusalem, he carried above 100,000 prisoners to Egypt, to people the extensive city of Alexandria, which became the capital of his dominions. After he had rendered these prisoners the most attached and faithful of his subjects, by his liberality and the grant of privileges, Ptolemy assumed the title of king of Egypt, and soon after reduced Cyprus under his power. He made war with success against Demetrius and Antigonus, who disputed his right to the provinces of Syria; and from the assistance he gave to the people of Rhodes against their common enemies, he received the name of *Soter*. The bay of Alexandria being dangerous of access, he built a tower to conduct the sailors in the obscurity of the night; (*Vid. Pharos,*) and that his subjects might be acquainted with literature, he laid the foundation of a library, which, under the succeeding reigns, became the most celebrated in the world. He also established in the capital of his dominions a society called *museum*, of which the members, maintained at the public expense, were employed in philosophical researches, and in the advancement of science and the liberal arts. Ptolemy died in the 84th year of his age, after a reign of 39 years, about 284 years before Christ. He was succeeded by his son Ptolemy Philadelphus, who had been his partner on the throne the last ten years of his reign. Ptolemy Lagus has been commended for his abilities, not only as a sovereign, but as a writer; and among the many valuable compositions which have been lost, we are to lament a history of Alexander the Great, by the king of Egypt, greatly admired and valued for elegance and authenticity. All his successors were called *Ptolemies* from him. *Paus.* 10, c. 8.—*Justin.* 13, &c.—*Polyb.* 2.—*Arrian.*—*Curt.*—*Plut. in Alex.*——The 2d son of Ptolemy the first, succeeded his father on the Egyptian throne, and was called *Philadelphus* by Antiphrasis, because he killed two of his brothers. He showed himself worthy in every respect to succeed his great father, and, conscious of the advantages which arise from an alliance with powerful nations, he sent ambassadors to Italy to solicit the friendship of the Romans, whose name had become universally known for the victories which they had just obtained over Pyrrhus and the Tarentines. But while Ptolemy strengthened himself by alliances with foreign powers, the internal peace of his kingdom was disturbed by the revolt of Magas, his brother, king of Cyrene. The sedition, however, was stopped, though kindled by Antiochus, king of Syria, and the death of the rebellious prince re-established peace for some time in the family of Philadelphus. Antiochus, the Syrian king, married Berenice the daughter of Ptolemy, and the father, though old and infirm, conducted his daughter to her husband's kingdom, and assisted at the nuptials. Philadelphus died in the 64th year of his age, 246 years before the Christian era. He left two sons and a daughter, by Arsinoe the daughter of Lysimachus. He had

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afterwards married his sister Arsinoe, whom he loved with uncommon tenderness, and to whose memory he began to erect a celebrated monument. *Vid. Dinocrates.* The inhabitants of the adjacent countries were allured by promises and presents to increase the number of the Egyptian subjects, and Ptolemy could boast of reigning over 33,339 well-peopled cities. He gave every possible encouragement to commerce, and by keeping two powerful fleets, one in the Mediterranean and the other in the Red Sea, he made Egypt the mart of the world. His army consisted of 200,000 foot, 40,000 horse, besides 300 elephants and 2000 armed chariots. With justice, therefore, he has been called the richest of all the princes and monarchs of his age; and, indeed, the remark is not false when it is observed, that at his death he left in his treasury 750,000 Egyptian talents, a sum equivalent to two hundred millions sterling. His palace was the asylum of learned men, whom he admired and patronised. He paid particular attention to Euclid, Theocritus, Callimachus, and Lycophron; and by increasing the library which his father had founded, he showed his taste for learning and his wish to encourage genius. This celebrated library at his death contained 200,000 volumes of the best and choicest books, and it was afterwards increased to 700,000 volumes. Part of it was burnt by the flames of Cæsar's fleet when he set it on fire to save himself, a circumstance, however, not mentioned by the general, and the whole was again magnificently repaired by Cleopatra, who added to the Egyptian library that of the kings of Pergamus. It is said that the Old Testament was translated into Greek during his reign, a translation which has been called Septuagint, because translated by the labours of 70 different persons. *Eutr.—Justin.* 17, c. 2, &c.—*Liv.—Plut.—Theocrit.—Athen.* 12.—*Plin.* 13, c. 12.—*Dio.* 42.—*Gellius.* 6, c. 17.——The 3d, succeeded his father Philadelphus on the Egyptian throne. He early engaged in a war against Antiochus Theus, for his unkindness to Berenice the Egyptian king's sister, whom he had married with the consent of Philadelphus. With the most rapid success he conquered Syria and Silicia, and advanced as far as the Tigris; but a sedition at home stopped his progress, and he returned to Egypt loaded with the spoils of conquered nations. Among the immense riches which he brought, he had above 2500 statues of the Egyptian gods, which Cambyses had carried away into Persia, when he conquered Egypt. These were restored to the temples, and the Egyptians called their sovereign *Evergetes*, in acknowledgment of his attention, beneficence, and religious zeal for the gods of his country. The last years of Ptolemy's reign were passed in peace, if we except the refusal of the Jews to pay the tribute of 20 silver talents which their ancestors had always paid to the Egyptian monarchs. He also interested himself in the affairs of Greece, and assisted Cleomenes, the Spartan king, against the leaders of the Achæan league; but he had the mortification to see his ally defeated, and even a fugitive in Egypt. Evergetes died 221 years before Christ, after a reign of 25 years, and, like his two illustrious predecessors, he was the patron of learning; and indeed he is the last of the Lagides who gained popularity among his subjects by clemency, moderation, and humanity, and who commanded respect, even from his enemies, by valour, prudence, and reputation. It is said that he deposited 15 talents in the hands of the Athenians to be permitted to translate the original manuscripts of Æschylus, Euripides, and Sophocles. *Plut. in Cleom.* &c.—*Polyb.* 2.—*Justin.* 29, &c.——The fourth succeeded his father Evergetes on the throne of Egypt, and received the surname of *Philopater* by antiphrasis, because, according to some historians, he destroyed his father by poison. He began his reign with acts of the greatest cruelty, and he successively sacrificed to his avarice his own mother, his wife, his sister, and his brother. He received the name of *Typhon*, from his extravagance and debauchery, and that of *Gallus*, because he appeared in the streets of Alexandria like one of the bacchanals, and with all the gestures of the priests of Cybele. In the midst of his pleasures Philopater was called to war against Antiochus, king of Syria, and at the head of a powerful army he soon invaded his enemy's territories, and might have added the kingdom of Syria to Egypt, if he had made a prudent use of the victories which attended his arms. In his return he visited Jerusalem, but the Jews prevented him forcibly from entering their temple, for which insolence to his majesty the monarch determined to extirpate the whole nation. He ordered an immense number of Jews to be exposed in a plain, and trodden under the feet of elephants; but by a supernatural instinct, the generous animals turned their fury not on those that had been devoted to death, but upon the Egyptian spectators. This circumstance terrified Philopater, and he behaved with more than common kindness to a nation which he had so lately devoted to destruction. In the latter part of his reign, the Romans, whom a dangerous war with Carthage had weakened, but at the same time roused to superior activity, renewed, for political reasons, the treaty of alliance which had been made with the Egyptian monarchs. Philopater, at last, weakened and enervated by intemperance and continual debauchery, died in the 37th year of his age, after a reign of 17 years, 204 years before the Christian era. His death was immediately followed by the murder of the companions of his voluptuousness and extravagance, and their caressers were dragged with the greatest ignominy through the streets of Alexandria. *Polyb.—Justin.* 30, &c.—*Plut. in Cleom.*——The 5th, succeeded his father Philopater as king of Egypt, though only in the 4th year of his age. During the years of his minority he was under the protection of Sosicius and of Aristomenes, by whose prudent administration Antiochus was dispossessed of the provinces of Cœlosyria and Palestine, which he had conquered by war. The Romans also renewed their alliance with him after their victories over Annibal and the conclusion of the second Punic war. This flattering embassy induced Aristomenes to offer the care of the patronage of the young monarch to the Romans, but the regent was confirmed in his honourable office; and by making a treaty of alliance with the people of Achaia, he convinced the Egyptians that he was qualified to wield the sceptre and to govern the nation. But now that Ptolemy had reached his 14th year, according to the

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laws and customs of Egypt, the years of his minority had expired. He received the surname of *Epiphanes*, or illustrious, and was crowned at Alexandria with the greatest solemnity. Young Ptolemy was no sooner delivered from the shackles of a superior, than he betrayed the same vices which had characterized his father; the counsels of Aristomenes were despised; and the minister, who for ten years had governed the kingdom with equity and moderation, was sacrificed to the caprice of the sovereign, who abhorred him for the salutary advice which his own vicious inclinations did not permit him to follow. In the midst of his extravagance, Epiphanes did not forget his alliance with the Romans; above all others he showed himself eager to cultivate friendship with a nation from which he could derive so many advantages, and during their war against Antiochus, he offered to assist them with money against a monarch, whose daughter Cleopatra he had married, but whom he hated on account of the seditions he raised in the very heart of Egypt. After a reign of 24 years, 180 years before Christ, Ptolemy was poisoned by his ministers, whom he had threatened to rob of their possessions, to carry on a war against Seleucus, king of Syria. *Liv.* 35, c. 13, &c.—*Justin.* &c.—— The 6th, succeeded his father Epiphanes on the Egyptian throne, and received the surname of *Philometor*, on account of his hatred against his mother Cleopatra. He was in the 6th year of his age when he ascended the throne, and during his minority the kingdom was governed by his mother, and at her death by a eunuch who was one of his favourites. He made war against Antiochus Epiphanes, king of Syria, to recover the provinces of Palestine and Cœlosyria, which were part of the Egyptian dominions, and after several successes he fell into the hands of the enemy, who retained him in confinement. During the captivity of Philometer, the Egyptians raised to the throne his younger brother, Ptolemy Evergetes, or Physcon, also son of Epiphanes; but he was no sooner established in his power than Antiochus turned his arms against Egypt, drove the usurper, and restored Philometor to all his rights and privileges as king of Egypt. This artful behaviour of Antiochus was soon comprehended by Philometer, and when he saw that Pelusium, the key of Egypt, had remained in the hands of his Syrian ally, he recalled his brother Physcon, and made him partner on the throne, and concerted with him how to repel their common enemy. This union of interest in the two royal brothers incensed Antiochus; he entered Egypt with a large army, but the Romans checked his progress and obliged him to retire. No sooner were they delivered from the impending war, when Philometor and Physcon, whom the fear of danger had united, began with mutual jealousy to oppose each other's views. Physcon was at last banished by the superior power of his brother, and as he could find no support in Egypt, he immediately repaired to Rome. To excite more effectually the compassion of the Romans, and to gain their assistance, he appeared in the meanest dress, and took his residence in the most obscure corner of the city. He received an audience from the senate, and the Romans settled the dispute between the two royal brothers, by making them independent of one another, and giving the government of Libya and Cyrene to Physcon, and confirming Philometor in the possession of Egypt and the island of Cyprus. These terms of accommodation were gladly accepted, but Physcon soon claimed the dominion of Cyprus, and in this he was supported by the Romans, who wished to aggrandize themselves by the diminution of the Egyptian power. Philometor refused to deliver up the island of Cyprus, and to call away his brother's attention, he fomented the seeds of rebellion in Cyrene. But the death of Philometor, 145 years before the Christian era, left Physcon master of Egypt and all the dependant provinces. Philometor has been commended by some historians for his clemency and moderation. *Diod.—Liv.—Polyb.*——The 7th Ptolemy, surnamed Physcon, ascended the throne of Egypt after the death of his brother Philometor; and as he had reigned for some time conjointly with him, (*Vid Ptolemæus* 6th,) his succession was approved, though the wife and the son of the deceased monarch laid claim to the crown. Cleopatra was supported in her claims by the Jews, and it was at last agreed that Physcon should marry the queen, and that her son should succeed on the throne at his death. The nuptials were accordingly celebrated, but on that very day the tyrant murdered Cleopatra's son in her arms. He ordered himself to be called *Evergetes*, but the Alexandrians refused to do it, and stigmatized him with the appellation of *Kakergetes*, or evil-doer, a surname which he deserved by his tyranny and oppression. A series of barbarity rendered him odious, but as no one attempted to rid Egypt of her tyranny, the Alexandrians abandoned their habitations, and fled from a place which continually streamed with the blood of their massacred fellow-citizens. The king at last, disgusted with Cleopatra, repudiated her, and married her daughter, by Philometor, called also Cleopatra. He still continued to exercise the greatest cruelty upon his subjects, but the prudence and vigilance of his ministers kept the people in tranquillity, till all Egypt revolted when the king had basely murdered all the young men of Alexandria. Without friends or support in Egypt he fled to Cyprus, and Cleopatra, the divorced queen, ascended the throne. In his banishment Physcon dreaded lest the Alexandrians should also place the crown on the head of his son by his sister Cleopatra, who was then governor of Cyrene, and under these apprehensions he sent for the young prince, called Memphitis to Cyprus, and murdered him as soon as he had reached the shore. To make the barbarity more complete, he sent the limbs of Memphitis to Cleopatra, and they were received as the queen was going to celebrate her birthday. Soon after this he invaded Egypt with an army, and obtained a victory over the forces of Cleopatra, who, being left without friends or assistance, fled to her eldest daughter Cleopatra, who had married Demetrius king of Syria. This decisive blow restored Physcon to his throne, where he continued to reign for some time, hated by his subjects and feared by his enemies. He died at Alexandria in the 67th year of his age, after a reign of 29 years, about 116 years before Christ. Some authors have extolled Physcon

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for his fondness for literature; they have observed, that from his extensive knowledge he was called the *philologist*, and that he wrote a comment upon Homer, besides a history in 24 books, admired for its elegance, and often quoted by succeeding authors whose pen was employed on the same subject. *Diod.—Justin.* 38, &c.—*Athen.* 2.—*Porphyr.*——The 8th, surnamed *Lathyrus*, from an excrescence like a pea on the nose, succeeded his father Physcon as king of Egypt. He had no sooner ascended the throne, than his mother Cleopatra, who reigned conjointly with him, expelled him to Cyprus, and placed the crown on the head of his brother Ptolemy Alexander, her favourite son. Lathyrus, banished from Egypt, became king of Cyprus, and soon after he appeared at the head of a large army, to make war against Alexander Jannæus, king of Judæa, through whose assistance and intrigue he had been expelled by Cleopatra. The Jewish monarch was conquered, and 50,000 of his men were left on the field of battle. Lathyrus, after he had exercised the greatest cruelty upon the Jews, and made vain attempts to recover the kingdom of Egypt, retired to Cyprus till the death of his brother Alexander restored him to his native dominions. Some of the cities of Egypt refused to acknowledge him as their sovereign, and Thebes, for its obstinacy, was closely besieged for three successive years, and from a powerful and populous city it was reduced to ruins. In the latter part of his reign, Lathyrus was called upon to assist the Romans with a navy for the conquest of Athens, but Lucullus, who had been sent to obtain the supply, though received with kingly honours, was dismissed with evasive and unsatisfactory answers, and the monarch refused to part with troops which he deemed necessary to preserve the peace of his kingdom. Lathyrus died 81 years before the Christian era, after a reign of 36 years since the death of his father Physcon, eleven of which he had passed with his mother Cleopatra on the Egyptian throne, eighteen in Cyprus, and seven after his mother's death. He was succeeded by his only daughter, Cleopatra, whom Alexander, the son of Ptolemy Alexander, by means of the dictator Sylla, soon after married and murdered. *Joseph. Hist.—Justin.* 39.—*Plut. in Luc.—Appian. in Mithrid.*——The 9th. *Vid. Alexander Ptolemy* 1st; for the 10th Ptolemy, *vid. Alexander Ptolemy* 2d; for the 11th, *vid. Alexander Ptolemy* 3d.——The 12th, the illegitimate son of Lathyrus, ascended the throne of Egypt at the death of Alexander 3d. He received the surname of *Auletes*, because he played skilfully on the flute. His rise showed great marks of prudence and circumspection; and as his predecessor by his will had left the kingdom of Egypt to the Romans, Auletes knew that he could not be firmly established on his throne without the approbation of the Roman senate. He was successful in his applications, and Cæsar, who was then consul, and in want of money, established his succession, and granted him the alliance of the Romans, after he had received the enormous sum of about a million and 162,500*l* sterling. But these measures rendered him unpopular at home, and when he had suffered the Romans quietly to take possession of Cyprus, the Egyptians revolted, and Auletes was obliged to fly from his kingdom, and seek protection among the most powerful of his allies. His complaints were heard at Rome, at first with indifference, and the murder of 100 noblemen of Alexandria, whom the Egyptians had sent to justify their proceedings before the Roman senate, rendered him unpopular and suspected. Pompey, however, supported his cause, and the senators decreed to re-establish Auletes on his throne; but as they proceeded slowly in the execution of their plans, the monarch retired from Rome to Ephesus, where he lay concealed for some time in the temple of Diana. During his absence from Alexandria, his daughter Berenice had made herself absolute, and established herself on the throne by a marriage with Archelaus, a priest of Bellona's temple at Comana, but she was soon driven from Egypt when Gabinius, at the head of a Roman army, approached to replace Auletes on his throne. Auletes was no sooner restored to power than he sacrificed to his ambition his daughter Berenice, and behaved with the greatest ingratitude and perfidy to Rabirius, a Roman, who had supplied him with money when expelled from his kingdom. Auletes died four years after his restoration, about 51 years before the Christian era. He left two sons and two daughters, and by his will ordered the eldest of his sons to marry the eldest of his sisters, and to ascend with her the vacant throne. As these children were young, the dying monarch recommended them to the protection and paternal care of the Romans, and accordingly Pompey the Great was appointed by the senate to be their patron and their guardian. Their reign was as turbulent as that of their predecessors; and it is remarkable for no uncommon events; only we may observe that the young queen was the Cleopatra who soon after became so celebrated as being the mistress of J. Cæsar, the wife of M. Antony, and the last of the Egyptian monarchs of the family of Lagus. *Cic. pro Rabir.—Strab.* 17.—*Dion.* 39.—*Appian. de Civ.*——The 13th, surnamed *Dionysius* or *Bacchus* ascended the throne of Egypt conjointly with his sister Cleopatra, whom he had married according to the directions of his father Auletes. He was under the care and protection of Pompey the Great, (*Vid. Ptolemæus* 12th,) but the wickedness and avarice of his ministers soon obliged him to reign independent. He was then in the 13th year of his age, when his guardian, after the fatal battle of Pharsalia, came to the shores of Egypt and claimed his protection. He refused to grant the required assistance, and by the advice of his ministers, he basely murdered Pompey after he had brought him to shore under the mask of friendship and cordiality. To curry the favour of the conqueror of Pharsalia, Ptolemy cut off the head of Pompey, but Cæsar turned with indignation from such perfidy, and when he arrived at Alexandria he found the king of Egypt as faithless to his cause as that of his fallen enemy. Cæsar sat as judge to hear the various claims of the brother and sister to his throne; and, to satisfy the people, he ordered the will of Auletes to be read, and confirmed Ptolemy and Cleopatra in the possession of Egypt, and appointed the two younger children masters of the island of Cyprus. This fair and candid decision might have left no room for dissatisfaction,

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but Ptolemy was governed by cruel and avaricious ministers, and therefore he refused to acknowledge Cæsar as a judge or mediator. The Roman enforced his authority by arms, and three victories were obtained over the Egyptian forces. Ptolemy, who had been for some time a prisoner in the hands of Cæsar, now headed his armies, but a defeat was fatal, and as he attempted to save his life by flight, he was drowned in the Nile, about 48 years before Christ, and three years and eight months after the death of Auletes. Cleopatra, at the death of her brother, became sole mistress of Egypt; but as the Egyptians were no friends to female government, Cæsar obliged her to marry her younger brother Ptolemy, who was then in the eleventh year of his age. *Appian. Civ.—Cæs. in Alex.—Strab.* 17.—*Joseph. Ant.—Dio.—Plut. in Ant.* &c.——*Suetan. in Cæs.*——Apion, king of Cyrene, was the illegitimate son of Ptolemy Physcon. After a reign of 20 years he died; and as he had no children, he made the Romans heirs of his dominions. The Romans presented his subjects with their independence. *Liv.* 70.——Ceraunus, a son of Ptolemy Soter, by Eurydice, the daughter of Antipater. Unable to succeed to the throne of Egypt, Ceraunus fled to the court of Seleucus where he was received with friendly marks of attention. Seleucus was then king of Macedonia, an empire which he had lately acquired by the death of Lysimachus, in a battle in Phrygia; but his reign was short, and Ceraunus perfidiously murdered him and ascended his throne, 280 B. C. The murderer, however, could not be firmly established in Macedonia as long as Arsinoe, the widow, and the children of Lysimachus were alive, and entitled to claim his kingdom as the lawful possession of their father. To remove these obstacles Ceraunus made offers of marriage to Arsinoe, who was his own sister. The queen at first refused, but the protestations and solemn promises of the usurper at last prevailed upon her to consent. The nuptials, however, were no sooner celebrated, than Ceraunus murdered the two young princes, and confirmed his usurpation by rapine and cruelty. But now three powerful princes claimed the kingdom of Macedonia as their own, Antiochus, the son of Seleucus; Antigonus, the son of Demetrius; and Pyrrhus the king of Epirus. These enemies, however, were soon removed; Ceraunus conquered Antigonus in the field of battle, and stopped the hostilities of his other two rivals by promises and money. He did not long remain inactive, a barbarian army of Gauls claimed a tribute from him, and the monarch immediately marched to meet them in the field. The battle was long and bloody. The Macedonians might have obtained the victory if Ceraunus had shown more prudence. He was thrown down from his elephant, and taken prisoner by the enemy, who immediately tore his body to pieces. Ptolemy had been king of Macedonia only 18 months. *Justin.* 24, &c. *Paus.* 10, c. 10.——An illegitimate son of Ptolemy Lathyrus, king of Cyprus, of which he was tyrannically dispossessed by the Romans. Cato was at the head of the forces which were sent against Ptolemy by the senate, and the Roman general proposed to the monarch to retire from the throne, and to pass the rest of his days in the obscure office of highpriest in the temple of Venus at Paphos. This offer was rejected with the indignation which it merited, and the monarch poisoned himself at the approach of the enemy. The treasures found in the island amounted to the enormous sum of 1,356,250*l.* sterling, which were carried to Rome by the conquerors. *Plut. in Cat.—Val. Max.* 9.—*Flor.* 3.——A man who attempted to make himself king of Macedonia in opposition to Perdiccas, He was expelled by Pelopidas.——A son of Pyrrhus, king of Epirus, by Antigone, the daughter of Berenice. He was left governor of Epirus when Pyrrhus went to Italy to assist the Tarentines against the Romans, where he presided with great prudence and moderation. He was killed, bravely fighting, in the expedition which Pyrrhus undertook against Sparta and Argos.——A eunuch, by whose friendly assistance Mithridates the Great saved his life after a battle with Lucullus.——A king of Epirus, who died very young, as he was marching an army against the Ætolians, who had seized part of his dominions.—*Justin.* 28.——A king of Chalcidica, in Syria, about 30 years before Christ. He opposed Pompey when he invaded Syria, but he was defeated in the attempt, and the conqueror spared his life only upon receiving one thousand talents. *Joseph. Ant.* 13.——A nephew of Antigonus, who commanded an army in the Peloponnesus. He revolted from his uncle to Cassander, and some time after he attempted to bribe the soldiers of Ptolemy Lagus, king of Egypt, who had invited him to his camp. He was seized and imprisoned for this treachery, and the Egyptian monarch at last ordered him to drink hemlock.——A son of Seleucus, killed in the celebrated battle which was fought at Issus between Darius and Alexander the Great.——A son of Juba, made king of Mauretania. He was son of Cleopatra Selene, the daughter of M. Antony and the celebrated Cleopatra. He was put to death by Caius Caligula. *Dio.—Tacit. Ann.* 11.——A friend of Otho.——A favourite of Antiochus, king of Syria. He was surnamed *Macron.*——A Jew, famous for his cruelty and avarice. He was for some time governor of Jericho, about 135 years before Christ.——A powerful Jew during the troubles which disturbed the peace of Judæa in the reign of Augustus.——A son of Antony by Cleopatra, surnamed *Philadelphus*, by his father, and made master of Phœnicia, Syria, and all the territories of Asia Minor which were situated between the Ægean and the Euphrates. *Plut. in Anton.*——Claudius, a celebrated geographer and astrologer in the reign of Adrian and Antoninus. He was a native of Alexandria, or, according to others, of Pelusium, and on account of his great learning, he received the name of the most wise and most divine among the Greeks. In his system of the world, he places the earth in the centre of the universe, a doctrine universally believed and adopted till the 16th century, when it was confuted and rejected by Copernicus. His geography is valued for its learning, and the very useful information which it gives. Besides his system and his geography, Ptolemy wrote other books, in one of which he gives an account of the fixed stars; of 1029 of which he gives the certain and definite longitude and

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latitude. The best edition of Ptolemy's geography is that of Bertius, fol. Amst. 1618, and that of his treatise *de Judiciis Astrologicis*, by Camerar, 4to. 1535, and of the Harmonica, 4to. Wallis, Oxon. 1683.

Publicŏla, a name given to Publius Valerius on account of his great popularity. *Vid. Valerius. Plut. in Pub.—Liv.* 2, c. 8.—*Plin.* 30, c. 15.

Publilia Lex, was made by Publilius Philo, the dictator, A. U. C. 445. It permitted one of the censors to be elected from the plebeians, since one of the consuls were chosen from that body. *Liv.* 8, c. 12.——Another, by which it was ordained that all laws should be previously approved by the senators before they were proposed by the people.

Publius Syrus, a Syrian mimic poet, who flourished about 44 years before Christ. This celebrated Mime was brought from Asia to Italy in early youth, in the same vessel with his countryman and kinsman, Manlius Antiochus, the professor of astrology, and Staberius Eros, the grammarian, who all, by some desert in learning, rose above their original fortune. He received a good education and liberty from his master, in reward for his witticisms and facetious disposition. He first represented his Mimes in the provincial towns of Italy, whence, his fame having spread to Rome, he was summoned to the capital, to assist in those public spectacles which Cæsar afforded his countrymen, in exchange for their freedom. On one occasion, he challenged all persons of his own profession to contend with him on the stage; and in this competition he successively overcame every one of his rivals. By his success in the representation of their popular entertainments, he amassed considerable wealth, and lived with such luxury, that he never gave a great supper without having sow's udder at the table—a dish which was prohibited by the censors, as being too great a luxury even for the table of patricians. Nothing farther is known of his history, except that he was still continuing to perform his Mimes with applause at the period of the death of Laberius. We have not the names of any of the Mimes of Publius; nor do we precisely know their nature or subject,—all that is preserved from them being a number of detached sentiments or maxims to the number of 800 or 900, seldom exceeding a single line, but containing reflections of unrivalled force, truth, and beauty, on all the various relations, situations, and feelings of human life—friendship, love, fortune, pride, adversity, avarice, generosity. Both the writers and actors of Mimes were probably careful to have their memory stored with commonplaces and precepts of morality, in order to introduce them appropriately in their extemporaneous performances. The maxims of Publius were interspersed through his dramas, but being the only portion of those productions now remaining, they have just the appearance of thoughts or sentiments, like those of Rochefoucauld. His Mimes must either have been very numerous, or very quickly loaded with those moral aphorisms. It is also surprising that they seem raised far above the ordinary tone even of regular comedy, and appear for the greater part to be almost lyrical maxims. Seneca has remarked that many of his eloquent verses are fitter for the buskin than the slipper. How such exalted precepts should have been grafted on the lowest farce, and how passages, which would hardly be appropriated in the most serious sentimental comedy, were adapted to the actions or manners of gross and drunken buffoons, is a difficulty which could only be solved had we fortunately received entire a larger portion of these productions, which seem to have been peculiar to Roman genius. The sentiments of Publius Syrus now appear trite. They have become familiar to mankind, and have been re-echoed by poets and moralists from age to age. All of them are most felicitously expressed, and few of them seem erroneous, while at the same time they are perfectly free from the selfish or worldly-minded wisdom of Rochefoucauld, or Lord Burleigh. It would be endless to quote the lines of the different Latin poets, particularly Horace and Juvenal, which are nearly copied from the maxims of Publius Syrus. Seneca, too, has availed himself of many of his reflections, and, at the same time, does full justice to the author from whom he has borrowed. Publius, says he, is superior in genius both to tragic and comic writers: whenever he gives up the follies of the Mimes, and that language which is directed to the crowd, he writes many things not only above that species of composition, but worthy of the tragic buskin.

Publius, a prænomen common among the Romans.——Caius, a man who conspired with Brutus against J. Cæsar.——A prætor who conquered Palæpolis. He was only a plebeian, and, although neither consul nor dictator, he obtained a triumph in spite of the opposition of the senators. He was the first who was honoured with a triumph during a prætorship.

Pulchĕria, I. a daughter of the emperor Theodosius the Great, famous for her piety, moderation, and virtues.——II. A daughter of Arcadius, who held the government of the Roman empire for many years. She was mother of Valentinian. Her piety, and her private as well as public virtues, have been universally admired. She died A. D. 452, and was interred at Ravenna, where her tomb is still to be seen.

Punĭcum Bellum. The first Punic war was undertaken by the Romans against Carthage, B. C. 264. For upwards of 240 years, the two nations had beheld with secret jealousy each other's power, but they had totally eradicated every cause of contention, by settling, in three different treaties, the boundaries of their respective territories, the number of their allies, and how far one nation might sail into the Mediterranean without giving offence to the other. Sicily was the seat of the first dissentions. The Mamertini, a body of Italian mercenaries, were appointed by the king of Syracuse to guard the town of Messana; but this tumultuous tribe, instead of protecting the citizens, basely massacred them, and seized their possessions. This act of cruelty raised the indignation of all the Sicilians, and Hiero, king of Syracuse, who had employed them, prepared to punish their perfidy; and the Mamertini, besieged in Messana, and without friends or resources, resolved to throw themselves for protection into the hands of the first power that could relieve them. They were, however, divided in their sentiments, and

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while some implored the assistance of Carthage, others called upon the Romans for protection. Without hesitation or delay the Carthaginians entered Messana, and the Romans also hastened to give to the Mamertini that aid which had been claimed from them with as much eagerness as from the Carthaginians. At the approach of the Roman troops, the Mamertini, who had implored their assistance, took up arms, and forced the Carthaginians to evacuate Messana. Fresh forces were poured in on every side, and though Carthage seemed superior in arms and in resources, yet the valour and intrepidity of the Romans daily appeared more formidable, and Hiero, the Syracusan king who hitherto embraced the interests of the Carthaginians, became the most faithful ally of the republic. From a private quarrel the war became general. The Romans obtained a victory in Sicily, but as their enemies were masters at sea, the advantages they gained were small and inconsiderable. To make themselves equal to their adversaries, they aspired to the dominion of the sea, and in sixty days timber was cut down, and a fleet of 120 galleys completely manned and provisioned. The successes they met with at sea were trivial, and little advantage could be gained over an enemy that were sailors by actual practice and long experience. Duilius at last obtained a victory, and he was the first Roman who ever received a triumph after a naval battle. The losses they had already sustained induced the Carthaginians to sue for peace, and the Romans, whom an unsuccessful descent upon Africa, under Regulus, (*Vid. Regulus,*) had rendered diffident, listened to the proposal, and the first punic war was concluded B. C. 241, on the following terms:—The Carthaginians pledged themselves to pay to the Romans, within twenty years, the sum of 3000 Euboic talents, they promised to release all the Roman captives without ransom, to evacuate Sicily and the other islands in the Mediterranean, and not to molest Hiero, king of Syracuse, or his allies. After this treaty the Carthaginians, who had lost the dominion of Sardinia and Sicily, made new conquests in Spain, and soon began to repair their losses by industry and labour. They planted colonies and secretly prepared to revenge themselves upon their powerful rivals. The Romans were not insensible of their successes in Spain, and to stop their progress towards Italy, they made a stipulation with the Carthaginians, by which they were not permitted to cross the Iberus, or to molest the cities of their allies, the Saguntines. This was for some time observed, but when Annibal succeeded to the command of the Carthaginian armies in Spain, he spurned the boundaries which the jealousy of Rome had set to his arms, and he immediately formed the siege of Saguntum. The Romans were apprized of the hostilities which had been begun against their allies, but Saguntum was in the hands of the active enemy before they had taken any steps to oppose him. Complaints were carried to Carthage, and war was determined upon by the influence of Annibal in the Carthaginian senate. Without delay or diffidence, B. C. 218, Annibal marched a numerous army of 90,000 foot and 12,000 horse towards Italy, resolved to carry the war to the gates of Rome. He crossed the Alps and the Appennines with uncommon celerity, and the Roman consuls who were stationed to stop his progress were universally defeated. After this, Annibal called his brother Asdrubal from Spain with a large reinforcement; but the march of Asdrubal was intercepted by the Romans, his army was defeated, and himself slain. Affairs had now taken a different turn, and Marcellus, who had the command of the Roman legions in Italy, soon taught his countrymen that Annibal was not invincible in the field. The conquests of young Scipio in Spain meanwhile had raised the expectations of the Romans, and he had no sooner returned to Rome than he proposed to remove Annibal from the capital of Italy by carrying the war to the gates of Carthage. The conquests of the young Roman were as rapid in Africa as in Spain, and the Carthaginians, apprehensive of the fate of their capital, recalled Annibal from Italy, and preferred their safety at home to the maintaining of a long and expensive war in another quarter of the globe. Annibal received their order with indignation, and with tears in his eyes he left Italy, where for 16 years he had known no superior in the field of battle. At his arrival in Africa, the Carthaginian general soon collected a large army, and met his exulting adversary in the plains of Zama. The Romans obtained the victory, and Annibal, who had sworn eternal enmity to the gods of Rome, fled from Carthage after he had advised his countrymen to accept the terms of the conqueror. This battle of Zama was decisive, the Carthaginians sued for peace, which the haughty conquerors granted with difficulty. The conditions were these: Carthage was permitted to hold all the possessions which she had in Africa before the war, and to be governed by her own laws and institutions. She was ordered to make restitution of all the ships and other effects which had been taken in violation of a truce that had been agreed upon by both nations. She was to surrender the whole of her fleet, except 10 galleys; she was to release and deliver up all the captives, deserters, or fugitives, taken or received during the war; to indemnify Masinissa for all the losses which he had sustained; to deliver up all her elephants, and for the future never more to tame or break any more of these animals. She was not to make war upon any nation whatever without the consent of the Romans, and was to reimburse the Romans, to pay the sum of 10,000 talents, at the rate of 200 talents a year for 50 years, and she was to give up hostages from the noblest families for the performance of these several articles; and, till the ratification of the treaty, to supply the Roman forces with money and provisions. These humiliating conditions were accepted 201 B. C. and immediately 4000 Roman captives were released, five hundred galleys were delivered and burnt on the spot; but the immediate exaction of 200 talents was more severely felt, and many of the Carthaginian senators burst into tears. During the 50 years which followed the conclusion of the second Punic war, the Carthaginians were employed in repairing their losses by unwearied application and industry; but they found still in the Romans a jealous rival and a haughty conqueror, and in Masinissa, the ally of Rome, an intriguing, and

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ambitious monarch. The king of Numidia made himself master of one of their provinces; and as they were unable to make war without the consent of Rome, the Carthaginians sought relief by embassies, and made continual complaints in the Roman senate of the tyranny and oppression of Masinissa. While the senate were debating about the existence of Carthage, and while they considered it as a dependant power, and not as an ally, the wrongs of Africa were without redress, and Masinissa continued his depredations. Upon this the Carthaginians resolved to do to their cause that justice which the Romans had denied them; they entered the field against the Numidians, but they were defeated in a bloody battle by Masinissa, who was then 90 years old. In this bold measure they had broken the peace; and as their late defeat had rendered them desperate, they hastened with all possible speed to the capital of Italy to justify their proceedings, and to implore the forgiveness of the Roman senate. The news of Masinissa's victory had already reached Italy, and immediately some forces were sent to Sicily, and from thence ordered to pass into Africa. The ambassadors of Carthage received evasive and unsatisfactory answers from the senate. The consuls replied, that to prevent every cause of quarrel, the Carthaginians must deliver into their hands 300 hostages, all children of senators, and of the most noble and respectable families. The demand was great and alarming, but it was no sooner granted, than the Romans made another demand, and the Carthaginians were told that peace could not continue if they refused to deliver up all their ships, their arms, engines of war, with all their naval and military stores. The Carthaginians complied, and immediately 40,000 suits of armour, 20,000 large engines of war, with a plentiful store of ammunition and missile weapons, were surrendered. After this duplicity had succeeded, the Romans laid open the final resolutions of the senate, and the Carthaginians were then told, that, to avoid hostilities, they must leave their ancient habitations and retire into the inland parts of Africa, and found another city, at the distance of no less than ten miles from the sea. This was heard with horror and indignation; the Romans were fixed and inexorable, and Carthage was filled with tears and lamentations. But the spirit of liberty and independence was not yet extinguished in the capital of Africa, and the Carthaginians determined to sacrifice their lives for the protection of their gods, the tombs of their forefathers, and the place which had given them birth. Before the Roman army approached the city, preparations to support a siege were made, and the ramparts of Carthage were covered with stones, to compensate for the weapons and instruments of war which they had ignorantly betrayed to the duplicity of their enemies. Asdrubal, whom the despair of his countrymen had banished on account of the unsuccessful expedition against Masinissa, was immediately recalled; and, in the moment of danger, Carthage seemed to have possessed more spirit and vigour, than when Annibal was victorious at the gates of Rome. The town was blocked up by the Romans, and a regular siege begun. Two years were spent in useless operations, and Carthage seemed still able to rise from its ruins, to dispute for the empire of the world; when Scipio, the descendant of the great Scipio, who finished the second Punic war, was sent to conduct the siege. The vigour of his operations soon baffled the efforts and the bold resistance of the besieged; the communications which they had with the land were cut off, and the city, which was twenty miles in circumference, was completely surrounded on all sides by the enemy. Despair and famine now raged in the city, and Scipio gained access to the city walls, where the battlements were low and unguarded. His entrance into the streets was disputed with uncommon fury, the houses as he advanced were set on fire to stop his progress; but when a body of 50,000 persons of either sex had claimed quarter, the rest of the inhabitants were disheartened, and such as disdained to be prisoners of war, perished in the flames, which gradually destroyed their habitations, 147 B. C., after a continuation of hostilities for three years. During 17 days Carthage was in flames; and the soldiers were permitted to redeem from the fire whatever possessions they could. This remarkable event happened about the year of Rome 606. The news of this victory caused the greatest rejoicings at Rome; and immediately commissioners were appointed by the Roman senate, not only to raze the walls of Carthage, but even to demolish and burn the very materials with which they were made; and in a few days, that city which had been once the seat of commerce, and model of magnificence, the common store of the wealth of nations, and one of the most powerful states of the world, left behind no traces of its splendour, of its power, or even of its existence. *Polyb.—Orosius.—Appian. de Punic., &c.—Flor.—Plut. in Cat. &c.—Strab.—Liv. epit.—Diog.*

Pupiēnus, (Marcus Claudius Maximus,) a man of an obscure family, who raised himself by his merit to the highest offices in the Roman armies, and gradually became a prætor, consul, prefect of Rome, and a governor of the provinces. His father was a blacksmith. After the death of the Gordians, Pupienus was elected with Balbinus to the imperial throne, and soon after prepared to make war against the Persians; but in this he was prevented, and massacred, A. D. 236, by the prætorian guards. Balbinus shared his fate. Pupienus is sometimes called Maximus. In his private character he appeared always grave and serious; he was the constant friend of justice, moderation, and clemency; and no greater encomium can be passed upon his virtues, than to say that he was invested with the purple without soliciting for it, and that the Roman senate said that they had selected him from thousands, because they knew no person more worthy or better qualified to support the dignity of an emperor.

Puppius, a tragic poet in the age of J. Cæsar. His tragedies were so pathetic, that when they were represented on the Roman stage, the audience melted into tears; from which circumstance Horace calls them *lacrymosa*, 1, ep. v. 67.

Pygmălion, I. a king of Tyre, son of Belus, and brother to the celebrated Dido, who founded Carthage. At the death of his father, he ascended the vacant throne, and soon became odious by his cruelty and avarice. He sacri-

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ficed every thing to the gratification of his predominant passions, and he did not even spare the life of Sichæus, Dido's husband, because he was the most powerful and opulent of all the Phœnicians. This murder he committed in a temple, of which Sichæus was the priest; but instead of obtaining the riches which he desired, Pygmalion was shunned by his subjects, and Dido, to avoid further acts of cruelty, fled away with her husband's treasure, and a large colony, to the coast of Africa, where she founded a city. Pygmalion died in the 56th year of his age and in the 47th of his reign. *Virg. Æn.* 1, v. 347, &c.—*Justin.* 18, c. 5.—*Apollod.* 3. *Ital.* 1.——II. A celebrated statuary of the island of Cyprus. He became enamoured of a beautiful statue of marble which he had made, and at his earnest request and prayers, according to the mythologists, the goddess of beauty changed the favourite statue into a woman, whom the artist married, and by whom he had a son called Paphus, who founded the city of that name in Cyprus. *Ovid. Met.* 10, fab. 9.

Pylades, I. a son of Strophius, king of Phocis, by one of the sisters of Agamemnon. He was educated together with his cousin Orestes, with whom he formed the most inviolable friendship, and whom he assisted to revenge the murder of Agamemnon, by assassinating Clytemnestra and Ægysthus. He also accompanied him to Taurica Chersonesus, and for his services Orestes rewarded him, by giving him his sister Electra in marriage. Pylades had by her two sons, Medon and Strophius. The friendship of Orestes and Pylades became proverbial. *Vid. Orestes. Eurip. in Iphig.—Æschyl. in Ag.*, &c.—*Paus.* 1, c. 28.——II. A celebrated Roman pantomime, was a native of Cilicia. He was brought to Rome in the flower of youth, and first gave grace and dignity to the pantomimic stage, on which only unmeaning attitudes and rude gesticulations had been hitherto exhibited. The recitation, however, of the regular tragedy had always been accompanied with vehement and significant gestures. In consequence of one person thus gesticulating while the other declaimed, the Roman people had probably become expert in the interpretation of mimetic action; and, before the time of Pylades, certain signs, both natural and conventional, would be recognised as the tokens of corresponding emotions. It was principally tragic and majestic parts that Pylades represented, such as Œdipus and Hercules Furens; and his dancing chiefly expressed the grandeur of heroic sentiments.

Pylas, a king of Megara. He had the misfortune accidentally to kill his uncle Bias, for which he fled away, leaving his kingdom to Pandion, his son-in-law, who had been driven from Athens. *Apollod.* 3, c. 15.—*Paus.* 1, c. 39.

Pyramus, a youth of Babylon, who became enamoured of Thisbe, a beautiful virgin who dwelt in the neighbourhood. The flame was mutual, and the two lovers, whom their parents forbade to marry, regularly received each other's addresses through the chink of a wall which separated their houses. After the most solemn vows of sincerity, they both agreed to elude the vigilance of their friends, and to meet one another at the tomb of Ninus, under a white mulberry-tree, without the walls of Babylon. Thisbe came first to the appointed place, but the sudden arrival of a lioness frightened her away; and as she fled into a neighbouring cave she dropped her veil, which the lioness found and besmeared with blood. Pyramus soon arrived, he found Thisbe's veil all bloody, and concluding that she had been torn to pieces by the wild beasts of the place, he stabbed himself with his sword. Thisbe, when her fears were vanished, returned from the cave, and at the sight of the dying Pyramus, she fell upon the sword which still reeked with his blood. This tragical scene happened under a white-mulberry-tree, which, as the poets mention, was stained with the blood of the lovers, and ever after bore fruit of the colour of blood. *Ovid. Met.* 4, v. 55, &c.—*Hygin.* fab. 243.

Pyrgotĕles, a celebrated engraver on gems, in the age of Alexander the Great. He had the exclusive privilege of engraving the conqueror, as Lysippus was the only sculptor who was permitted to make statues of him. *Plin.* 37, c. 1.

Pyrodes, a son of Cilix, said to be the first who discovered and applied to human purposes the fire concealed in flints. *Plin.* 7, c. 56.

Pyrrhias, a boatman of Ithaca, remarkable for his humanity. He delivered from slavery an old man who had been taken by pirates, and robbed of some pots full of pitch. The old man was so grateful for his kindness, that he gave the pots to his deliverer, after he had told him that they contained gold under the pitch. Pyrrhias upon this offered the sacrifice of a bull to the old man, and retained him in his house, with every act of kindness and attention, till the time of his death. *Plut. in quæst. G.*

Pyrrhicha, a kind of dance, said to be invented and introduced into Greece by Pyrrhus the son of Achilles. The dancers were generally armed. *Plin.* 7, c. 56.

Pyrrho, a philosopher of Elis, disciple to Anaxarchus, and originally a painter. His father's name was Plistarchus, or Pistocrates. He was in continual suspense of judgment, he doubted of every thing, never made any conclusions, and when he had carefully examined a subject, and investigated all its parts, he concluded by still doubting of its evidence. This manner of doubting in the philosopher has been called *Pyrrhonism*, and his disciples have received the appellation of skeptics, inquisitors, examiners, &c. He pretended to have acquired an uncommon dominion over opinion and passions. The former of these virtues he called *ataraxia*, and the latter *matriopathia*; and so far did he carry his want of common feeling and sympathy, that he passed with unconcern near a ditch in which his master Anaxarchus had fallen, and where he nearly perished. As he showed so much indifference in every thing, and declared that life and death were the same thing, some of his disciples asked him, why he did not hurry himself out of the world: *Because*, says he, *there is no difference between life and death.* When he walked in the streets he never looked behind or moved from the road of a chariot, even in its most rapid course; and, indeed, as some authors remark, this indifference for his safety often exposed him to the greatest and most imminent dangers, from which he was saved by the interference of his friends who followed him. He flourished B. C. 304, and

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died at the advanced age of 90. He left no writings behind him. His countrymen were so partial to him, that they raised statues to his memory, and exempted all the philosophers of Elis from taxes. *Diog.* 9.—*Cic. de Orat.* 3, c. 17.—*Aul. Gel.* 11, c. 5.—*Paus.* 6, c. 24.

PYRRHUS, (*Vid. Neoptolemus,*) I. a king of Epirus, descended from Achilles, by the side of his mother, and from Hercules by that of his father, and son of Æacides and Phthia. He was saved when an infant, by the fidelity of his servants, from the pursuits of the enemies of his father, who had been banished from his kingdom, and he was carried to the court of Glaucias, king of Illyrium, who educated him with great tenderness. Cassander, king of Macedonia, wished to despatch him, as he had so much to dread from him; but Glaucias not only refused to deliver him up into the hands of his enemy, but he even went with an army, and placed him on the throne of Epirus, though only 12 years of age. About five years after, the absence of Pyrrhus, to attend the nuptials of one of the daughters of Glaucias, raised new commotions. The monarch was expelled from the throne by Neoptolemus, who had usurped it after the death of Æacides; and being still without resources, he applied to his brother-in-law Demetrius for assistance. He accompanied Demetrius at the battle of Ipsus, and fought there with all the prudence and intrepidity of an experienced general. He afterwards passed into Egypt, where, by his marriage with Antigone, the daughter of Berenice, he soon obtained a sufficient force to attempt the recovery of his throne. He was successful in the undertaking; but to remove all causes of quarrel, he took the usurper to share with him the royalty, and some time after he put him to death under pretence that he had attempted to poison him. In the subsequent years of his reign Pyrrhus engaged in the quarrels which disturbed the peace of the Macedonian monarchy, he marched against Demetrius, and gave the Macedonian soldiers fresh proofs of his valour and activity. By dissimulation he ingratiated himself in the minds of his enemy's subjects, and when Demetrius laboured under a momentary illness, Pyrrhus made an attempt upon the crown of Macedonia, which, if not then successful, soon after rendered him master of the kingdom. This he shared with Lysimachus for seven months, till the jealousy of the Macedonians, and the ambition of his colleague, obliged him to retire. Pyrrhus was meditating new conquests, when the Tarentines invited him to Italy to assist them against the encroaching power of Rome. He gladly accepted the invitation, but his passage across the Adriatic proved nearly fatal, and he reached the shores of Italy after the loss of the greatest part of his troops in a storm. At his entrance into Tarentum, B. C. 280, he began to reform the manners of the inhabitants, and by introducing the strictest discipline among their troops, to accustom them to bear fatigue and to despise dangers. In the first battle which he fought with the Romans he obtained the victory, but for this he was more particularly indebted to his elephants, whose bulk and uncommon appearance astonished the Romans and terrified their cavalry. The number of the slain was equal on both sides, and the conqueror said that such another victory would totally ruin him. He also sent Cineas, his chief minister, to Rome, and though victorious, he sued for peace. These offers of peace were refused, and when Pyrrhus questioned Cineas, about the manners and the character of the Romans, the sagacious minister replied, that their senate was a venerable assembly of kings, and that to fight against them was to attack another Hydra. A second battle was fought near Asculum, but the slaughter was so great, and the valour so conspicuous on both sides, that the Romans and their enemies reciprocally claimed the victory as their own. Pyrrhus still continued the war in favour of the Tarentines, when he was invited into Sicily by the inhabitants, who laboured under the yoke of Carthage and the cruelty of their own petty tyrants. His fondness of novelty soon determined him to quit Italy, he left a garrison at Tarentum, and crossed over to Sicily, where he obtained two victories over the Carthaginians, and took many of their towns. He was for a while successful, and formed the project of invading Africa; but soon his popularity vanished, his troops became insolent, and he behaved with haughtiness, and showed himself oppressive, so that his return to Italy was deemed a fortunate event for all Sicily. He had no sooner arrived at Tarentum than he renewed hostilities with the Romans with great acrimony, but when his army of 80,000 men had been defeated by 20,000 of the enemy under Curius, he left Italy with precipitation, B. C. 274, ashamed of the enterprise, and mortified by the victories which had been obtained over one of the descendants of Achilles. In Epirus he began to repair his military character by attacking Antigonus, who was then on the Macedonian throne. He gained some advantages over his enemy, and was at last restored to the throne of Macedonia. He afterwards marched against Sparta, at the request of Cleonymus, but when all his vigorous operations were insufficient to take the capital of Laconia, he retired to Argos, where the treachery of Aristeus invited him. The Argives desired him to retire, and not to interfere in the affairs of their republic, which were confounded by the ambition of two of their nobles. He complied with their wishes, but in the night he marched his forces into the town, and might have made himself master of the place had he not retarded his progress by entering it with his elephants. The combat that ensued was obstinate and bloody; and the monarch, to fight with more boldness, and to encounter dangers with more facility, exchanged his dress. He was attacked by one of the enemy, but as he was going to run him through in his own defence, the mother of the Argive, who saw her son's danger from the top of a house, threw down a tile and brought Pyrrhus to the ground. His head was cut off and carried to Antigonus, who gave his remains a magnificent funeral, and presented his ashes to his son Helenus, 272 years before the Christian era. Pyrrhus has been deservedly commended for his talents as a general; and not only his friends, but also his enemies, have been warm in extolling him; and Annibal declared, that for experience and sagacity the king of Epirus was the first of commanders. He had chosen Alexander the Great as a model, and in every

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thing he wished not only to imitate, but to surpass him. In the art of war none were superior to him; he not only made it his study as a general, but he even wrote many books on encampments, and the different ways of training up an army; and whatever he did was by principle and rule. Pyrrhus married many wives, and all for political reasons; besides Antigone, he had Lanassa the daughter of Agathocles, as also a daughter of Autoleon king of Pæonia. His children, as his biographer observes, derived a warlike spirit from their father, and when he was asked by one to which of them he should leave the kingdom of Epirus, he replied, To him who has the sharpest sword. *Ælian. Hist. an.* 10.—*Plut. in vitâ.*—*Justin.* 17, &c.—*Liv.* 13 and 14.—*Horat.* 3, od. 6.—— II. A king of Epirus, son of Ptolemy, murdered by the people of Ambracia. His daughter, called Laudamia, or Deidamia, succeeded him. *Paus.*——III. A son of Dædalus.

Pythagoras, I. a celebrated philosopher, born at Samos. His father, Mnesarchus, was a person of distinction, and therefore the son received that education which was most calculated to enlighten his mind and invigorate his body. Like his contemporaries, he was early made acquainted with poetry and music; eloquence and astronomy became his private studies, and in gymnastic exercises he often bore the palm for strength and dexterity. He first made himself known in Greece, at the Olympic games, where he obtained, in the 18th year of his age, the prize for wrestling; and, after he had been admired for the elegance and the dignity of his person, and the brilliancy of his understanding, he retired into the east. In Egypt and Chaldea he gained the confidence of the priests, and learned from them the artful policy, and the symbolic writings, by which they governed the princes as well as the people; and after he had spent many years in gathering all the information which could be collected from antique traditions, concerning the nature of the gods and the immorality of the soul, Pythagoras revisited his native island. The tyranny of Polycrates at Samos disgusted the philosopher, who was a great advocate for national independence; and though he was the favourite of the tyrant, he retired from the island, and a second time assisted at the Olympic games. His fame was too well known to escape notice; he was saluted in the public assembly by the name of *Sophist*, or wise man; but he refused the appellation, and was satisfied with that of Philosopher, or *the friend of wisdom*. "At the Olympic games," said he, in explanation of this new appellation he wished to assume, "some are attracted with the desire of obtaining crowns and honours, others come to expose their different commodities to sale, while curiosity draws a third class, and the desire of contemplating whatever deserves notice in that celebrated assembly; thus, on the more extensive theatre of the world, while many struggle for the glory of a name, and many pant for the advantages of fortune, a few, and indeed but a few, who are neither desirous of money, nor ambitious of fame, are sufficiently gratified to be spectators of the wonder, the hurry, and the magnificence of the scene." From Olympia, the philosopher visited the republics of Elis and Sparta, and retired to Magna Græcia, where he fixed his habitation in the town of Crotona, about the 40th year of his age. Here he founded a sect which has received the name of *the Italian*; and he soon saw himself surrounded by a great number of pupils, which the recommendation of his mental, as well as his personal accomplishments, had procured. His skill in music and medicine, and his knowledge of mathematics and of natural philosophy, gained him friends and admirers; and amidst the voluptuousness that prevailed among the inhabitants of Crotona, the Samian sage found his instructions respected and his approbation courted: the most debauched and effeminate were pleased with the eloquence and the graceful delivery of the philosopher, who boldly upbraided them for their vices, and called them to more virtuous and manly pursuits. These animated harangues were attended with rapid success, and a reformation soon took place in the morals and the life of the people of Crotona. The females were exhorted to become modest, and they left off their gaudy ornaments; the youths were called away from their pursuits of pleasure, and instantly they forgot their intemperance, and paid to their parents that submissive attention and deference which the precepts of Pythagoras required. As to the old, they were directed no longer to spend their time in amassing money, but to improve their understanding, and to seek that peace and those comforts of mind which frugality, benevolence, and philanthropy alone can produce. The sober and religious behaviour of the philosopher strongly recommended the necessity and importance of these precepts. Pythagoras was admired for his venerable aspect; his voice was harmonious, his eloquence persuasive, and the reputation he had acquired by his distant travels, and by being crowned at the Olympic games, was great and important. He regularly frequented the temples of the gods, and paid his devotion to the divinity at an early hour; he lived upon the purest and most innocent food, he clothed himself like the priests of the Egyptian gods, and by his continual purifications and regular offerings, he seemed to be superior to the rest of mankind in sanctity. These artful measures united to render him an object, not only of reverence but of imitation. To set himself at a greater distance from his pupils, a number of years was required to try their various dispositions, but the most talkative were not permitted to speak in the presence of their master before they had been his auditors for five years; and those who possessed a natural taciturnity were allowed to speak after a probation of two years. When they were capable of receiving the secret instructions of the philosopher, they were taught the use of ciphers and hieroglyphic writings; and Pythagoras might boast that his pupils could correspond together, though in the most distant regions, in unknown characters; and by the signs and words which they had received, they could discover, though strangers and barbarians, those that had been educated in the Pythagorean school. So great was his authority among his pupils, that to dispute his word was deemed a crime, and the most stubborn were drawn to coincide with the opinions of their opponents,

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when they helped their arguments by the words *of the master said so*, an expression which became proverbial in *jurare in verba magistri*. The great influence which the philosopher possessed in his school was transferred to the world; the pupils divided the applause and the approbation of the people with their venerated master, and in a short time, the rulers and the legislators of all the principal towns of Greece, Sicily, and Italy, boasted in being the disciples of Pythagoras. The Samian philosopher was the first who supported the doctrine of *metempsychosis*, or transmigration of the soul into different bodies; and those notions he seemed to have imbibed among the priests of Egypt, or in the solitary retreats of the Brachmans. More strenuously to support his chimerical system, he declared he recollected the different bodies his soul had animated before that of the son of Mnesarchus. He remembered to have been Ethalides, the son of Mercury; to have assisted the Greeks during the Trojan war, in the character of Euphorbus; (*Vid. Euphorbus*,) to have been Hermotimus; afterwards a fisherman; and last of all, Pythagoras. He forbade his disciples to eat flesh, as also beans, because he supposed them to have been produced from the same putrefied matter from which, at the creation of the world, man was formed. In his theological system, Pythagoras supported that the universe was created from a shapeless heap of passive matter, by the hands of a powerful being, who himself was the mover and soul of the world, and of whose substance the souls of mankind were a portion. He considered numbers as the principles of every thing, and perceived in the universe, regularity, correspondence, beauty, proportion, and harmony, as intentionally produced by the creator. In his doctrines of morality, he perceived in the human mind propensities common to us with the brute creation; and besides these, and the passions of avarice and ambition, he discovered the nobler seeds of virtue, and supported that the most ample and perfect gratification was to be found in the enjoyment of moral and intellectual pleasures. The thoughts of the past he considered as always present to us, and he believed that no enjoyment could be had where the mind was disturbed by consciousness of guilt or fears about futurity. This opinion induced the philosopher to recommend to his followers a particular mode of education. The under years of the Pythagoreans were employed in continual labour, in study, in exercise, and repose; and the philosopher maintained his well-known and important maxim, that many things, especially love, are best learned late. In a more advanced age the adult was desired to behave with caution, spirit, and patriotism, and to remember that the community and civil society demanded his exertions, and that the good of the public, and not his own private enjoyments, were the ends of his creation. From lessons like these, the Pythagoreans were strictly enjoined to call to mind, and carefully to review, the actions, not only of the present, but of the preceding days. In their acts of devotion they early repaired to the most solitary places of the mountains, and after they had examined their private and public conduct, and conversed with themselves, they joined in the company of their friends, and early refreshed their body with light and frugal aliments. Their conversation was of the most innocent nature; political or philosophic subjects were discussed with propriety, but without warmth; and, after the conduct of the following day was regulated, the evening was spent with the same religious ceremony as the morning, in a strict and impartial self-examination. From such regularity, nothing but the most salutary consequences could arise; and it will not appear wonderful that the disciples of Pythagoras were so much respected and admired as legislators, and imitated for their constancy, friendship, and humanity. The authors that lived in, and after the age of Alexander, have rather tarnished than brightened the glory of the founder of the Pythagorean school, and they have obscured his fame by attributing to him actions which were dissonant with his character as a man and a moralist. To give more weight to his exhortations, as some writers mention, Pythagoras retired into a subterraneous cave, where his mother sent him intelligence of every thing which happened during his absence. After a certain number of months he again reappeared on the earth, with a grim and ghastly countenance, and declared, in the assembly of the people, that he was returned from hell. From similar exaggerations it has been asserted that he appeared at the Olympic games with a golden thigh, and that he could write in letters of blood whatever he pleased on a looking-glass, and that by setting it opposite to the moon, when full, all the characters which were on the glass became legible on the moon's disk. They also support, that, by some magical words, he tamed a bear, stopped the flight of an eagle, and appeared on the same day and at the same instant in the cities of Crotona and Metapontum, &c. The time and the place of the death of this great philosopher are unknown; yet many suppose that he died at Metapontum, about 497 years before Christ: and so great was the veneration of the people of Magna Græcia for him, that he received the same honours as were paid to the immortal gods, and his house became a sacred temple. Succeeding ages likewise acknowledged his merits; and when the Romans, A. U. C. 411, were commanded by the oracle of Delphi to erect a statue to the bravest and wisest of the Greeks, the distinguished honour was conferred on Alcibiades and Pythagoras. Pythagoras had a daughter, called Damo. There is now extant a poetical composition ascribed to the philosopher, and called the *golden verses of Pythagoras*, which contains the greatest part of his doctrines and moral precepts; but many support that it is a supposititious composition, and that the true name of the writer was Lysis. Pythagoras distinguished himself also by his discoveries in geometry, astronomy, and mathematics; and it is to him that the world is indebted for the demonstrations of the 47th proposition of the first book of Euclid's elements, about the square of the hypothenuse. It is said that he was so elated after making the discovery, that he made an offering of a hetacomb to the gods; but the sacrifice was undoubtedly of small oxen, made with wax, as the philosopher was ever an enemy to shedding the blood of all animals. His sys-

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tem of the universe, in which he placed the sun in the centre, and all the planets moving in elliptical orbits round it, was deemed chimerical and improbable, till the deep inquiries and the philosophy of the 16th century proved it, by the most accurate calculations, to be true and incontestable. Diogenes, Porphyry, Iamblicus, and others, have written an account of his life, but with more erudition, perhaps, than veracity. *Cic. de Nat. D.* 1, c. 5.—*Tusc.* 4, c. 1.—*Diog.* &c. 8.—*Hygin.* fab. 112.—*Ovid. Met.* 15, v. 60, &c.—*Plato.*—*Plin.* 34, c. 6.—*Gell.* 9.—*Iamblic.*—*Porphyr.*—*Plut.*——II. A soothsayer of Babylon, who foretold the death of Alexander and of Hephæstion, by consulting the entrails of victims.——III. A tyrant of Ephesus.——IV. One of Nero's wicked favourites.

Pytheas, I. an archon at Athens.——II. A native of Massilia, famous for his knowledge of astronomy, mathematics, philosophy, and geography. He also distinguished himself by his travels; and with a mind that wished to seek information in every corner of the earth, he advanced far into the northern seas, and discovered the island of Thule, and entered that then unknown sea which is now called the *Baltic.* His discoveries in astronomy and geography were ingenious, and, indeed, modern navigators have found it expedient to justify and accede to his conclusions. He was the first who established a distinction of climate by the length of days and nights. He wrote different treatises in Greek, which have been lost, though some of them were extant in the beginning of the fifth century. Pytheas lived, according to some, in the age of Aristotle. *Strab.* 2, &c.—*Plin.* 37.——III. An Athenian rhetorician in the age of Demosthenes, who distinguished himself by his intrigues, rapacity, and his opposition to the measures of Demosthenes, of whom he observed that his orations smelt of the lamp. Pytheas joined Antipater after the death of Alexander the Great. His orations were devoid of elegance, harsh, unconnected, and diffuse; and from this circumstance he has not been ranked among the orators of Athens. *Ælian. V. H.* 7, c. 7.—*Plut. in. Dem. & Polit. pr.*

Pythes, a native of Abdera in Thrace, son of Andromache, who obtained a crown at the Olympian games. *Plin.* 34, c. 7.—*Paus.* 6, c. 14.

Pytheus, a Lydian, famous for his riches in the age of Xerxes. He kindly entertained the monarch and all his army when he was marching on his expedition against Greece, and offered him to defray the expenses of the whole war. Xerxes thanked him with much gratitude, and promised to give him whatever he should require. Pytheus asked him to dismiss his son from the expedition: upon which the monarch ordered the young man to be cut in two, and one half of the body to be placed on the right hand of the way, and the other on the left, that his army might march between them. *Plut. de mul. virt.*—*Herodot.*

Pythia, the priestess of Apollo at Delphi. She delivered the answer of the god to such as came to consult the oracle, and was supposed to be suddenly inspired by the sulphurous vapours which issued from the hole of a subterraneous cavity within the temple, over which she sat bare on a three-legged stool, called a tripod. In the stool was a small aperture, through which the vapour was exhaled by the priestess, and at this divine inspiration, her eyes suddenly sparkled, her hair stood on end, and a shivering ran all over her body. In this convulsive state she spoke the oracles of the god, often with loud howlings and cries, and her articulations were taken down by the priest and set in order. Sometimes the spirit of inspiration was more gentle, and not always violent; yet Plutarch mentions one of the priestesses who was thrown into such excessive fury, that not only those that consulted the oracle, but also the priests that conducted her to the sacred tripod, and attended her during the inspiration, were terrified and forsook the temple; and so violent was the fit, that she continued for some days in the most agonizing situation, and at last died. The Pythia, before she placed herself on the tripod, used to wash her whole body, and particularly her hair, in the waters of the fountain Castalis, at the foot of mount Parnassus. She also shook a laurel-tree that grew near the place, and sometimes eat the leaves with which she crowned herself. The priestess was originally a virgin, but the institution was changed when Echecrates, a Thessalian, had offered violence to one of them, and none but women who were above the age of fifty were permitted to enter upon that sacred office. They always appeared dressed in the garments of virgins, to intimate their purity and modesty; and they were solemnly bound to observe the strictest laws of temperance and chastity, that neither fantastical dresses nor lascivious behaviour might bring the office, the religion, or the sanctity of the place into contempt. There was originally but one Pythia, besides subordinate priests, and afterwards two were chosen, and sometimes more. The most celebrated of all these is Phemonoe, who is supposed by some to have been the first who gave oracles at Delphi. The oracles were always delivered in hexameter verses, a custom which was some time after discontinued. The Pythia was consulted only one month in the year, about the spring. It was always required that those who consulted the oracle should make large presents to Apollo, and from thence arose the opulence, splendour, and the magnificence of that celebrated temple of Delphi. Sacrifices were also offered to the divinity, and if the omens proved unfavourable, the priestess refused to give an answer. There were generally five priests who assisted at the offering of the sacrifices, and there was also another who attended the Pythia, and assisted her in receiving the oracle. *Vid. Delphi, Oraculum.* *Paus.* 10, c. 5.—*Diod.* 16.—*Strab.* 6 and 9.—*Justin.* 24, c. 5.—*Plut. de orat. def.*—*Eurip. in Ion.*—*Chrysost.*——Games celebrated in honour of Apollo near the temple of Delphi. They were first instituted, according to the more received opinion, by Apollo himself, in commemoration of the victory which he had obtained over the serpent Python, from which they received their name; though others maintain that they were first established by Agamemnon, or Diomedes, or by Amphictyon, or lastly, by the council of the Amphictyons, B. C. 1263. They were originally celebrated once in nine years, but afterwards every fifth year, on the second year of every Olympiad, according to the number of the Parnassian nymphs who

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congratulated Apollo after his victory. The gods themselves were originally among the combatants; and, according to some authors, the first prizes were won by Pollux, in boxing; Castor, in horseraces; Hercules, in the pancratium; Zetes, in fighting with the armour; Calais, in running; Telamon, in wrestling; and Peleus, in throwing the quoit. These illustrious conquerors were rewarded by Apollo himself, who was present, with crowns and laurel. Some however observe, that it was nothing but a musical contention, in which he who sung best the praises of Apollo obtained the prize, which was presents of gold or silver, which were afterwards exchanged for a garland of the palm-tree or of the beach leaves. It is said that Hesiod was refused admission to these games because he was not able to play upon the harp, which was required of all such as entered the lists. The songs which were sung were called πυθικοι νομοι, *the Pythian modes*, divided into five parts, which contained a representation of the fight and victory of Apollo over Python; αναπαρασις, *the preparation for the fight*; εμπειρια, *the first attempt*; κατακελευσμος, *taking breath and collecting courage*; ιαμβοι και δακτυλοι, *the insulting sarcasms of the god over his vanquished enemy*; συριγγες, *an imitation of the hisses of the serpent*; just as he expired under the blows of Apollo. A dance was also introduced; and in the 48th Olympiad, the Amphictyons, who presided over the games, increased the number of musical instruments by the addition of a flute, but as it was more particularly used in funeral songs and lamentations, it was soon rejected as unfit for merriment, and the festivals which represented the triumph of Apollo over the conquered serpent. The Romans, according to some, introduced them into their city, and called them Apollinares ludi. *Paus.* 10, c. 13 and 37.—*Strab.* 9.—*Ovid. Met.* 1, v. 447.—*Plin.* 7.—*Liv.* 25.

Pythŏcles, an Athenian, descended from Aratus. It is said, that on this account, and for his instruction, Plutarch wrote the life of Aratus.

Python, a native of Byzantium, in the age of Philip of Macedonia. He was a great favourite of the monarch, who sent him to Thebes, when that city, at the instigation of Demosthenes, was going to take arms against Philip. *Plut. in Dem.*—*Diod.*

Pythonĭce, an Athenian prostitute, greatly honoured by Harpalus, whom Alexander some time before had intrusted with the treasures of Babylon. He married her; and, according to some, she died the very moment that the nuptials were going to be celebrated. He raised her a splendid monument on the road which led from Athens to Eleusis, which cost him 30 talents. *Diod.* 17.—*Paus.* 1.—*Athen.* 13, &c.

Q.

Quadrigarius, Q. Claudius, composed annals of Rome in twenty-four books, which, though now almost entirely lost, were in existence as late as the end of the 12th century, being referred to by John of Salisbury in his book *De Nugis Curialibus*. Some passages, however, are still preserved, particularly the account of the defiance by the gigantic Gaul, adorned with a chain, to the whole Roman army, and his combat with Titus Manlius, afterwards surnamed Torquatus, from this chain which he took from his antagonist. "Who the enemy was," says Au. Gellius, "of how great and formidable stature, how audacious the challenge, and in what kind of battle they fought, Q. Claudius has told with much purity and elegance, and in the simple unadorned sweetness of ancient language. There is likewise extant from these Annals the story of the consul Q. Fabius Maximus making his father, who was then proconsul, alight from his horse when he came out to meet him. We have also the letter of the Roman consuls, Fabricius and Q. Emilius, to Pyrrhus, informing him of the treachery of his confidant, Nicias, who had offered to the Romans to make away with his master for a reward. The Annals of Quadrigarius must at least have brought down the history to the civil wars of Marius and Sylla, since, in the nineteenth book, the author details the circumstances of the defence of the Piræus against Sylla, by Archelaus, the prefect of Mithridates. As to the style of these Annals, Aulus Gellius reports, that they were written in a conversational manner."

Quæstŏres, two officers at Rome, first created A. U. C. 269. They received their name, *a quærendo*, because they collected the revenues of the state, and had the total management of the public treasury. The quæstorship was the first office which could be had in the state. It was requisite that the candidates should be 24 or 25 years of age, or, according to some, 27. In the year 332 U. C. two more were added to the others, to attend the consuls, to take care of the pay of the armies abroad, and sell the plunder and booty which had been acquired by conquest. These were called *Peregrini*, whilst the others, whose employment was in the city, received the name of *Urbani*. When the Romans were masters of all Italy, four more were created, A. U. C. 439, to attend the proconsuls and proprætors in their provinces, and to collect all the taxes and customs which each particular district owed to the republic. They were called *Provinciales*. Sylla, the dictator, created 20 quæstors, and J. Cæsar 40, to fill up the vacant seats in the senate; from whence it is evident that the quæstors ranked as senators in the senate. The quæstors were always appointed by the senate at Rome, and if any person was appointed to the quæstorship without their permission, he was only called *Proquæstor*. The quæstores urbani were apparently of more consequence than the rest, the treasury was intrusted to their care, they kept an account of all receipts and disbursements, and the Roman eagles or ensigns were always in their possession when the armies were not on an expedition. They required every general before he triumphed, to tell them, upon his oath, that he had given a just account of the number of the slain on both sides, and that he had been saluted *imperator* by the soldiers, a title which every commander generally received from his army after he had obtained a victory, and which was afterwards confirmed and approved by the senate. The city quæstors had also the care of the ambassadors; they lodged and received them, and some time after, when Augustus was declared emperor, they kept the decrees of the senate, which had been before intrusted with the ediles

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and the tribunes. This gave rise to two new offices of trust and honour, one of which was *Quæstor palatii*, and the other *quæstor principis* or *augusti*, sometimes called *candidatus principis*. The tent of the quæstor in the camp was called *quæstorium*. It stood near that of the general. *Varro. de L. L.* 4.—*Liv.* 4, c. 43.—*Dio.* 43.

Quinctius, (T.) I. a Roman consul who gained some victories over the Æqui and the Volsci, and obtained a triumph for subduing Præneste. ——II. A Roman consul when Annibal invaded Italy.

Quindecimviri, an order of priests whom Tarquin the proud appointed to take care of the Sibylline books. They were originally two, but afterwards the number was increased to ten, to whom Sylla added five more, whence their name. *Vid. Decemviri* and *Duumviri*.

Quinquatria, a festival in honour of Minerva at Rome, which continued during five days. The beginning of the celebration was the 18th of March. The first day sacrifices and oblations were presented, but, however, without the effusion of blood. On the second, third and fourth days, shows of gladiators were exhibited, and on the fifth day there was a solemn procession through the streets of the city. On the days of the celebration, scholars obtained holydays, and it was usual for them to offer prayers to Minerva for learning and wisdom, which the goddess patronised; and on their return to school, they presented their master with a gift, which has received the name of *Minerval*. They were much the same as the Panathenea of the Greeks. Plays were also acted and disputations were held on subjects of literature. They received their names from the *five* days which were devoted for their celebration.

Quinquennales Ludi, games celebrated by the Chians in honour of Homer every fifth year. There were also some games among the Romans which bore this name. They are the same as the Actian games. *Vid. Actia.*

Quintilianus, (Marcus Fabius,) a celebrated rhetorician born in Spain. He opened a school of rhetoric at Rome, and was the first who obtained a salary from the state as being a public teacher. After he had remained twenty years in this laborious employment, and obtained the merited applause of the most illustrious Romans, not only as a preceptor but as a pleader of the bar, Quintilian, by the permission of the emperor Domitian retired to enjoy the fruits of his labours and industry. In his retirement he assiduously dedicated his time to the study of literature, and wrote a treatise on the causes of the corruption of eloquence. Some time after, at the pressing solicitation of his friends, he wrote the *institutiones oratoricæ*, the most perfect and complete system of oratory extant. He was appointed preceptor to the two young princes whom Domitian destined for his successors on the throne; but the pleasures which the rhetorician received from the favours and the attention of the emperor, and from the success which his writings met in the world, were imbittered by the loss of his wife and of his two sons. It is said that Quintilian was poor in his retirement, and that his indigence was relieved by the liberality of his pupil, Pliny the younger. He died A. D. 95. His institutions were discovered in the 14fifth year of the Christian era, in the old tower of a monastery of St. Gal, by Poggio Bracciolini, a native of Florence. The best editions of Quintilian are those of Gesner, 4to. Gotting. 1738; of L. Bat. 8vo. *cum notis variorum*, 1665; of Gibson, 4to. Oxon. 1693; and that of Rollin, republished in 8vo. London, 1792.

Quintilius Varus, a Roman governor of Syria. *Vid. Varus.*

Quintillus, (M. Arelius Claudius,) a brother of Claudius, who proclaimed himself emperor, and 17 days after destroyed himself by opening his veins in a bath, when he heard that Aurelian was marching against him, about the 270th year of the Christian era.

Quintus Curtius Rufus, a Latin historian, who flourished, as some suppose, in the reign of Vespasian or Trajan. He has rendered himself known by his history of the reign of Alexander the Great. The history was divided into 10 books, of which the two first, the end of the fifth, and the beginning of the sixth, are lost. The work is admired for the purity of the style. It is, however, blamed for great anachronisms, and glaring mistakes in geography as well as history. Freinshemius has written a supplement to Curtius, from all the different authors who have employed their pen in writing an account of Alexander, and of his Asiatic conquests. Some suppose that the historian is the same with that Curtius Rufus, who lived in the age of Claudius, under whom he was made consul. This Rufus was born of an obscure family, and he attended a Roman quæstor in Africa, when he was met at Adrumetum by a woman above human shape, in the middle of the day, who told him that the day should come in which he should govern Africa with consular power. He repaired to Rome, where he gained the favours of the emperor, obtained consular honours, and at last retired as proconsul to Africa, where he died. The best edition of Curtius are those of Elzevir, 8vo. Amst. 1673; or of Snakenburg, 4to. L. Bat. 1724; and of Barbou, 12mo. Paris, 1757. *Tacit. Ann.* 11, c. 23, &c.

Quirinalia, festivals in honour of Romulus, surnamed Quirinus, celebrated on the 13th of the calends of March.

Quirinus, (Sulpitius,) a Roman consul, born at Lanuvium. Though descended of an obscure family, he was raised to the greatest honours by Augustus. He was appointed governor of Syria, and was afterwards made preceptor to Caius, the grandson of the emperor. He married Æmilia Lepida, the grand-daughter of Sylla and Pompey, but some time after, he shamefully repudiated her. He died A. D. 22. *Tacit. Ann.* 3, &c.

Quirites, a name given to the Roman citizens, because they admitted into their city the Sabines, who inhabited the town of Cures, and who on that account were called *Quirites*. After this union, the two nations were indiscriminately and promiscuously called by that name. It is, however, to be observed, that the word was confined to Rome, and not used in the armies, as we find some of the generals applying it only to such of their soldiers as they dismissed or disgraced. Even some of the emperors appeased a sedition by calling their

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rebellious soldiers by the degrading appellation of Quirites. *Sueton. Cæs.* 70.—*Lamprid.* 53.—*Lucan.* 5, v. 568.—*Horat.* 4, od. 14, v. 1.—*Varro. de L. L.* 4.—*Liv.* 1, c. 13.—*Ovid. Fast.* 2, v. 479.

R.

Rabirius, (C.) I. a Roman knight, who lent an immense sum of money to Ptolemy Auletes, king of Egypt. The monarch afterwards not only refused to repay him, but even confined him, and endangered his life. Rabirius escaped from Egypt with difficulty, but at his return to Rome he was accused by the senate of having lent money to an African prince for unlawful purposes. He was ably defended by Cicero, and acquitted with difficulty. *Cic. pro Rab.*—II. A Latin poet, in the age of Augustus, who wrote, besides satires and epigrams, a poem on the victory which the emperor had gained over Antony at Actium. Seneca has compared him to Virgil for elegance and majesty, but Quintilian is not so favourable to his poetry.—III. An architect in the reign of Domitian, who built a celebrated palace for the emperor, of which the ruins are still seen at Rome.

Regillianus, Q. Nonius, a Dacian, who entered the Roman armies, and was raised to the greatest honours under Valerian. He was elected emperor by the populace, who were dissatisfied with Gallienus, and was soon after murdered by his soldiers, A. D. 262.

Regŭlus, I. (M. Atilius,) a consul during the first Punic war. He reduced Brundusium, and in his second consulship he took 64 and sunk 30 galleys of the Carthaginian fleet on the coast of Sicily. Afterwards he landed in Africa, and so rapid was his success, that in a short time he defeated three generals, and made himself master of about 200 places of consequence on the coast. The Carthaginians sued for peace, but the conqueror refused to grant it, and soon after he was defeated in a battle by Xanthippus, and 30,000 of his men were left on the field of battle, and 15,000 taken prisoners. Regulus was in the number of the captives, and he was carried in triumph to Carthage. He was afterwards sent by the enemy to Rome, to propose an accommodation and an exchange of prisoners; and if his commission was unsuccessful, he was bound by the most solemn oaths to return to Carthage without delay. When he came to Rome, Regulus dissuaded his countrymen from accepting the terms which the enemy proposed, and when his opinions had had due influence on the senate, Regulus retired to Carthage agreeable to his engagements. The Carthaginians were told that their offers of peace had been rejected at Rome by the means of Regulus, and therefore they prepared to punish him with the greatest severity. His eyebrows were cut, and he was exposed for some days to the excessive heat of the meridian sun, and afterwards confined in a barrel, whose sides were every where filled with large iron spikes, till he died in the greatest agonies. His sufferings were heard at Rome, and the senate permitted his widow to inflict whatever punishment she pleased on some of the most illustrious captives of Carthage who were in their hands. She confined them also in presses filled with sharp iron points, and was so exquisite in her cruelty, that the senate at last interfered, and stopped the barbarity of her punishments. Regulus died about 251 years before Christ. *Sil.* 6, v. 319.—*Flor.* 2, c. 3.—*Horat.* 3, od. 5.—*Cic. de Off.* 1, c. 13.—*Val. Max.* 1, c. 1, l. 9, c. 2.—*Liv.* ep. 16.——II. Memmius, a Roman, made governor of Greece by Caligula. While Regulus was in his province, the emperor wished to bring the celebrated statue of Jupiter Olympius, by Phidias, to Rome; but this was supernaturally prevented, and, according to ancient authors, the ship which was to convey it was destroyed by lightning, and the workmen who attempted to remove the statue were terrified away by sudden noises. *Dio. Cass.*

Rĕmŭlus Sylvius, a king of Alba, destroyed by lightning on account of his impiety. *Ovid. Trist.* 4, v. 50.

Remuria, festivals established at Rome by Romulus, to appease the manes of his brother Remus. They were afterwards called *Lemuria*, and celebrated yearly.

Remus, the brother of Romulus, was exposed, together with him, by the cruelty of his grandfather. In the contest between the two brothers about building a city, Romulus obtained the preference, and Remus, for ridiculing the rising walls, was put to death by his brother's orders, or by Romulus himself. *Vid. Romulus.* The Romans were afflicted with a plague after this murder, upon which the oracle was consulted, and the manes of Remus appeased by the institution of the Remuria. *Ovid.*

Rhadamistus, a son of Pharnasmanes, king of Iberia. He married Zenobia, the daughter of his uncle Mithridates, king of Armenia, and some time after put him to death. He was put to death by his father for his cruelties, about the year 52 of the Christian era. *Tacit. Ann.* 13, c. 37.

Rhampsinītus, an opulent king of Egypt, who succeeded Proteus. He built a large tower with stones, at Memphis, where his riches were deposited, and of which he was robbed by the artifice of the architect, who had left a stone in the wall easily moveable, so as to admit a plunderer. *Herodot.* 2, c. 121, &c.

Rhamses, or Ramises, a powerful king of Egypt, who, with an army of 700,000 men, conquered Æthiopia, Libya, Persia, and other eastern nations. In his reign, according to Pliny, Troy was taken. Some authors consider him to be the same as Sesostris. *Tacit. Ann.* 2, c. 60.—*Plin.* 36, c. 8.

Rhascupŏris, a king of Thrace, who invaded the possessions of Cotys, and was put to death by order of Tiberius, &c. *Tacit. Ann.* 2, c. 64.

Rhesus. *Vid.* Part III.

Rhianus, a Greek poet of Thrace, originally a slave. He wrote an account of the war between Sparta and Messenia, which continued for twenty years; as also a history of the principal revolutions and events which had taken place in Thessaly. Of this poetical composition nothing but a few verses are extant. He flourished about 200 years before the Christian era. *Paus.* 4, c. 6.

Rhimotăcles, a king of Thrace, who revolted from Antony to Augustus. He boasted of his attachment to the emperor's person at an entertainment, upon which Augustus said, *proditionem amo, proditores vero odi.*

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Rhŏdŏpe, or Rhodŏpis, a celebrated courtezan of Greece, who was fellow-servant with Æsop at the court of a king of Samos. She was carried to Egypt by Xanthus, and her liberty was at last bought by Charaxes of Mitylene, the brother of Sappho, who was enamoured of her, and who married her. She sold her favours at Naucratis, where she collected so much money, that, to render her name immortal, she consecrated a number of spits in the temple of Apollo at Delphi; or, according to others, erected one of the pyramids of Egypt. Ælian says, that as Rhodope was one day bathing herself, an eagle carried away one of her sandals, and dropped it near Psammetichus, king of Egypt, at Memphis. The monarch was struck with the beauty of the sandal, strict inquiry was made to find the owner, and Rhodope, when discovered, married Psammetichus. *Herodot.* 2, c. 134, &c.—*Ovid. Heroid.* 15.—*Ælian. V. H.* 13, c. 33. *Vid.* Part I.

Rhœtus, a king of the Marubii, who married a woman called Casperia, to whom Archemorus, his son by a former wife, offered violence. After this incestuous attempt, Archemorus fled to Turnus, king of the Rutuli. *Virg. Æn.* 10, v. 388.

Rhosaces, a Persian, killed by Clitus, as he was going to stab Alexander at the battle of the Granicus. *Curt.* 8, c. 1.

Rhynthon, a dramatic writer of Syracuse, who flourished at Tarentum, where he wrote 38 plays. Authors are divided with respect to the merit of his compositions and the abilities of the writer. *Vid. Rhinthon.*

Romulus, a son of Mars and Ilia, grandson of Numitor, king of Alba, was born at the same birth with Remus. These two children were thrown into the Tiber by order of Amulius, who usurped the crown of his brother Numitor; but they were preserved, and, according to Florus, the river stopped its course, and a she-wolf came and fed them with her milk till they were found by Faustulus, one of the king's shepherds, who educated them as his own children. When they knew their real origin, the twins, called Romulus and Remus, put Amulius to death, and restored the crown to their grandfather Numitor. They afterwards undertook to build a city, and, to determine which of the two brothers should have the management of it, they had recourse to omens and the flight of birds. Remus went to mount Aventine, and Romulus to mount Palatine. Remus saw first a flight of six vultures, and soon after Romulus twelve; and, therefore, as the number was greater, he began to lay the foundations of the city, and marked with a furrow the place where he wished to erect the walls; but their slenderness was ridiculed by Remus, who leaped over them with the greatest contempt. This irritated Romulus, and Remus was immediately put to death, either by the hand of his brother or one of the workmen. When the walls were built, the city was without inhabitants; but Romulus, by making an asylum of a sacred grove, soon collected a multitude of fugitives, foreigners, and criminals, whom he received as his lawful subjects. Yet, however numerous these might be, they were despised by the neighbouring inhabitants, and none were willing to form matrimonial connexions with them. But Romulus obtained by force what was denied to his petitions. The Romans celebrated games in honour of the god Consus, and forcibly carried away all the females who had assembled there to be spectators of these unusual exhibitions. A violent engagement was begun in the middle of the Roman forum; but the Sabines were conquered, or, according to Ovid, the two enemies laid down their arms when the women had rushed between the two armies, and by their tears and entreaties raised compassion in the bosoms of their parents and husbands. The Sabines left their original possessions, and came to live in Rome, where Tatius, their king, shared the sovereign power with Romulus. Afterwards Romulus divided the lands which he had obtained by conquest; one part was reserved for religious uses, to maintain the priests, to erect temples, and to consecrate altars; the other was appropriated for the expenses of the state; and the third part was equally distributed among his subjects, who were divided into three classes or tribes. The most aged and experienced, to the number of 100, were also chosen, whom the monarch might consult in matters of the highest importance, and from their age they were called *senators*, and from their authority *patres*. The whole body of the people were also distinguished by the name of patricians and plebeians, patron and client, who by mutual interest were induced to preserve the peace of the state, and to promote the public good. Some time after, Romulus disappeared as he was giving instructions to the senators, and the eclipse of the sun, which happened at that time, was favourable to the rumour which asserted that the king had been taken up to heaven, 714 B. C. after a reign of 39 years. This was further confirmed by J. Proculus, one of the senators, who solemnly declared, that as he returned from Alba he had seen Romulus in a form above human, and that he had directed him to tell the Romans to pay him divine honours under the name of *Quirinus*, and to assure them that their city was doomed one day to become the capital of the world. This report was immediately credited, and the more so as the senators dreaded the resentment of the people, who suspected them of having offered him violence. A temple was raised to him, and a regular priest, called *Flamen Quirinalis*, was appointed to offer him sacrifices. Romulus was ranked by the Romans among the 12 great gods, and it is not to be wondered that he received such distinguished honours, when the Romans considered him as the founder of their city and empire, and the son of the god of war. He is generally represented like his father, so much that it is difficult to distinguish them. The fable of the two children of Rhea Sylvia being nourished by a she-wolf, arose from Lupa, Faustulus's wife, having brought them up. *Vid. Acca. Dionys. Hal.* 1 and 2.—*Liv.* 1, c. 4, &c.—*Justin.* 43, c. 1 and 2.—*Flor.* 1, c. 1.—*Plut. in Romul.*—*Val. Max.* 3, c. 2, l. 5, c. 3.—*Plin.* 15, c. 18, &c.—*Virg. Æn.* 2, v. 342, 605.—*Ovid. Met.* 14, v. 616 and 845. *Fast.* 4, &c.—*Horat.* 3, od. 3.—*Juv.* 18, v. 272.

Romŭlus Sylvius, or Alladius, (Momyllus Augustulus,) the last of the emperors of the western empire of Rome. His country was conquered, A. D. 476, by the Heruli, under

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Odoacer, who assumed the name of king of Italy.

Romus, I. a son of Æneas, by Lavinia. Some suppose that he was the founder of Rome.—II. A son of Æmathion, sent by Diomedes to Italy, and also supposed by some to be the founder of Rome.

Roscia Lex, *de theatris*, by L. Roscius Otho, the tribune, A. U. C. 685. It required that none should sit in the first 14 seats of the theatre, if they were not in possession of 400 sestertia, which was the fortune required to be a Roman knight.

Roscius, (Q.) I. a Roman actor, born at Lanuvium, so celebrated on the stage, that every comedian of excellence and merit has received his name. His eyes were naturally distorted, and he always appeared on the stage with a mask, but the Romans obliged him to act his characters without, and they overlooked the deformities of his face, that they might the better hear his elegant pronunciation, and be delighted with the sweetness of his voice. He was accused on suspicion of dishonourable practices; but Cicero, who had been one of his pupils, undertook his defence, and cleared him of the malevolent aspersions of his enemies, in an elegant oration still extant. Roscius wrote a treatise, in which he compared, with great success and much learning, the profession of the orator with that of the comedian. He died about 60 years before Christ. *Horat.* 2, ep. 1.—*Quintil.*—*Cic. pro Ros. de Orat.* 3, *de Div.* 1, &c. *Tusc.* 3, &c.—*Plut. in Cic.*—II. Sextus, a rich citizen of Ameria, murdered in the dictatorship of Sylla. His son, of the same name, was accused of the murder, and eloquently defended by Cicero, in an oration still extant, A. U. C. 673. *Cic. pro S. Roscio Amer.*

Roxana, I. a Persian woman, taken prisoner by Alexander. The conqueror became enamoured of her and married her. She behaved with great cruelty after Alexander's death, and she was at last put to death by Cassander's order. She was daughter of Darius, or, according to others, of one of his satraps. *Curt.* 8, c. 4, l. 10, c. 6.—*Plut. in Alex.*—II. A wife of Mithridates the Great, who poisoned herself.

Rufus, (*Vid. Quintius*), one of the ancestors of Sylla, degraded from the rank of a senator, because ten pounds weight of gold was found in his house.

Rupilius, I. an officer surnamed *Rex*, for his authoritative manners. He was proscribed by Augustus, and fled to Brutus. *Horat.* 1, sat. 7, v. 1.—II. A writer, whose treatises *de figuris sententiarum*, &c., were edited by Runken, 8vo. L. Bat. 1786.

Rusticus, L. Jun. Arulenus, a man put to death by Domitian. He was the friend and preceptor of Pliny the younger, who praises his abilities; and he is likewise commended by Tacitus, 16, *H.* c. 26.—*Plin.* 1, ep. 14.—*Suet. in Dom.*

Rutilius Rufus, (P.) I. a Roman consul in the age of Sylla, celebrated for his virtues and writings. When Sylla had banished him from Rome he retired to Smyrna, amidst the acclamations and praises of the people; and when some of his friends wished him to be recalled home by means of a civil war, he severely reprimanded them, and said that he wished rather to see his country blush at his exile than to plunge it into distress by his return. He was the first who taught the Roman soldiers the principles of fencing, and by thus mixing dexterity with valour, rendered their attacks more certain and more irresistible. During his banishment he employed his time in study, and wrote a history of Rome in Greek, and an account of his own life in Latin, besides many other works. *Ovid. Fast.* 6, v. 563.—*Seneca de Benef.*—*Cic. in Brut. de Orat.* 1, c. 53.—*Val. Max.* 2, c. 3, l. 6, c. 4.—*Paterc.* 2, c. 9.—II. Claud. Numantianus, a poet of Gaul in the reign of Honorius. According to some, he wrote a poem on mount Ætna. He wrote also an Itinerary, published by Burman in the poetæ Latini minores, L. Bat. 4to. 1731.

S.

Sabichus, or Sabacon, a king of Æthiopia, who invaded Egypt, and reigned there after the expedition of the king of Amasis. After a reign of fifty years he was terrified by a dream, and retired into his own kingdom. *Herodot.* 2, c. 137, &c.

Sabina, Julia, a Roman matron, who married Adrian. She is celebrated for her private as well as public virtues. Adrian treated her with the greatest asperity, though he had received from her the imperial purple; and the empress was so sensible of his unkindness, that she boasted in his presence that she had disdained to make him a father, lest his children should become more odious and more tyrannical than he himself was. The behaviour of Sabina at last so exasperated Adrian, that he poisoned her, or, according to some, obliged her to destroy herself. The emperor at that time laboured under a mortal disease, and therefore he was the more encouraged to sacrifice Sabina to his resentment, that she might not survive him. Divine honours were paid to her memory. She died after she had been married 38 years to Adrian, A. D. 138.

Sabini. *Vid.* Part I.

Sabinus Aulus, I. a Latin poet intimate with Ovid. He wrote some epistles and elegies, in the number of which were mentioned an epistle from Æneas to Dido, from Hippolytus to Phædra, and from Jason to Hipsipyle, from Demophoon to Phyllis, from Paris to Œnone, from Ulysses to Penelope; the three last of which, though said to be his composition, are spurious. *Ovid. Am.* 2, el. 18, v. 27.—II. A. man from whom the Sabines received their name. He received divine honours after death, and was one of those deities whom Æneas invoked when he entered Italy. He was supposed to be of Lacedæmonian origin. *Virg. Æn.* 7, v. 171.—III. Julius, an officer, who proclaimed himself emperor in the beginning of Vespasian's reign. He was soon after defeated in a battle; and, to escape from the conqueror, he hid himself in a subterraneous cave, with two faithful domestics, where he continued unseen for nine successive years. His wife found out his retreat, and spent her time with him, till her frequent visits to the cave discovered the place of his concealment. He was dragged before Vespasian, and by his orders put to death though his friends inter-

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ested themselves in his cause, and his wife endeavoured to raise the emperor's pity by showing him the twins she had brought forth in their subterraneous retreat.——IV. Titius, a Roman senator, shamefully accused and condemned by Sejanus. His body, after execution, was dragged through the streets of Rome, and treated with the greatest indignities. His dog constantly followed the body, and when it was thrown into the Tiber, the faithful animal plunged in after it, and was drowned. *Plin.* 8, c. 40.——V. Poppæus, a Roman consul, who presided above 24 years over Mœsia, and obtained a triumph for his victories over the barbarians. He was a great favourite of Augustus and of Tiberius. *Tacit. Ann.*——VI. Flavius, a brother of Vespasian, killed by the populace. He was well known for his fidelity to Vitellius. He commanded in the Roman armies 35 years, and was governor of Rome for 12.——VII. A friend of Domitian.——VIII. A Roman who attempted to plunder the temple of the Jews. ——IX. A friend of the emperor Alexander. ——X. A lawyer.

Saburānus, an officer of the prætorian guards. When he was appointed to this office by the emperor Trajan, the prince presented him with a sword, saying, *Use this weapon in my service so long as my commands are just; but turn it against my own breast whenever I become cruel or malevolent.*

Sabus, the same as Sabinus. *Vid. Sabinus.*

Sacādas, a musician and poet of Argos, who obtained three several times the prize at the Pythian games. *Plut. de mus.—Paus.* 6, c. 14.

Sacrāta Lex, *militaris*, A. U. C. 411, by the dictator Valerius Corvus, as some suppose, enacted that the name of no soldier which had been entered in the muster roll should be struck out but by his consent, and that no person who had been a military tribune should execute the office of *ductor ordinum.*

Sacrum Bellum, a name given to the wars carried on concerning the temple of Delphi. The first began B. C. 448, and in it the Athenians and Lacedæmonians were auxiliaries on opposite sides. The second war began 357 B. C. and was finished nine years after by Philip of Macedonia, who destroyed all the cities of the Phocians. *Vid. Phocis.*

Sadales, a son of Cotys, king of Thrace, who assisted Pompey with a body of 500 horsemen. *Cæs. Bell. G.* 3.—*Cic. Ver.* 1.

Sadyātes, one of the Mermnadæ, who reigned in Lydia 12 years after his father Gyges. He made war against the Milesians for six years. *Herodot.* 1, c. 16, &c.

Saleius, a poet of great merit in the age of Domitian, yet pinched by poverty, though born of illustrious parents and distinguished by purity of manners and integrity of mind. *Juv.* 7, v. 80.—*Quint.* 10, c. 1.

Salii, a college of priests at Rome instituted in honour of Mars, and appointed by Numa, to take care of the sacred shields called Ancylia, B. C. 709. *Vid. Ancyle.* They were twelve in number, the three elders among them had the superintendence of all the rest; the first was called *præsul*, the second *vates*, and the third *magister*. Their number was afterwards doubled by Tullus Hostilius, after he had obtained a victory over the Fidenates, in consequence of a vow which he had made to Mars. The Salii were all of patrician families, and the office was very honourable. The first of March was the day on which the Salii observed their festivals in honour of Mars. They were generally dressed in a short scarlet tunic, of which only the edges were seen; they wore a large purple coloured belt about the waist, which was fastened with brass buckles. They had on their heads round bonnets, with two corners standing up, and they wore in their right hand a small rod, and in their left a small buckler. In the observation of their solemnity they first offered sacrifices, and afterwards went through the streets dancing in measured motions, sometimes all together, or at other times separately, while musical instruments were playing before them. They placed their body in different attitudes, and struck with their rods the shields which they held in their hands. They also sung hymns in honour of the gods, particularly of Mars, Juno, Venus, and Minerva, and they were accompanied in the chorus by a certain number of virgins, habited like themselves, and called *Saliæ*. The Salii instituted by Numa were called *Palatini*, in contradistinction from the others, because they lived on mount Palatine, and offered their sacrifices there. Those that were added by Tullus were called *Collini*, *Agonales*, or *Quirinales*, from a mountain of the same name, where they had fixed their residence. Their name seems to have been derived *a saliendo*, or *saltando*, because, during their festivals, it was particularly requisite that they should leap and dance. Their feasts and entertainments were uncommonly rich and sumptuous, whence *dapes saliares* is proverbially applied to such repasts as are most splendid and costly. It was usual among the Romans, when they declared war, for the Salii to shake their shields with great violence, as if to call upon the god Mars to come to their assistance. *Liv.* 1, c. 20.—*Varro de L. L.* 4, c. 15.—*Ovid. Fast.* 3, v. 387.—*Dionys.* 3.—*Flor.* 1, c. 2, &c.—*Virg. Æn.* 8, v. 285.

Salinātor, a surname common to the family of the Livii and others.

Salius, an Acarnanian, at the games exhibited by Æneas in Sicily, and killed in the wars with Turnus. It is said by some that he taught the Latins those ceremonies, accompanied with dancing, which afterwards bore his name in the appellation of the Salii. *Virg. Æn.* 5, v. 298, l. 10, v. 753.

Sallustius, I. (Crispus), has been generally considered as the first among the Romans who merited the title of historian. This celebrated writer was born at Amiternum, in the territory of the Sabines, in the year 668. He received his education at Rome, and, in his early youth, appears to have been desirous to devote himself to literary pursuits. But it was not easy for one residing in the capital to escape the contagious desire of military or political distinction. At the age of twenty-seven, he obtained the situation of quæstor, which entitled him to a seat in the senate, and about six years afterwards he was elected tribune of the people. While in this office, he attached himself to the fortunes of Cæsar, and along with one of his colleagues of the tribunate, conducted the prosecution against Milo for the murder of Clo-

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dius. In the year 704, he was excluded from the senate, on pretext of immoral conduct, but more probably from the violence of the patrician party, to which he was opposed. Aulus Gellius, on the authority of Varro's treatise, *Pius aut de Pace*, informs us that he incurred this disgrace in consequence of being surprised in an intrigue with Fausta, the wife of Milo, by the husband, who made him be scourged by his slaves. It has been doubted, however, by modern critics, whether it was the historian Sallust who was thus detected and punished, or his nephew, Crispus Sallustius, to whom Horace has addressed the second ode of the second book. It seems, indeed, unlikely, that in such a corrupt age, an amour with a woman of Fausta's abandoned character, should have been the real cause of his expulsion from the senate. After undergoing this ignominy, which, for the present, baffled all his hopes of preferment, he quitted Rome, and joined his patron, Cæsar, in Gaul. He continued to follow the fortunes of that commander, and, in particular, bore a share in the expedition to Africa, where the scattered remains of Pompey's party had united. That region being finally subdued, Sallust was left by Cæsar as prætor of Numidia; and about the same time he married Terentia, the divorced wife of Cicero. He remained only a year in his government, but during that period he enriched himself by despoiling the province. On his return to Rome, he was accused by the Numidians, whom he had plundered, but escaped with impunity, by means of the protection of Cæsar, and was quietly permitted to betake himself to a luxurious retirement with his ill-gotten wealth. He chose for his favourite retreat a villa at Tibur, which had belonged to Cæsar; and he also built a magnificent palace in the suburbs of Rome, surrounded by delightful pleasure-grounds, which were afterwards well known and celebrated by the name of the Gardens of Sallust. The Sallustian palace and gardens became, after the death of their original proprietor, the residence of successive emperors. Augustus chose them as the scene of his most sumptuous entertainments. The taste of Vespasian preferred them to the palace of the Cæsars. Even the virtuous Nerva, and stern Aurelian, were so attracted by their beauty, that, while at Rome, they were their constant abode. In his urban gardens, or villa at Tibur, Sallust passed the close of his life, dividing his time between literary avocations and the society of his friends—among whom he numbered Lucullus, Messala, and Cornelius Nepos. Such having been his friends and studies, it seems highly improbable that he indulged in that excessive libertinism which has been attributed to him, on the erroneous supposition that he was the Sallust mentioned by Horace in the first book of his Satires. The subject of Sallust's character is one which has excited some investigation and interest, and on which very different opinions have been formed. That he was a man of loose morals is evident; and it cannot be denied that he rapaciously plundered his province, like other Roman governors of the day. But it seems doubtful if he was that monster of iniquity he has been sometimes represented. He was extremely unfortunate in the first permanent notice taken of his character by his contemporaries. The decided enemy of Pompey and his faction, he had said of that celebrated chief, in his general history, that he was a man "oris probi, animo inverecundo." Lenæus, the freedman of Pompey, avenged his master, by the most virulent abuse of his enemy, in a work which should rather be regarded as a frantic satire than an historical document. Of the injustice which he had done to the life of the historian we may, in some degree, judge, from what he said of him as an author. He called him, as we learn from Suetonius, "Nebulonem, vitâ scriptisque monstrosum; præterea, priscorum Catonisque incruditissimum furem." The life of Sallust, by Asconius Pedianus, which was written in the age of Augustus, and might have acted, in the present day, as a corrective, or palliative, of the unfavourable impressions produced by this injurious libel, has unfortunately perished; and the next work on the subject now extant is professedly rhetorical declamation against the character of Sallust, which was given to the world in the name of Cicero, but was not written till long after the death of that orator, and is now generally assigned by critics, to a rhetorician, in the reign of Claudius, called Porcius Latro. The calumnies invented or exaggerated by Lenæus, and propagated in the scholiastic theme of Porcius Latro, have been adopted by Le Clerc, professor of Hebrew at Amsterdam, and by Professor Meisner, of Prague, in their respective accounts of the life of Sallust. His character has received more justice from the prefatory Memoir and Notes of De Brosses, his French translator, and from the researches of Wieland in Germany. The first book of Sallust was the *Conspiracy of Catiline*. There exists, however, some doubt as to the precise period of its composition. The general opinion is, that it was written immediately after the author went out of office as tribune of the people, that is, in the year 703: and the composition of the *Jugurthine War*, as well as of his general history, are fixed by Le Clerc between that period and his appointment to the prætorship of Numidia. The subjects chosen by Sallust form two of the most important and prominent topics in the history of Rome. The periods, indeed, which he describes, were painful, but they were interesting. Full of conspiracies, usurpations, and civil wars, they chiefly exhibit the mutual rage and iniquity of imbittered factions, furious struggles between the patricians and plebeians, open corruption in the senate, venality in the courts of justice, and rapine in the provinces. This state of things, so forcibly painted by Sallust, produced the conspiracy, and even in some degree formed the character of Catiline: but it was the oppressive debts of individuals, the temper of Sylla's soldiers, and the absence of Pompey with his army, which gave a possibility, and even prospect of success to a plot which affected the vital existence of the commonwealth, and which, although arrested in its commencement, was one of those violent shocks which hasten the fall of a state. The History of the Jugurthine War, if not so important or menacing to the vital interests and immediate safety of Rome, exhibits a more extensive field of action, and a greater theatre of war. No prince, except Mithridates, gave so much em-

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ployment to the arms of the Romans. In the course of no war in which they had ever been engaged, not even the second Carthaginian, were the people more desponding, and in none were they more elated with ultimate success. Nothing can be more interesting than the account of the vicissitudes of this contest. The endless resources and hair-breadth escapes of Jugurtha—his levity, his fickle, faithless disposition, contrasted with the perseverance and prudence of the Roman commander, Metellus, are all described in a manner the most vivid and picturesque. In general, Sallust's painting of character is so strong, that we almost foresee how each individual will conduct himself in the situation in which he is placed. Tacitus attributes all the actions of men to policy—to refined, and sometimes imaginary views; but Sallust, more correctly, discovers their chief springs in the passions and dispositions of individuals. Besides the Conspiracy of Catiline and the Jugurthine War, which have been preserved entire, and from which our estimate of the merits of Sallust must be chiefly formed, he was author of a civil and military history of the republic, in five books, entitled, *Historia rerum in Republica Romana Gestarum.* This work, inscribed to Lucullus, the son of the celebrated commander of that name, was the mature fruit of the genius of Sallust, having been the last history he composed. It included, properly speaking, only a period of thirteen years—extending from the resignation of the dictatorship by Sylla, till the promulgation of the Manilian law, by which Pompey was invested with authority equal to that which Sylla had relinquished, and obtained, with unlimited power in the East, the command of the army destined to act against Mithridates. This period, though short, comprehends some of the most interesting and luminous points which appear in the Roman Annals. During this interval, and almost at the same moment, the republic was attacked in the East by the most powerful and enterprising of the monarchs with whom it had yet waged war; in the West, by one of the most skilful of its own generals; and in the bosom of Italy, by its gladiators and slaves. This work also was introduced by two discourses—the one presenting a picture of the government and manners of the Romans, from the origin of their city to the commencement of the civil wars, the other containing a general view of the dissensions of Marius and Sylla; so that the whole book may be considered as connecting the termination of the Jugurthine war and the breaking out of Catiline's conspiracy. The loss of this valuable production is the more to be regretted, as all the accounts of Roman history which have been written, are defective during the interesting period it comprehended. Nearly 700 fragments belonging to it have been amassed, from scholiasts and grammarians, by De Brosses, the French translator of Sallust; but they are so short and unconnected, that they merely serve as landmarks, from which we may conjecture what subjects were treated of, and what events were recorded. The only parts of the history which have been preserved in any degree entire, are four orations and two letters. Pomponius Lætus discovered the orations in a MS. of the Vatican, containing a collection of speeches from Roman history. The first is an oration pronounced against Sylla by the turbulent Marcus Æmilius Lepidus; who (as is well known) being desirous, at the expiration of his year, to be appointed a second time consul, excited, for that purpose, a civil war, and rendered himself master of a great part of Italy. The second oration, which is that of Lucius Philippus, is an invective against the treasonable attempt of Lepidus, and was calculated to rouse the people from the apathy with which they beheld proceedings that were likely to terminate in the total subversion of the government. The third harangue was delivered by the tribune Licinius; it was an effort of that demagogue to depress the patrician and raise the tribunitial power, for which purpose he alternately flatters the people and reviles the senate. The oration of Marcus Cotta is unquestionably a fine one. He addressed it to the people, during the period of his consulship, in order to calm their minds, and allay their resentment at the bad success of public affairs, which, without any blame on his part, had lately, in many respects, been conducted to an unprosperous issue. Of the two letters which are extant, the one is from Pompey to the senate, complaining, in very strong terms, of the deficiency in the supplies for the army which he commanded in Spain against Sertorius; the other is feigned to be addressed from Mithridates to Arsaces, king of Parthia, and to be written when the affairs of the former monarch were proceeding unsuccessfully. It exhorts him, nevertheless, with great eloquence and power of argument, to join him in an alliance against the Romans: for this purpose, it places in a strong point of view that unprincipled policy, and ambitious desire of universal empire—all which could not, without this device of an imaginary letter by a foe, have been so well urged by a national historian. It concludes with showing the extreme danger which the Parthians would incur from the hostility of the Romans, should they succeed in finally subjugating Pontus and Armenia. The only other fragment, of any length, is the description of a splendid entertainment given to Metellus, on his return, after a year's absence, to his government of Farther Spain. It appears, from several other fragments that Sallust had introduced, on occasion of the Mithridatic war, a geographical account of the shores and countries bordering on the Euxine, in the same manner as he enters into a topographical description of Africa in his history of the Jugurthine war. This part of his work has been much applauded by ancient writers for exactness and liveliness; and is frequently referred to, as the highest authority, by Strabo, Pomponius Mela, and other geographers. Besides his historical works, there exist two political discourses, concerning the administration of the government, in the form of letters to Julius Cæsar, which have generally, though not on sufficient grounds, been attributed to the pen of Sallust. The best editions of Sallust are those of Anthon, New-York, 1836; of Haverkamp, 2 vols. 4to. *Amst.* 1742; and of Edinburgh, 12mo. 1755. *Quintil.* 10, c. 1.—*Suet. de Gram. in Cæs.*—*Martial.* 14, ep. 191.——II. A nephew of the historian by

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whom he was adopted. He imitated the moderation of Mæcenas, and remained satisfied with the dignity of a Roman knight, when he could have made himself powerful by the favours of Augustus and Tiberius. He was very effeminate and luxurious. Horace dedicated 2, od. 2, to him. *Tacit. Ann.* 1.—*Plin.* 34.—— III. Secundus Promotus, a native of Gaul, very intimate with the emperor Julian. He is remarkable for his integrity and the soundness of his counsels. Julian made him prefect of Gaul. —— There is also another Sallust, called *Secundus*, whom some have improperly confounded with Promotus. Secundus was also one of Julian's favourites, and was made by him prefect of the East. He conciliated the good graces of the Romans by the purity of his morals, his fondness for discipline, and his religious principles. After the death of the emperor Jovian, he was universally named by the officers of the Roman empire to succeed to the imperial throne; but he refused this great though dangerous honour, and pleaded infirmities of body and old age. The Romans wished upon this to invest his son with the imperial purple, but Secundus opposed it, and observed that he was too young to support the dignity.

Salonina, a celebrated matron, who married the emperor Gallienus, and distinguished herself by her private as well as public virtues. She was a patroness of all the fine arts; and to her clemency, mildness and benevolence, Rome was indebted some time for her peace and prosperity. She accompanied her husband in some of his expeditions, and often called him away from the pursuits of pleasure to make war against the enemies of Rome. She was put to death by the hands of the conspirators, who also assassinated her husband and family about the year 268 of the Christian era.

Salonīnus, I. a son of Asinius Pollio. He received his name from the conquest of Salona, by his father. Some suppose that he is the hero of Virgil's fourth eclogue, in which the return of the golden age is so warmly and beautifully anticipated.——II. P. Licinius Cornelius, a son of Gallienus, by Salonina, sent into Gaul, there to be taught the art of war. He remained there some time, till the usurper Posthumius arose and proclaimed himself emperor. Saloninus was upon this delivered up to his enemy, and put to death in the 10th year of his age.

Salvian, one of the fathers of the 5th century, of whose works the best edition is the 12mo. Paris, 1684.

Salvius, a flute-player saluted king by the rebellious slaves of Sicily in the age of Marius. He maintained for some time war against the Romans.

Samnītes. *Vid.* Part I.

Sanchoniathon, a Phœnician historian, born at Berytus, or, according to others, at Tyre. He flourished a few years before the Trojan war, and wrote, in the language of his country, a history in nine books, in which he amply treated of the theology and antiquities of Phenicia and the neighbouring places. It was compiled from the various records found in cities, and the annals which were usually kept in the temples of the gods among the ancients. This history was translated into Greek by Philo, a native of Byblus, who lived in the reign of the emperor Adrian. Some few fragments of this Greek translation are extant. Some, however, suppose them to be spurious, while others contend that they are true and authentic.

Sandrocottus, an Indian of a mean origin. His impertinence to Alexander was the beginning of his greatness; the conqueror ordered him to be seized, but Sandrocottus fled away, and at last dropped down overwhelmed with fatigue. As he slept on the ground, a lion came to him and gently licked the sweat from his face. This uncommon tameness of the animal appeared supernatural to Sandrocottus, and raised his ambition. He aspired to the monarchy, and after the death of Alexander he made himself master of a part of the country which was in the hands of Seleucus. *Justin.* 15, c. 4.

Sannyrion, a tragic poet of Athens. He composed many dramatic pieces, one of which was called Io, and another Danae. Athens. 9.

Sapor, a king of Persia, who succeeded his father Artaxerxes about the 238th year of the Christian era. Naturally fierce and ambitious, Sapor wished to increase his paternal dominions by conquest; and as the indolence of the emperors of Rome seemed favourable to his views, he laid waste the provinces of Mesopotamia, Syria, and Cilicia; and he might have become master of all Asia, if Odenatus had not stopped his progress. If Gordian attempted to repel him, his efforts were weak, and Philip, who succeeded him on the imperial throne, bought the peace of Sapor with money. Valerian, who was afterwards invested with the purple, marched against the Persian monarch, but he was defeated and taken prisoner. Odenatus no sooner heard that the Roman emperor was a captive in the hands of Sapor, than he attempted to release him by force of arms. The forces of Persia were cut to pieces, the wives and the treasures of the monarch fell into the hands of the conqueror, and Odenatus penetrated, with little opposition, into the very heart of the kingdom. Sapor, soon after this defeat, was assassinated by his subjects, A. D. 273, after a reign of 32 years. He was succeeded by his son, called Hormisdas. *Marcellin.* &c. ——The 2d of that name succeeded his father Hormisdas on the throne of Persia. He was as great as his ancestor of the same name; and by undertaking a war against the Romans, he attempted to enlarge his dominions, and to add the provinces on the west of the Euphrates to his empire. His victories alarmed the Roman emperors, and Julian would have perhaps seized him in the capital of his dominions, if he had not received a mortal wound. Jovian, who succeeded Julian, made peace with Sapor; but the monarch, always restless and indefatigable, renewed hostilities, invaded Armenia, and defeated the emperor Valens. Sapor died A. D. 308, after a reign of 70 years, in which he had often been the sport of fortune. He was succeeded by Artaxerxes, and Artaxerxes by Sapor the third, a prince who died after a reign of five years, A. D. 389, in the age of Theodosius the Great. *Marcellin.* &c.

Sappho, or Sapho, celebrated for her beauty, her poetical talents, and her amorous disposition, was born in the island of Lesbos, about 600 years before Christ. Her father's name,

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according to Herodotus, was Scamandronymus, or, according to others, Symon, or Semus, or Etarchus, and her mother's name was Cleis. She conceived such a passion for Phaon, a youth of Mitylene, that upon his refusal to gratify her desires, she threw herself into the sea from mount Leucas. She had composed nine books in lyric verses, besides epigrams, elegies, &c. Of all these compositions nothing now remains but two fragments. Her compositions were all extant in the age of Horace. The Lesbians were so sensible of the merits of Sappho, that after her death they paid her divine honours, and raised her temples and altars, and stamped their money with her image. The Sapphic verse has been called after her name. *Ovid. Heroid.* 15. *Trist.* 2. v. 365.—*Horat.* 2, *Od.* 13.—*Herodot.* 2, c. 135.—*Stat.* 5. *Sylv.* 3, v. 155.—*Ælian. V. H.* 12, c. 18 and 29.—*Plin.* 22, c. 8.

SARDANAPĂLUS, the 40th and last king of Assyria, celebrated for his luxury and voluptuousness. His effeminacy irritated his officers; Bolesis and Arsaces conspired against him, and collected a numerous force to dethrone him. The rebels were defeated in three successive battles, but at last Sardanapalus was beaten and besieged in the city of Ninus for two years. When he despaired of success, he burned himself in his palace, with his eunuchs, concubines, and all his treasures; and the empire of Assyria was divided among the conspirators. This famous event happened B. C. 820, according to Eusebius; though Justin and others, with less probability, place it 80 years earlier. Sardanapalus was made a god after death. *Herodot*, 2, c. 150.—*Diod.* 2.—*Strab.* 14.—*Cic. Tusc.* 5, c. 35.

SARPĒDON. *Vid.* Part III.

SATURNĀLIA, festivals in honour of Saturn; celebrated the 16th or the 17th, or, according to others, the 18th of December. Some suppose that the Saturnalia were first observed at Rome in the reign of Tullus Hostilius, after a victory obtained over the Sabines; while others support that Janus first instituted them in gratitude to Saturn, from whom he had learned agriculture. Others suppose that they were first celebrated in the year of Rome 257, after a victory obtained over the Latins by the dictator of Posthumius. The Saturnalia were originally celebrated only for one day, but afterwards the solemnity continued for 3, 4, 5, and at last for 7 days. The celebration was remarkable for the liberty which universally prevailed. The slaves were permitted to ridicule their masters, and to speak with freedom upon every subject. It was usual for friends to make presents one to another. In the sacrifices the priests made their offerings with their heads uncovered, a custom which was never observed at other festivals. *Senec. ep.* 18.—*Cato. de R. R.* 57.—*Sueton. in Vesp.* 19.—*Cic. ad Attic.* 5, *ep.* 20.

SATURNĪNUS, (P. Sempronius,) I. a general of Valerian, proclaimed emperor in Egypt by his troops. His integrity, his complaisance and affability, had gained him the affection of the people; but his fondness of ancient discipline provoked his soldiers, who wantonly murdered him in the 43d year of his age, A. D. 262.——II. Sextius Junius, a Gaul, intimate with Aurelian. The emperor esteemed him greatly, not only for his private virtues, but for his abilities as a general. He was saluted emperor at Alexandria, and compelled by the clamorous army to accept of the purple. Probus, who was then emperor, marched his forces against him, and besieged him in Apamea, where he destroyed himself when unable to make head against his powerful adversary.——III. Appuleius, a tribune of the people, who raised a sedition at Rome, intimidated the senate, and tyrannised for three years. Meeting at last with opposition, he seized the capitol, but being induced by the hopes of a reconciliation to trust himself amidst the people, he was suddenly torn to pieces. His sedition has received the name of *Appuleius* in the Roman annals. *Flor.*——IV. Lucius, a seditious tribune, who supported the oppression of Marius. He was at last put to death on account of his tumultuous disposition. *Plut. in Mario.—Flor.* 5. c. 16.——V. Pompeius, a writer in the reign of Trajan. He was greatly esteemed by Pliny, who speaks of him with great warmth and approbation as an historian, a poet, and an orator. Pliny always consulted the opinion of Saturninus before he published his compositions.

SATYRUS, I. a Rhodian, sent by his countrymen to Rome, when Eumenes had accused some of the allies of intentions to favour the interest of Macedonia against the republic.——II. A peripatetic philosopher and historian, who flourished B. C. 148.——III. A tyrant of Heraclea, 346 B. C.——IV. An architect who, together with Petus, is said to have planned and built the celebrated tomb which Artemisia had erected to the memory of Mausolus, and which became one of the wonders of the world. The honour of erecting it is ascribed to others.

SAXŌNES. *Vid.* Part I.

SCANTILLA, the wife of Didius Julianus. It was by her advice that her husband bought the empire which was exposed to sale at the death of Pertinax.

SCAPŪLA, a native of Corduba, who defended the town against Cæsar, after the battle of Munda. When he saw that all his efforts were useless against the Roman general, he destroyed himself. *Cæs. Bell. H.* 33.

SCATINIA LEX *de pudicitia*, by C. Scatinius Aricinus, the tribune, was enacted against such as prostituted themselves to any unnatural service. The penalty was originally a fine, but it was afterwards made a capital crime under Augustus. It is sometimes called *Scatinia*, from a certain *Scantinius* upon whom it was first executed.

SCAURUS, I. (M. Æmilius,) a Roman consul, who distinguished himself by his eloquence at the bar, and by his successes in Spain in the capacity of commander. He was sent against Jugurtha, and some time after accused of suffering himself to be bribed by the Numidian prince. Scaurus conquered the Ligurians, and in his censorship he built the Milvian bridge at Rome, and began to pave the road, which from him was called the Æmilian. He was originally very poor. He wrote some books, and among these a history of his own life, all now lost. His son of the same name, made himself known by the large theatre he built during his edileship. Scaurus married Murcia. *Cic. in Brut.—Val. Max.* 4, c. 4.—*Plin.* 34, c.

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9, l. 26, c. 2.——II. A Roman of consular dignity. When the Cimbri invaded Italy, the son of Scaurus behaved with great cowardice, upon which the father sternly ordered him never to appear again in the field of battle. The severity of this command renderedyoung Scaurus melancholy, and he plunged a sword into his own heart, to free himself from farther ignominy.——III. Aurelius, a Roman consul taken prisoner by the Gauls. He was put to a cruel death because he told the king of the enemy not to cross the Alps to invade Italy, which was universally deemed unconquerable.——IV. M. Æmilius, a man in the reign of Tiberius, accused of adultery with Livia, and put to death. He was an eloquent orator, but very lascivious and debauched in his morals.——V. Terentius, a Latin grammarian. He had been preceptor to the emperor Adrian. *A. Gellius.* 11, c. 15.

Scipiadæ, a name applied to the two Scipios, who obtained the surname of *Africanus*, from the conquest of Carthage. *Virg. Æn.* v. 843.

Scipio, a celebrated family at Rome, who obtained the greatest honours in the republic. The name seems to be derived from *scipio*, which signifies a *stick*, because one of the family had conducted his blind father, and had been to him as a stick. The Scipios were a branch of the Cornelian family. The most illustrious were—I. P. Corn. a man made master of horse by Camillus, &c.——II. A Roman dictator. ——III. L. Cornel, a consul, A. U. C. 454, who defeated the Etrurians near Volaterra. ——IV. Another consul, A. U. C. 493.——V. Cn. surnamed Asina, was consul A. U. C. 492. and 498. He was conquered in his first consulship in a naval battle, and lost 17 ships. The following year he took Aleria in Corsica, and defeated Hanno, the Carthaginian general, in Sardinia. He also took 200 of the enemy's ships, and the city of Panormum in Sicily. He was father to Publius and Cneus Scipio.——VI. Publius, in the beginning of the second Punic war, was sent with an army to Spain to oppose Annibal; but when he heard that his enemy had passed over into Italy, he attempted, by his quick marches and secret evolutions, to stop his progress. He was conquered by Annibal near the Ticinus, where his son saved his life. He again passed into Spain, where he obtained some memorable victories over the Carthaginians and the inhabitants of the country. His brother Cneus shared the supreme command with him, but their great confidence proved their ruin. They separated their armies, and soon after Publius was furiously attacked by the two Asdrubals and Mago, who commanded the Carthaginian armies. The forces of Publius were too few to resist with success the three Carthaginian generals. The Romans were cut to pieces, and their commander was left on the field of battle. No sooner had the enemy obtained this victory than they immediately marched to meet Cneus Scipio, whom the revolt of 30,000 Celtiberians had weakened and alarmed. The general, who was already apprized of his brother's death, secured an eminence, where he was soon surrounded on all sides. After desperate acts of valour he was left among the slain, or, according to some, he fled into a tower, where he was burnt with some of his friends by the victorious enemy. *Liv.* 24, &c.—*Polyb.* 4.—*Flor.* 2, c. 6, &c.—*Eutrop.* 3, c. 8, &c.——VII. Publius Cornelius, surnamed *Africanus*, was son of Publius Scipio, who was killed in Spain. He first distinguished himself at the battle of Ticinus, where he saved his father's life by deeds of unexampled valour and boldness. The battle of Cannæ which proved so fatal to the Roman arms, instead of disheartening Scipio, raised his expectations, and he no sooner heard that some of his desperate countrymen wished to abandon Italy, and to fly from the insolence of the conqueror, than with sword in hand he obliged them to swear eternal fidelity to Rome, and, to put to immediate death the first man who attempted to retire from his country. In his 21st year Scipio was made an edile, an honourable office, which was never given but to such as had reached their 27th year. Some time after, the Romans were alarmed by the intelligence that the commanders of their forces in Spain, Publius and Cneus Scipio, had been slaughtered, and immediately young Scipio was appointed to avenge the death of his father and of his uncle, and to vindicate the military honour of the republic. It was soon known how able he was to be at the head of an army; the various nations of Spain were conquered, and in four years the Carthaginians were banished from that part of the continent, and the whole province became tributary to Rome; new Carthage submitted in one day, and in a battle 54,000 of the enemy were left dead on the field. After these signal victories, Scipio was recalled to Rome, which still trembled at the continual alarms of Annibal, who was at their gates. The conqueror of the Carthaginians in Spain was looked upon as a proper general to encounter Annibal in Italy; but Scipio opposed the measures which his countrymen wished to pursue, and he declared in the senate that if Annibal was to be conquered, he must be conquered in Africa. These bold measures were immediately adopted, though opposed by the eloquence, age, and experience of the great Fabius, and Scipio was empowered to conduct the war on the coasts of Africa. With the dignity of consul he embarked for Carthage. Success attended his arms, his conquests were here as rapid as in Spain; the Carthaginian armies were routed, the camp of the crafty Asdrubal was set on fire during the night, and his troops totally defeated. These repeated losses alarmed Carthage; Annibal, who was victorious at the gates of Rome, was instantly recalled to defend the walls of his country, and the two greatest generals of the age met each other in the field. This celebrated battle was fought near Zama. About 20,000 Carthaginians were slain, and the same number made prisoners of war, B. C. 202. Only 200 of the Romans were killed. The battle was decisive; the Carthaginians sued for peace, which Scipio granted on the most severe and humiliating terms. The conqueror, after this returned to Rome, where he was received with the most unbounded applause, honoured with a triumph, and dignified with the appellation of *Africanus*. He offended the populace, however, in wishing to distinguish the senators from the rest of the people at the public exhibitions; and when he canvassed for the consulship for two of his

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friends, he had the mortification to see his application slighted. He retired from Rome, no longer to be spectator of the ingratitude of his countrymen; and in the capacity of lieutenant he accompanied his brother against Antiochus, king of Syria. In this expedition his arms were attended with usual success, and the Asiatic monarch submitted to the conditions which the conquerors dictated. At his return to Rome, Africanus found the malevolence of his enemies still unabated. Cato, his inveterate rival, raised seditions against him and the Petilii, two tribunes of the people, accused the conqueror of Annibal of extortion in the provinces of Asia, and of living in an indolent and luxurious manner. Scipio condescended to answer to the accusation of his calumniators; the first day was spent in hearing the different charges, but when he again appeared on the second day of his trial, the accused interrupted his judges, and exclaimed, *Tribunes and fellow-citizens, on this day, this very day, did I conquer Annibal and the Carthaginians: come, therefore, with me, Romans; let us go to the capitol, and there return our thanks to the immortal gods for the victories which have attended our arms.* These words had the desired effect; all the assembly followed Scipio, and the tribunes were left alone in the seat of judgment. Yet when this memorable day was past, Africanus was a third time summoned to appear; but he had retired to his country-house at Liternum. The accusation, however, was stopped when one of the tribunes, formerly distinguished for his malevolence against Scipio, rose to defend him, and declared in the assembly, that it reflected the highest disgrace on the Roman people that the conqueror of Annibal should be exposed to the malice and envy of disappointed ambition. Some time after, Scipio died in the place of his retreat, about 184 years before Christ, in the 48th year of his age; and so great an aversion did he express, as he expired, for the depravity of the Romans and the ingratitude of their senators, that he ordered his bones not to be conveyed to Rome. They were accordingly inhumated at Liternum, where his wife Æmilia, the daughter of Paulus Æmilius, who fell at the battle of Cannæ, raised a mausoleum on his tomb, and placed upon it his statue, with that of the poet Ennius, who had been the companion of his peace and of his retirement. If Scipio was robbed during his lifetime of the honours which belonged to him as a conqueror of Africa, he was not forgotten when dead. The Romans viewed his character with reverence; with raptures they read of his warlike actions, and Africanus was regarded in the following age as a pattern of virtue, of innocence, courage, and liberality. As a general, the fame and the greatness of his conquests explain his character; and indeed we hear that Annibal declared himself inferior to no general that ever lived except Alexander the Great, and Pyrrhus king of Epirus; and when Scipio asked him what rank he would claim if he had conquered him, the Carthaginian general answered, *If I had conquered you, Scipio, I would call myself greater than the conqueror of Darius and the ally of the Tarentines.* As an instance of Scipio's continence, ancient authors have recorded that he refused to see a beautiful princess that had fallen into his hands after the taking of New Carthage; and that he not only restored her inviolate to her parents, but also added immense presents for the person to whom she was betrothed. It was to the artful complaisance of Africanus that the Romans owed their alliance with Masinissa, king of Numidia, and also that with King Syphax. The friendship of Scipio and Lælius is well known. *Polyb.* 6.—*Plut.*—*Flor.* 2, c. 6.—*Cic. in Brut.* &c.—*Eutrop.*——II. Lucius Cornelius, surnamed *Asiaticus*, accompanied his brother Africanus in his expeditions in Spain and Africa. He was rewarded with the consulship, A. U. C. 562, for his services to the state, and he was empowered to attack Antiochus, king of Syria, who had declared war against the Romans. Lucius was accompanied in this campaign by his brother Africanus; and by his own valour, and the advice of the conquerors of Annibal, he routed the enemy in a battle near the city of Sardis. Peace was soon after settled by the submission of Antiochus, and the conqueror, at his return home, obtained a triumph, and the surname of Asiaticus. He did not, however, long enjoy his prosperity. Cato, after the death of Africanus, turned his fury against Asiaticus, and the two Petilii, his devoted favourites, presented a petition to the people, in which they prayed that an inquiry might be made to know what money had been received from Antiochus and his allies. The petition was instantly received, and Asiaticus was summoned to appear before Terentius Culeo, who was on this occasion created prætor. The judge, who was an inveterate enemy to the family of the Scipios, soon found Asiaticus, with his two lieutenants, and his quæstor, guilty of having received, the first 6000 pounds weight of gold and 480 pounds weight of silver, and the others nearly an equal sum, from the monarch against whom, in the name of the Roman people, they were enjoined to make war. Immediately they were condemned to pay large fines; but while the others gave security, Scipio declared that he had accounted to the public for all the money that he had brought from Asia, and therefore that he was innocent. For this obstinacy he was dragged to prison, but his cousin Nasica pleaded his cause before the people, and the prætor instantly ordered the goods of the prisoner to be seized and confiscated. The sentence was executed, but the effects of Scipio were insufficient to pay the fine, and it was the greatest justification of his innocence, that whatever was found in his house had never been in the possession of Antiochus or his subjects. This, however, did not totally liberate him, he was reduced to poverty, and refused to accept the offers of his friends and of his clients. Some time after he was appointed to settle the disputes between Eumenes and Seleucus, and at his return, the Romans, ashamed of their severity towards him, rewarded his merit with such uncommon liberality, that Asiaticus was enabled to celebrate games in honour of his victory over Antiochus, for ten successive days, at his own expense. *Liv.* 38, c. 55, &c.—*Eutrop.* 4.——III. Nasica, was son of Cneus Scipio and cousin to Scipio Africanus. He was refused the consulship, though supported by the interest and the fame of the conqueror of Annibal. Afterwards, having obtained it, he conquered

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the Boii, and gained a triumph. He was also successful in an expedition which he undertook in Spain. When the statue of Cybele was brought to Rome from Phrygia, the Roman senate delegated one of their body, who was the most remarkable for the innocence of his life, to go and meet the goddess in the harbour of Ostia. Nisica was the object of their choice. He distinguished himself by the active part he took in confuting the accusations laid against the two Scipios, Africanus and Asiaticus. There was also another of the same name, who distinguished himself by his enmity against the Gracchi, to whom he was nearly related. *Paterc.* 2, c. 1, &c.—*Flor.* 2, c. 15.—*Liv.* 29, c. 14. &c.——IV. Publ. Æmilianus, son of Paulus, the conqueror of Perseus, was adopted by the son of Scipio Africanus. He received the same surname as his grandfather, and was called *Africanus the younger*, on account of his victories over Carthage. Æmilianus first appeared in the Roman armies under his father, and afterwards distinguished himself as a legionary tribune in the Spanish provinces. He passed into Africa to demand a reinforcement from King Masinissa, the ally of Rome; and he was the spectator of a long and bloody battle which was fought between that monarch and the Carthaginians, and which soon produced the third Punic war. Some time after Æmilianus was made edile, and next appointed consul, though under the age required for that important office. The surname which he had received from his grandfather he was doomed lawfully to claim as his own. He was empowered to finish the war with Carthage, and as he was permitted by the senate to choose his colleague, he took with him his friend Lælius, whose father of the same name had formerly enjoyed the confidence and shared the victories of the first Africanus. The siege of Carthage was already begun, but the operations of the Romans were not continued with vigour. Scipio had no sooner appeared before the walls of the enemy than every communication with the land was cut off; and, that they might not have the command of the sea, a stupendous mole was thrown across the harbour with immense labour and expense. All the inhabitants, without distinction of rank, age, or sex, employed themselves without cessation to dig another harbour, and to build and equip another fleet. In a short time, in spite of the vigilance and activity of Æmilianus, the Romans were astonished to see another harbour formed, and 50 galleys suddenly issuing under sail, ready for the engagement. This unexpected fleet, by immediately attacking the Roman ships, might have gained the victory, but the delay of the Carthaginians proved fatal to their cause, and the enemy had sufficient time to prepare themselves. Scipio soon got possession of a small eminence in the harbour, and by his subsequent operations, he broke open one of the gates of the city, and entered the streets, where he made his way by fire and sword. The surrender of about 50,000 men was followed by the reduction of the citadel, and the total submission of Carthage, B. C. 147. The captive city was set on fire, and though Scipio was obliged to demolish its very walls to obey the orders of the Romans, yet he wept bitterly over the melancholy and tragical scene; and in bewailing the miseries of Carthage, he expressed his fears lest Rome, in her turn, in some future age, should exhibit such a dreadful conflagration. The return of Æmilianus to Rome was that of another conqueror of Annibal; and, like him, he was honoured with a magnificent triumph, and received the surname of *Africanus*. He was chosen consul a second time, and appointed to finish the war which the Romans had hitherto carried on without success against Numantia. The fall of Numantia was more noble than that of the capital of Africa, and the conqueror of Carthage obtained the victory only when the enemies had been consumed by famine or by self-destruction, B. C. 133. From his conquests in Spain, Æmilianus was honoured with a second triumph, and with the surname of *Numantinus*. Yet his popularity was short, and, by telling the people that the murder of their favourite, his brother-in-law Gracchus, was lawful, Scipio incurred the displeasure of the tribunes, and was received with hisses. His firmness, however, silenced the murmurs of the assembly, and some time after he retired from the clamours of Rome to Caieta, where, with his friend Lælius, he passed the rest of his time in innocent pleasures and amusements. Though fond of retirement and literary ease, yet Scipio often interested himself in the affairs of the state. His enemies accused him of aspiring to the dictatorship, and the clamours were most loud against him when he had opposed the Sempronian law, and declared himself the patron of the inhabitants of the provinces of Italy. This active part of Scipio was seen with pleasure by the friends of the republic, and not only the senate, but also the citizens, the Latins, and neighbouring states, conducted their illustrious friend and patron to his house. It seemed also the universal wish that the troubles might be quieted by the election of Scipio to the dictatorship, and many presumed that that honour would be on the morrow conferred upon him. In this, however, the expectations of Rome were frustrated, Scipio was found dead in his bed to the astonishment of the world; and those who inquired for the causes of this sudden death perceived violent marks on his neck, and concluded that he had been strangled, B. C. 128. This assassination, as it was then generally believed, was committed by the triumvirs, Papirius Carbo, C. Gracchus, and Fulvius Flaccus, who supported the Sempronian law, and by his wife Sempronia, who is charged with having introduced the murderers into his room. No inquiries were made after the authors of his death; Gracchus was the favourite of the mob, and the only atonement which the populace made for the death of Scipio was to attend his funeral, and to show their concern by their cries and loud lamentations. Æmilianus, like his grandfather, was fond of literature, and he saved from the flames of Carthage many valuable compositions, written by Phœnician and Punic authors. In the midst of his greatness he died poor, and his nephew, Q. Fabius Maximus, who inherited his estate, scarce found in his house thirty-two pounds weight of silver, and two and a half of gold. His liberality to his brother and to his sisters deserves the greatest commendations; and, indeed, no higher encomium can be passed upon his character, private as well as public,

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than the words of his rival Metellus, who told his sons, at the death of Scipio, to go and attend the funeral of the greatest man that ever lived or should live in Rome. *Liv.* 44, &c.—*Cic. de Senect. Orat. in Brut.* &c.—*Polyb.*—*Appian.*—*Paterc.* 1, c. 12, &c.—*Flor.*——V. A son of the first Africanus, taken captive by Antiochus, king of Syria, and restored to his father without a ransom. He adopted as his son young Æmilianus, the son of Paulus Æmilius, who was afterwards surnamed Africanus. Like his father Scipio, he distinguished himself by his fondness for literature and his valour in the Roman armies.——VI. Metellus, the father-in-law of Pompey, appointed commander in Macedonia. He was present at the battle of Pharsalia, and afterwards retired to Africa with Cato. He was defeated by Cæsar at Thapsus. *Plut.*——VII. Salutio, a mean person in Cæsar's army in Africa. The general appointed him his chief commander, either to ridicule him, or because there was an ancient oracle that declared that the Scipios would ever be victorious in Africa. *Plut.*——VIII. L. Cornelius, a consul who opposed Sylla. He was at last deserted by his army and proscribed.

Scopas, I. an architect and sculptor of Ephesus, for some time employed in making the mausoleum which Artemisia raised to her husband. One of his statues of Venus was among the antiquities with which Rome was adorned. Scopas lived about 430 years before Christ. *Paus.* 1, c. 43, &c.——*Horat.* 4, *Od.* 8.—*Virg.* 9, c. 9.—*Plin.* 34, c. 8. l. 36, c. 5.——II. An Ætolian, who raised some forces to assist Ptolemy Epiphanes, king of Egypt, against his enemies Antiochus and his allies. He afterwards conspired against the Egyptian monarch, and was put to death, B. C. 196.

Scordisci, and Scordiscæ. *Vid.* Part III.

Scribonia, a daughter of Scribonius, who married Augustus after he had divorced Claudia. He had by her a daughter, the celebrated Julia. Scribonia was some time after repudiated that Augustus might marry Livia. She had been married twice before she became the wife of the emperor. *Sueton. in Aug.* 62.

Scylax, a geographer and mathematician of Caria, in the age of Darius, son of Hystaspes, about 550 years before Christ. He was commissioned by Darius to make discoveries in the East, and after a journey of 30 months he visited Egypt. Some suppose that he was the first who invented geographical tables. The latest edition of the *Periplus* of Scylax, is that of Gronovius, 4to. *L. Bat.* 1597.—*Herodot.* 4, c. 44.—*Strab.*

Scyllis and Dipœnus, statuaries of Crete, before the age of Cyrus, king of Persia. They were said to be sons and pupils of Dædalus, and they established a school at Sicyon, where they taught the principles of their profession. *Paus.*—*Plin.* 36, c. 4.

Scylurus, a monarch who left 80 sons. He called them to his bedside as he expired, and by enjoining them to break a bundle of sticks tied together, and afterwards separately, he convinced them that when altogether firmly united their power would be insuperable, but if ever disunited, they would fall an easy prey to their enemies. *Plut. de garr.*

Sejanus, Ælius, a native of Vulsinum in Tuscany, who distinguished himself in the court of Tiberius. His father's name was Seius Strabo, a Roman knight, commander of the prætorian guards. His mother was descended from the Junian family. Sejanus first gained the favour of Caius Cæsar, the grandson of Augustus, but afterwards he attached himself to the interest and the views of Tiberius, who then sat on the imperial throne. The emperor, while he distrusted others, communicated his greatest secrets to his fawning favourite. Sejanus improved his confidence, and when he had found that he possessed the esteem of Tiberius, he next endeavoured to become the favourite of the soldiers and of the senate. As commander of the prætorian guards he was the second man in Rome, and in that important office he made use of every mean artifice to make himself beloved. His affability and condescension gained him the hearts of the common soldiers, and by appointing his own favourites and adherents to places of trust and honour, all the officers and centurions of the army became devoted to his interest. The views of Sejanus in this were well known; yet to advance with more success, he attempted to gain the affection of the senators. In this he met with no opposition. A man who had the disposal of places of honour and dignity, and who had the command of the public money, cannot but be a favourite of those who are in need of his assistance. It is even said that Sejanus gained to his views all the wives of the senators by a private and most secret promise of marriage to each of them whenever he had made himself independent and sovereign of Rome. Yet, however successful with the best and noblest families in the empire, Sejanus had to combat numbers in the house of the emperor; but these seeming obstacles were soon removed. All the children and grandchildren of Tiberius were sacrificed to the ambition of the favourite under various pretences; and Drusus, the son of the emperor, by striking Sejanus, made his destruction sure and inevitable. Livia, the wife of Drusus, was gained by Sejanus, and, though the mother of many children, she was prevailed upon to assist her adulterer in the murder of her husband, and she consented to marry him when Drusus was dead. No sooner was Drusus poisoned, than Sejanus openly declared his wish to marry Livia. This was strongly opposed by Tiberius; and the emperor, by recommending Germanicus to the senators for his successor, rendered Sejanus bold and determined. He was more urgent in his demands; and when he could not gain the consent of the emperor, he persuaded him to retire to solitude from the noise of Rome and the troubles of the government. Tiberius, naturally fond of ease and luxury, yielded to his representations, and retired to Campania, leaving Sejanus at the head of the empire. This was highly gratifying to the favourite, and he was now without a master. Prudence and moderation might have made him what he wished to be, but he offended the whole empire when he declared that he was emperor of Rome, and Tiberius only the dependant prince of the island of Cipresa, where he had retired. Tiberius was upon this fully convinced of the designs of Sejanus, and when he had been informed that his favourite had had the meanness and audacity to ridicule him by introducing him

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on the stage, the emperor ordered him to be accused before the senate. Sejanus was deserted by all his pretended friends as soon as by fortune; and the man who aspired to the empire, and who called himself the favourite of the people, the darling of the prætorian guards, and the companion of Tiberius, was seized without resistance, and the same day strangled in prison, A. D. 31. His remains were exposed to the fury and insolence of the populace, and afterwards thrown into the Tiber. His children and all his relations were involved in his ruin, and Tiberius sacrificed to his resentment and suspicions all those who were even connected with Sejanus, or had shared his favours and enjoyed his confidence. *Tacit.* 3, *Ann.* &c.—*Dio.* 58.—*Suet. in Tib.*

Seius, Cn. a Roman who had a famous horse, of large size and uncommon beauty. He was put to death by Antony, and it was observed, that whoever obtained possession of his horse, which was supposed to be of the same race as the horses of Diomedes destroyed by Hercules, and which was called *Sejanus equus*, became unfortunate, and lost all his property, with every member of his family. Hence arose the proverb, *ille homo habet Sejanum equum*, applied to such as were oppressed with misfortunes. *Au. Gellius*, 3, c. 9.

Seius Strabo, the father of Sejanus, was a Roman knight, and commander of the prætorian guards.

Selēne, the wife of Antiochus, king of Syria, put to death by Tigranes, king of Armenia. She was daughter of Physcon, king of Egypt, and had first married her brother Lathurus, according to the custom of her country, and afterwards by desire of her mother, her other brother Gryphus. At the death of Gryphus, she had married Antiochus, surnamed Eusebes, the son of Antiochus Cyzicenus, by whom she had two sons. According to Appian, she first married the father, and after his death, his son Eusebes. *Appian. Syr.* &c.

Seleucidæ, a surname given to those monarchs who sat on the throne of Syria, which was founded by Seleucus the son of Antiochus, from whom the word is derived. The era of the Seleucidæ begins with the taking of Babylon by Seleucus, B. C. 312, and ends at the conquest of Syria by Pompey, B. C. 65. The order in which these monarchs reigned is shown in the account of Syria. *Vid. Syria.*

Seleucus, 1st, one of the captains of Alexander the Great, surnamed *Nicator* or *Victorious*, was son of Antiochus. After the king's death he received Babylon as his province; but his ambitious views, and his attempt to destroy Eumenes as he passed through his territories, rendered him so unpopular that he fled for safety to the court of his friend Ptolemy, king of Egypt. He was soon after enabled to recover Babylon, which Antigonus had seized in his absence, and he increased his dominions by the immediate conquest of Media, and some of the neighbouring provinces. When he had strengthened himself in his empire, Seleucus imitated the example of the rest of the generals of Alexander, and assumed the title of independent monarch. He afterwards made war against Antigonus, with the united forces of Ptolemy, Cassander, and Lysimachus; and after this monarch had been conquered and slain, his territories were divided among his victorious enemies. When Seleucus became master of Syria, he built a city there, which he called Antioch, in honour of his father, and made it the capital of his dominions. He also made war against Demetrius and Lysimachus, though he had originally married Stratonice, the daughter of the former, and had lived in the closest friendship with the latter. Seleucus was at last murdered by one of his servants, called Ptolemy Ceraunus, a man on whom he bestowed the greatest favours. According to Arrian, Seleucus was the greatest and most powerful of the princes who inherited the Macedonian empire after the death of Alexander. His benevolence has been commended; and it has been observed, that he conquered not to enslave nations, but to make them more happy. He founded no less than 34 cities in different parts of his empire, which he peopled with Greek colonies, whose national industry, learning, religion, and spirit, were communicated to the indolent and luxurious inhabitants of Asia. Seleucus was a great benefactor to the Greeks, he restored to the Athenians the library and statues which Xerxes had carried away from their city when he invaded Greece, and among them were those of Harmodius and Aristogiton. Seleucus was murdered 280 years before the Christian era, in the 32d year of his reign, and the 78th, or, according to others, the 73d year of his age, as he was going to conquer Macedonia, where he intended to finish his days in peace and tranquillity in that province where he was born. He was succeeded by Antiochus Soter. *Justin.* 13, c. 4, l. 15, c. 4, l. 16, c. 3, &c.—*Plut. in Dem.*—*Plin.* 6, c. 17.—*Paus.* 8, c. 51.—*Joseph. Ant.* 12.——The 2d, surnamed *Callinicus*, succeeded his father Antiochus Theus on the throne of Syria. He attempted to make war against Ptolemy, king of Egypt, but his fleet was shipwrecked in a violent storm, and his armies soon after conquered by his enemy. He was at last taken prisoner by Arsaces, an officer who made himself powerful by the dissensions which reigned in the house of the Seleucidæ, between the two brothers, Seleucus and Antiochus; and after he had been a prisoner for some time in Parthia, he died of a fall from his horse, B. C. 226, after a reign of 20 years. Seleucus had received the surname of *Pogon*, from his long beard, and that of *Callinicus*, ironically to express his very unfortunate reign. He had married Laodice, the sister of one of his generals, by whom he had two sons, Seleucus and Antiochus, and a daughter whom he gave in marriage to Mithridates king of Pontus. *Strab.* 16.—*Justin.* 27.—*Appian. de Syr.*——The 3d, succeeded his father Seleucus 2d, on the throne of Syria, and received the surname of *Ceraunus*, by antiphrasis, as he was a very weak, timid, and irresolute monarch. He was murdered by two of his officers after a reign of three years, B. C. 223, and his brother Antiochus, though only 15 years old, ascended the throne and rendered himself so celebrated that he acquired the name of the Great. *Appian.*——The 4th, succeeded his father Antiochus the Great, on the throne of Syria. He was surnamed *Philopator*, or, according to Josephus, *Soter*. His empire had been weakened by the

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Romans when he became monarch, and the yearly tribute of a thousand talents to these victorious enemies concurred in lessening his power and consequence among nations. Seleucus was poisoned after a reign of 12 years, B. C. 175. His son Demetrius had been sent to Rome, there to receive his education, and he became a prince of great abilities. *Strab.* 16.—*Justin.* 39.—*Appian*——The 5th, succeeded his father Demetrius Nicator on the throne of Syria, in the 20th year of his age. He was put to death in the first year of his reign by Cleopatra, his mother, who had also sacrificed her husband to her ambition. He is not reckoned by many historians in the number of the Syrian monarchs.——The 6th, one of the Seleucidæ, son of Antiochus Gryphus, killed his uncle Antiochus Cyzicenus, who wished to obtain the crown of Syria. He was some time after banished from his kingdom by Antiochus Pius, son of Cyzicenus, and fled to Cilicia, where he was burnt in a palace by the inhabitants, B. C. 93. *Appian.—Joseph.*——A prince of Syria to whom the Egyptians offered the crown of which they had robbed Auletes. Seleucus accepted it, but he soon disgusted his subjects, and received the surname of *Cybiosactes*, or *Scullion*, for his meanness and avarice. He was at last murdered by Berenice, whom he had married.

Sĕmĭrămis, a celebrated queen of Assyria, daughter of the goddess Derceto by a young Assyrian. She was exposed in a desert, but her life was preserved by doves for one whole year, till Simmas, one of the shepherds of Ninus, found her and brought her up as his own child. Semiramis, when grown up, married Menones, the governor of Niniveh, and accompanied him to the siege of Bactra, where, by her advice and prudent directions, she hastened the king's operations and took the city. These eminent services, but chiefly her uncommon beauty, endeared her to Ninus. The monarch asked her of her husband, and offered him instead, his daughter Sosana; but Menones, who tenderly loved Semiramis, refused, and and when Ninus had added threats to entreaties, he hung himself. No sooner was Menones dead, than Semiramis, who was of an aspiring soul, married Ninus, by whom she had a son called Ninyas. Ninus was so fond of Semiramis, that at her request he resigned the crown to her, and commanded her to be proclaimed queen and sole emperess of Assyria. Of this, however, he had cause to repent; Semiramis put him to death, the better to establish herself on the throne; and when she had no enemies to fear at home, she began to repair the capital of her empire, and by her means, Babylon became the most superb and magnificent city in the world. She visited every part of her dominions, and left every where immortal monuments of her greatness and benevolence. To render the roads passable and communications easy, she hollowed mountains and filled up valleys; and water was conveyed at a great expense, by large and convenient aqueducts, to barren deserts and unfruitful plains. She was not less distinguished as a warrior; many of the neighbouring nations were conquered; and when Semiramis was once told, as she was dressing her hair, that Babylon had revolted, she left her toilet with precipitation, and, though only half dressed, she refused to have the rest of her head adorned before the sedition was quelled and tranquillity re-established. Semiramis has been accused of licentiousness, and some authors have observed, that she regularly called the strongest and stoutest men in her army to her arms, and afterwards put them to death that they might not be living witnesses of her incontinence. Her passion for her son was also unnatural, and it was this criminal propensity which induced Ninyas to destroy his mother with his own hands. Some say that Semiramis was changed into a dove after death, and received immortal honours in Assyria. It is supposed that she lived about 1965 years before the Christian era, and that she died in the 62d year of her age and the 25th of her reign. Many fabulous reports have been propagated about Semiramis, and some have declared that for some time she disguised herself and passed for her son Ninyas. *Val. Max.* 9, c. 3.—*Herodot.* 1, c. 184.—*Diod.* 2.—*Mela.* 1, c. 3.—*Strab.* 5.—*Paterc.* 1, c. 6.—*Justin.* 1, c. 1, &c.—*Propert.* 3, el. 11, v. 21.—*Plut. de Fort.* &c.—*Ovid. Amor.* 1, el. 5, v. 11, *Met.* 4, v. 58.—*Marcell.* 14, c. 6.

Sempronia, I. a Roman matron, mother of the two Gracchi, celebrated for her learning, and her private as well as public virtues.——II. Also a sister of the Gracchi, who is accused of having assisted the triumvirs Carbo, Gracchus, and Flaccus, to murder her husband, Scipio Africanus the younger. The name of Sempronia was common to the female descendants of the family of the Sempronii, Gracchi, and Scipios.

Sempronia Lex *de magistratibus*, by C. Sempronius Gracchus, the tribune, A. U. C. 630, ordained that no person who had been legally deprived of a magistracy for misdemeanors, should be capable of bearing an office again. This law was afterwards repealed by the author. ——Another, *de civitate*, by the same, A. U. C. 630. It ordained that no capital judgment should be passed over a Roman citizen without the concurrence and authority of the senate. There were also some other regulations included in this law.——Another, *de comitiis*, by the same, A. U. C. 635. It ordained that in giving their votes, the centuries should be chosen by lot, and not give it according to the order of their classes.——Another *de comitiis*, by the same, the same year, which granted to the Latin allies of Rome, the privilege of giving their votes at elections, as if they were Roman citizens.——Another, *de provinciis*, by the same, A. U. C. 630. It enacted that the senators should be permitted, before the assembly of the consular *comitia*, to determine as they pleased the particular provinces which should be proposed to the consuls, to be divided by lot, and that the tribunes should be deprived of the power of interposing against a decree of the senate.——Another, called *Agraria prima*, by T. Sempronius Gracchus, the tribune, A. U. C. 620. It confirmed the *lex agraria Licinia*, and enacted that all such as were in possession of more lands than that law allowed, should immediately resign them to be divided among the poorer citizens. Three commissioners were appointed to put this law into execution, and its

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consequences were so violent, as it was directly made against the nobles and senators, that it cost the author his life.——Another, called *Agrarian altera*, by the same. It required that all the ready money which was found in the treasury of Attalus, king of Pergamus, who had left the Romans his heirs, should be divided among the poorer citizens of Rome, to supply them with all the various instruments requisite in husbandry, and that the lands of that monarch should be farmed by the Roman censors, and the money drawn from thence should be divided among the people.——Another, *frumentaria*, by C. Sempronius Gracchus. It required that a certain quantity of corn should be distributed among the people, so much to every individual, for which it was required that they should only pay the trifling sum of a *semissis* and a *triens*.——Another, *de usurâ*, by M. Sempronius, the tribune, A. U. C. 560. It ordained that in lending money to the Latins and the allies of Rome, the Roman laws should be observed as well as among the citizens.——Another, *de judicibus*, by the tribune C. Sempronius, A. U. C. 630. It required that the right of judging, which had been assigned to the senatorian order by Romulus, should be transferred from them to the Roman knights.——Another, *militaris*, by the same, A. U. C. 630. It enacted that the soldiers should be clothed at the public expense without any diminution of their usual pay. It also ordered that no person should be obliged to serve in the army before the age of 17.

Sempronius, I. (A. Atratinus,) a senator who opposed the Agrarian law, which was proposed by the consul Cassius soon after the election of the tribunes.——II. L. Atratinus, a consul, A. U. C. 311. He was one of the first censors with his colleague in the consulship, Papirius.——III. Caius, a consul, summoned before an assembly of the people because he had fought with ill success against the Volsci.——IV. Sophus, a consul against the Æqui. He also fought against the Picentes, and during the engagement there was a dreadful earthquake. The soldiers were terrified, but Sophus encouraged them, and observed that the earth trembled only for fear of changing its old masters.——V. A man who proposed a law that no person should dedicate a temple or altar without the previous approbation of the magistrates, A. U. C. 449. He repudiated his wife because she had gone to see a spectacle without his permission or knowledge.——VI. A legionary tribune, who led away from Cannæ the remaining part of the soldiers who had not been killed by the Carthaginians. He was afterwards consul, and fought in the field against Annibal with great success. He was killed in Spain.——VII. Tiberius Longus, a Roman consul, defeated by the Carthaginians, in an engagement which he had begun against the approbation of his colleague C. Scipio. He afterwards obtained victories over Hanno and the Gauls.——VIII. Tiberius Gracchus, a consul who defeated the Carthaginians and the Campanians. He was afterwards betrayed by Fulvius, a Lucanian, into the hands of the Carthaginians, and was killed, after he had made a long and bloody resistance against the enemy. Hannibal showed great honour to his remains; a funeral pile was raised at the head of the camp, and the enemy's cavalry walked round it in solemn procession.——IX. The father of the Gracchi. *Vid. Gracchus.*

Senatus, the chief counsel of the state among the Romans. The members of this body, called *senatores*, on account of their *age*, and *patres*, on account of their *authority*, were of the greatest consequence in the republic. The senate was first instituted by Romulus, to govern the city, and to preside over the affairs of the state during his absence. The senators whom Romulus created were a hundred, to whom he afterwards added the same number when the Sabines had migrated to Rome. Tarquin the ancient made the senate consist of 300, and this number remained fixed for a long time. After the expulsion of the last Tarquin, whose tyranny had thinned the patricians as well as the plebeians, 164 new senators were chosen to complete the 300; and as they were called *conscripti*, the senate ever afterwards consisted of members who were denominated *patres* and *conscripti*. The number continued to fluctuate during the times of the republic, but gradually increased to 700, and afterwards to 900 under Julius Cæsar, who filled the senate with men of every rank and order. Under Augustus the senators amounted to 1000, but this number was reduced to 300, which being the cause of complaints, induced the emperor to limit the number to 600. The place of a senator was always bestowed upon merit; the monarchs had the privilege of choosing the members, and after the expulsion of the Tarquins it was one of the rights of the consuls, till the election of the censors, who from their office seemed most capable of making choice of men whose characters were irreproachable. Sometimes the assembly of the people elected senators, but it was only upon some extraordinary occasions; there was also a dictator chosen to fill up the number of the senate after the battle of Cannæ. Only particular families were admitted into the senate; and when the plebeians were permitted to share the honours of the state, it was then required that they should be born of free citizens. It was also required that the candidates should be knights before their admission into the senate. They were to be above the age of 25, and to have previously passed through the inferior offices of quæstor, tribune of the people, edile, prætor, and consul. Some, however, suppose that the senators whom Romulus chose were all old men; yet his successors neglected this, and often men who were below the age of 25 were admitted by courtesy into the senate. The dignity of a senator could not be supported without the possession of 80,000 sesterces, or about 700*l.* English money; and therefore such as squandered away their money, and whose fortune was reduced below this sum, were generally struck out of the list of senators. This regulation was not made in the first age of the republic, when the Romans boasted of their poverty. The senators were not permitted to be of any trade or profession. They were distinguished from the rest of the people by their dress; they wore the laticlave, half boots of a black colour, with a crescent or silver buckle in the form of a C; but this last honour was confined only to the descendants of those hundred senators who had been elected by Romulus, as the letter C seems to imply. They had the sole right of feasting publicly in the capital in cere-

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monial habits; they sat in curule chairs, and at the representation of plays and public spectacles they were honoured with particular seats. Whenever they travelled abroad, even on their own business, they were maintained at the public expense, and always found provisions for themselves and their attendants ready prepared on the road; a privilege that was generally termed *free legation*. On public festivals they wore the *prætexta*, or long white robe with purple borders. The right of convocating the senate belonged only to the monarchs; and after the expulsion of the Tarquins, to the consuls, the dictator, master of the horse, governor of Rome, and tribunes of the people; but no magistrate could exercise this privilege except in the absence of a superior officer, the tribunes excepted. The time of meeting was generally three times a month, on the calends, nones, and ides. Under Augustus they were not assembled on the nones. It was requisite that the place where they assembled should have been previously consecrated by the augurs. This was generally in the temple of Concord, of Jupiter Capitolinus, Apollo, Castor and Pollux, &c., or in the Curiæ called Hostilia, Julia Pompeia, &c. When audience was given to foreign ambassadors, the senators assembled without the walls of the city, either in the temples of Bellona or of Apollo; and the same ceremony as to their meeting was also observed when they transacted business with their generals. To render their decrees valid and authentic, a certain number of members was requisite, and such as were absent without some proper cause, were always fined. In the reign of Augustus, 400 senators were requisite to make a senate. Nothing was transacted before sunrise or after sunset. In their office the senators were the guardians of religion, they disposed of the provinces as they pleased, they prorogued the assemblies of the people, they appointed thanksgivings, nominated their ambassadors, distributed the public money, and, in short, had the management of every thing political or civil in the republic, except the creating of magistrates, the enactment of laws, and the declarations of war or peace, which was confined to the assemblies of the people. Rank was always regarded in their meetings; the chief magistrates of the state, such as the consuls, the prætors, and censors, sat first; after these the inferior magistrates, such as the ediles and quæstors; and, last of all, those that then exercised no office in the state. Their opinions were originally collected, each according to his age; but when the office of censor was instituted, the opinion of the *princeps senatus*, or the person whose name stood first on the censor's list, was first consulted, and afterwards those who were of consular dignity, each in their respective order. In the age of Cicero the consuls elect were first consulted; and in the age of Cæsar, he was permitted to speak first till the end of the year, on whom the consul had originally conferred that honour. Under the emperors, the same rules were observed, but the consuls were generally consulted before all others. When any public matter was introduced into the senate, which was always called *referre ad senatum*, any senator whose opinion was asked, was permitted to speak upon it as long as he pleased, and on that account it was often usual for the senators to protract their speeches till it was too late to determine. When the question was put, they passed to the side of that speaker whose opinion they approved, and a majority of votes was easily collected without the trouble of counting the numbers. This mode of proceeding was called *pedibus in alicujus sententiam ire*, and therefore on that account, the senators who had not the privilege of speaking, but only the right of giving a silent vote, such as bore some curule honours, and on that account were permitted to sit in the senate, but not to deliberate, were denominated *pedarii senatores*. After the majority had been known, the matter was determined, and the *senatus consultum* was immediately written by the clerks of the house, at the feet of the chief magistrates, and it was signed by all the principal members of the house. When there was not a sufficient number of members to make a senate, the decision was called *senatus auctoritas*, but it was of no consequence if it did not afterwards pass into a *senatus consultum*. The tribunes of the people, by the word *veto*, could stop the debates, and the decrees of the assembled senate, as also any one who was of equal authority with him who had proposed the matter. The *senatus consulta* were left in the custody of the consuls, who suppress or preserve them; but about the year of Rome 304, they were always deposited in the temple of Ceres, and afterwards in the treasury, by the ediles of the people. The degradation of the senators was made by the censor, by omitting their name when he called over the list of the senate. This was called *prætorire*. A senator could be again introduced into the senate if he could repair his character, or fortune, which had been the causes why the censor had lawfully called him unqualified. The meeting of the senate was often sudden, except the particular times already mentioned, upon any emergency. After the death of J. Cæsar they were not permitted to meet on the ides of March, which were called *parricidium*, because on that day the dictator had been assassinated. The sons of the senators, after they had put on the *toga virilis*, were permitted to come into the senate, but this was afterwards limited. *Vid. Papirius.* The rank and authority of the senators, which were so conspicuous in the first ages of the republic, and which caused the minister of Pyrrhus to declare that the Roman senate was a venerable assembly of kings, dwindled into nothing under the emperors. Men of the lowest character were admitted into the senate; the emperors took pleasure in robbing this illustrious body of their privileges and authority; and the senators themselves by their meanness and servility contributed, as much as the tyranny of the sovereign, to diminish their own consequence; and by applauding the follies of a Nero and the cruelties of a Domitian, they convinced the world that they no longer possessed sufficient prudence or authority to be consulted on matters of weight and importance. In the election of successors to the imperial purple after Augustus, the approbation of the senate was consulted; but it was only a matter of course, and the concurrence of a body of men was little regarded who were without power, and

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under the control of a mercenary army. The title of *Clarissimus* was given to the senators under the emperors, and indeed this was the only distinction they had in compensation for the loss of their independence. The senate was abolished by Justinian, 13 centuries after its first institution by Romulus.

Seneca, M. Annæus, a native of Corduba in Spain, who married Helvia, a woman of Spain, by whom he had three sons, Seneca the philosopher, Annæus Novatus, and Annæus Mela, the father of the poet Lucan. Seneca made himself known by some declamations of which he made a collection from the most celebrated orators of the age, and from that circumstance, and for distinction, he obtained the appellation of *declamator*. He left Corduba and went to Rome, where he became a Roman knight. His son, L. Annæus Seneca, who was born about six years before Christ, was early distinguished by his extraordinary talents. He was taught eloquence by his father, and received lessons in philosophy from the best and most celebrated stoics of the age. As one of the followers of the Pythagorean doctrines, Seneca observed the most reserved abstinence, and in his meals never ate the flesh of animals; but this he abandoned at the representation of his father, when Tiberius threatened to punish some Jews and Egyptians, who abstained from certain meats. In the character of a pleader, Seneca appeared with great advantage; but the fear of Caligula, who aspired to the name of an eloquent speaker, and who consequently was jealous of his fame, deterred him from pursuing his favourite study, and he sought a safer employment in canvassing for the honours and offices of the state. He was made quæster, but the aspersions which were thrown upon him on account of a shameful amour with Julia Livilla, removed him from Rome, and the emperor banished him for some time into Corsica. During his banishment, the philosopher wrote some spirited epistles to his mother, remarkable for elegance of language and sublimity; but he soon forgot his philosophy, and disgraced himself by his flatteries to the emperor, and in wishing to be recalled, even at the expense of his innocence and character. The disgrace of Messalina at Rome, and the marriage of Agrippina with Claudius, proved favourable to Seneca, and after he had remained five years in Corsica, he was recalled by the emperess to take care of the education of her son Nero, who was destined to succeed to the empire. In the honourable duty of preceptor, Seneca gained applause, and as long as Nero followed his advice, Rome enjoyed tranquillity, and believed herself safe and happy under the administration of the son of Agrippina. Some, however, are clamorous against the philosopher, and observe that Seneca initiated his pupil in those vices which disgraced him as a monarch and as a man. This may be the language of malevolence or the insinuation of jealousy. In the corrupted age of Nero, the preceptor had to withstand the clamours of many wicked and profligate ministers, and if he had been the favourite of the emperor, and shared his pleasures, his debauchery, and extravagance, Nero would not perhaps have been so anxious of destroying a man whose example, from vicious inclinations, he could not follow, and whose salutary precepts his licentious associates forbade him to obey. Seneca was too well acquainted with the natural disposition of Nero to think himself secure; he had been accused of having amassed the most ample riches, and of having built sumptuous houses and adorned beautiful gardens, during the four years in which he had attended Nero as a preceptor, and therefore he desired his imperial pupil to accept of the riches and the possessions which his attendance on his person had procured, and to permit him to retire to solitude and study. Nero refused, and Seneca, to avoid further suspicions, kept himself at home for some time as if labouring under a disease. In the conspiracy of Piso, which happened some time after, Seneca's name was mentioned by Natalis, and Nero ordered him to destroy himself. He was at table with his wife Paulina and two of his friends when the messenger from Nero arrived. He heard the words which commanded him to destroy himself with philosophical firmness. As for his wife, he attempted to calm her emotions, and when she seemed resolved to die with him, he said he was glad to find his example followed with so much constancy. Their veins were opened at the same moment, but the life of Paulina was preserved, and Nero, who was partial to her, ordered the blood to be stopped, and from that moment, according to some authors, the philosopher's wife seemed to rejoice that she could still enjoy the comforts of life. Seneca's veins bled but slowly, and the conversation of his dying moments was collected by his friends. To hasten his death he drank a dose of poison, but it had no effect; and therefore he ordered himself to be carried into a hot bath, to accelerate the operation of the draught, and to make the blood flow more freely. This was attended with no better success, and as the soldiers were clamorous, he was carried into a stove, and suffocated by the steam, on the 12th of April, in the 65th year of the Christian era, in his 53d year. His body was burnt without pomp or funeral ceremony, according to his will, which he had made when he enjoyed the most unbounded favours of Nero. The compositions of Seneca were numerous, and chiefly on moral subjects. He is so much admired for his refined sentiments and virtuous precepts, for his morality, his constancy, and his innocence of manners, that St. Jerome has not hesitated to rank him among Christian writers. His style is nervous, it abounds with ornaments, and seems well suited to the taste of the age in which he lived. His treatises are *de irâ*, *de consolatione*, *de providentiâ*, *de tranquillitate animi*, *de clementiâ*, *de sapientis constantiâ*, *de otis sapientis*, *de brevitate vitæ*, *de beneficiis*, *de vitâ beatâ*, besides his *naturales quæstiones*, *ludus in Claudium*, *moral letters*, &c. There are also some tragedies ascribed to Seneca. Quintilian supposes that the *Medea* is his composition, and, according to others, *Troas* and the *Hippolytus* were also written by him, and the *Agamemnon*, *Hercules furens Thyestes* & *Hercules in Oeta*, by his father, Seneca the declaimer. The best editions of Seneca are those of Antwerp, fol. 1615, and of Gronovius, 3 vols. Amst. 1672; and those of his tragedies, are that of Schroder, 4to. Delph. 1728, and

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the 8vo. of Gronovius, L. Bat. 1682. *Tacit. Ann.* 12, &c.—*Dio.*—*Sueton. in Ner.* &c.—*Quintil.*

SENTIA LEX, *de senatu*, by C. Sentius, the consul, A. U. C. 734, enacting the choosing of proper persons to fill up the number of senators.

SENTIUS, CN. a writer in the reign of the emperor Alexander, of whose life he wrote an account in Latin, or, according to others, in Greek.

SEPTERION, a festival observed once in nine years at Delphi, in honour of Apollo. It was a representation of the pursuit of Python by Apollo, and of a victory obtained by the god.

SEPTIMIUS, L. (TIT.) a Roman knight, distinguished by his poetical compositions, both lyric and tragic. He was intimate with Augustus as well as Horace, who has addressed the 6 of his 2 *lib.* of Odes to him.——II. A native of Africa, who distinguished himself at Rome as a poet. He wrote, among other things, a hymn in praise of Janus. Only 11 of his verses are preserved. *M. Terent.*—*Crinitus in vitâ.*

SEQUĀNI. *Vid.* Part. I.

SERAPIO, a Greek poet, who flourished in the age of Trajan. He was intimate with Plutarch.

SERĒNUS SAMONICUS, a physician in the age of the emperor Severus and Caracalla. There remains a poem of his composition on medicine, the last edition of which is that of 1706, in 8vo. Amst.

SERGIUS, one of the names of Catiline.——A military tribune at the siege of Veii. The family of the Sergii was patrician, and branched out into the several families of the *Fidenates*, *Sili*, *Catilinæ*, *Nattæ*, *Ocellæ*, and *Planci*.

SERRĀNUS, a surname given to Cincinnatus, because he was found *sowing* his fields when told that he had been elected dictator. Some however suppose that Serranus was a different person from Cincinnatus. *Plin.* 18, c. 3.—*Liv.* 3, c. 26.—*Virg. Æn.* 6, v. 844.——A poet of some merit in Domitian's reign. *Juv.* 7, v. 80.

SERTORIUS, QUINTUS, a Roman general, son of Quintus and Rhea, born at Nursia. His first campaign was under the great Marius, against the Teutones and Cimbri. He had the misfortune to lose one eye in the first battle he fought. When Marius and Cinna entered Rome and slaughtered all their enemies, Sertorius accompanied them, but he expressed his sorrow and concern at the melancholy death of so many of his countrymen. He afterwards fled for safety into Spain, when Sylla had proscribed him, and in this distant province he behaved himself with so much address and valour that he was looked upon as the prince of the country. He instituted public schools, and educated the children of the country in the polite arts, and the literature of Greece and Rome. He had established a senate, over which he presided with consular authority, and the Romans who followed his standard, paid equal reverence to his person. He pretended to hold commerce with heaven by means of a white hind which he had tamed with great success, and which followed him every where, even in the field of battle. The success of Sertorius in Spain, and his popularity among the natives, alarmed the Romans. They sent some troops to oppose him, but with little success. Four armies were found insufficient to crush, or even hurt Sertorius; and Pompey and Metellus, who never engaged an enemy without obtaining the victory, where driven with dishonour from the field. But the favourite of the Lusitanians was exposed to the dangers which usually attend greatness. Perpenna, one of his officers, who was jealous of his fame, and tired of a superior, conspired against him. At a banquet the conspirators began to open their intentions by speaking with freedom and licentiousness in the presence of Sertorius, whose age and character had hitherto claimed deference from others. Perpenna overturned a glass of wine as a signal to the rest of the conspirators, and immediately Antonius, one of his officers, stabbed Sertorius, and the example was followed by all the rest, 73 years before Christ. Sertorius has been commended for his love of justice and moderation. The flattering description he heard of the Fortunate Islands when he passed into the west of Africa, almost tempted him to bid adieu to the world. *Plut. in vitâ.*—*Paterc.* 2, c. 30, &c.—*Flor.* 3, c. 21, &c.—*Appian. de Civ.*—*Val. Max.* 1, c. 2, l. 7, c. 3.—*Eutrop.*—*Aul. Gell.* 15, c. 22.

SERVILIA, I. a sister of Cato of Utica, greatly enamoured of J. Cæsar, though her brother was one of the most inveterate enemies of her lover. To convince Cæsar of her affection, she sent him a letter filled with the most tender expressions of regard for his person. The letter was delivered to Cæsar in the senate-house, while they were debating about punishing the associates of Catiline's conspiracy; and when Cato saw it, he exclaimed that it was a letter from the conspirators, and insisted immediately on its being made public. Upon this Cæsar gave it to Cato, and the stern senator had no sooner read its contents, than he threw it back with the words of, *take it, drunkard.* From the intimacy which existed between Servilia and Cæsar, some have supposed that the dictator was the father of M. Brutus. *Plut. in Cæs.*—*C. Nep. in Attic.*——II. Another sister of Cato, who married Silanus. *Id.*——III. A daughter of Trasea, put to death by order of Nero, with her father. Her crime was the consulting of magicians, only to know what would happen in her family.

SERVILIA LEX *de pecuniis repetundis*, by C. Servilius the prætor, A. U. C. 653. It punished severely such as were guilty of peculation and extortion in the provinces. Its particulars are not precisely known.——Another, *de judiciis*, by Q. Servilius Cæpio, the consul, A. U. C. 648. It divided the right of judging between the senators and the equites, a privilege which, though originally belonging to the senators, had been taken from them and given to the equites.——Another, *de civitate*, by C. Servilius, ordained that if a Latin accused a Roman senator, so that he was condemned, the accuser should be honoured with the name and the privileges of a Roman citizen.——Another, *Agraria*, by P. Servilius Rullus, the tribune, A. U. C. 690. It required the immediate sale of certain houses and lands which belonged to the people, for the purchase of others in a different part of Italy. It reported that ten commissioners should be appointed to see it carried into execution, but Cicero prevented its passing into a law by the three orations which he pronounced against it.

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Servilius Quintus, I. a Roman, who in his dictatorship defeated the Æqui.——II. Publius, a consul, who supported the cause of the people against the nobles, and obtained a triumph in spite of the opposition of the senate, after defeating the Volsci. He afterwards changed his opinions, and very violently opposed the people, because they had illiberally treated him.——III. A proconsul killed at the battle of Cannæ by Annibal.——IV. Ahala, a master of horse to the dictator Cincinnatus. When Mælius refused to appear before the dictator, to answer the accusations which were brought against him on suspicion of his aspiring to tyranny, Ahala slew him in the midst of the people whose protection he claimed. Ahala was accused for this murder, and banished, but his sentence was afterwards repealed. He was raised to the dictatorship.——V. Publius, a proconsul of Asia during the age of Mithridates. He conquered Isauria, for which service he was surnamed *Isauricus*, and rewarded with a triumph.——VI. Geminus, a Roman consul, who opposed Annibal with success.——VII. Nonianus, a Latin historian, who wrote a history of Rome in the reign of Nero. There were more than one writer of this name, as Pliny speaks of a Servilius remarkable for his eloquence and learning; and Quintilian mentions another also illustrious for his genius and literary merit.——VIII. Casca, one of Cæsar's murderers.——The family of the Servilii was of patrician rank, and came to settle at Rome after the destruction of Alba, where they were promoted to the highest offices of the state. To the several branches of this family were attached the different surnames of *Ahala*, *Axilla*, *Priscus*, *Cæpio*, *Structus*, *Geminus*, *Pulex*, *Vatia*, *Casca*, *Fidenas*, *Longus*, and *Tucca*.

Servius Tullius, I. the sixth king of Rome, was son of Ocrisia, a slave of Corniculum, by Tullius, a man slain in the defence of his country against the Romans. Ocrisia was given by Tarquin to Tanaquil, his wife, and she brought up her son in the king's family, and added the name of *Servius* to that which he had inherited from his father to denote his *slavery*. Young Servius was educated in the palace of the monarch with great care, and, though originally a slave, Tarquin gave him his daughter in marriage. His own private merit and virtues recommended him to notice not less than the royal favours, and Servius, become the favourite of the people and the darling of the soldiers by his liberality and complaisance, was easily raised to the throne on the death of his father-in-law. Rome had no reason to repent of her choice. Servius endeared himself still more as a warrior and as a legislator. He defeated the Veientes and the Tuscans, and by a proper act of policy he established the census. He increased the number of the tribes, he beautified and adorned the city, and enlarged its boundaries by taking within its walls the hills Quirinalis, Viminalis, and Esquilinus. That he might not seem to neglect the worship of the gods, he built several temples to the goddess of fortune, to whom he deemed himself particularly indebted for obtaining the kingdom. He also built a temple to Diana on mount Aventine, and raised himself a palace on the hill Esquilinus. Servius married his two daughters to the grandsons of his father-in-law; the elder to Tarquin, and the younger to Aruns. This union, as might be supposed, tended to insure the peace of his family; but if such were his expectations, he was unhappily deceived. The wife of Aruns, naturally fierce and impetuous, murdered her own husband to unite herself to Tarquin, who had likewise assassinated his wife. These bloody measures were no sooner pursued, than Servius was murdered by his own son-in-law, and his daughter Tullia showed herself so inimical to filial gratitude and piety, that she ordered her chariot to be driven over the mangled body of her father, B. C. 534. His death was universally lamented, and the slaves annually celebrated a festival in his honour, in the temple of Diana, on mount Aventine, the day that he was murdered. Tarquinia, his wife, buried his remains privately, and died the following day. *Liv.* 1, c. 41.—*Dionys. Hal.* 4.—*Flor.* 1, c. 6.—*Cic. de Div.* 1, c. 53.—*Val. Max.* 1, c. 6.—*Ovid. Fast.* 6, v. 601.——II. Sulpitius, an orator in the age of Cicero and Hortensius. He was sent as ambassador to M. Antony, and died before his return. Cicero obtained a statue for him from the senate and the Roman people, which was raised in the Campus Martius. Besides orations, he wrote verses, which were highly censured for their indelicacy. His works are lost. *Cic. in Brut. Phil.* &c.—*Plin.* 5, ep. 3.

Sesostris, a celebrated king of Egypt some ages before the Trojan war. His father ordered all the children in his dominions who were born on the same day with him to be publicly educated, and to pass their youth in the company of his son. This succeeded in the highest degree, and Sesostris had the pleasure to find himself surrounded by a number of faithful ministers and active warriors, whose education and intimacy with their prince rendered them inseparably devoted to his interest. When Sesostris had succeeded on his father's throne, he became ambitious of military fame, and after he had divided his kingdom into 36 different districts, he marched at the head of a numerous army to make the conquest of the world. Libya; Æthiopia, Arabia, with all the islands of the Red Sea, were conquered; and the victorious monarch marched through Asia, and penetrated farther into the east than the conqueror of Darius. He also invaded Europe, and subdued the Thracians; and that the fame of his conquests might long survive him, he placed columns in the several provinces he had subdued; and many ages after, this pompous inscription was read in many parts of Asia, *Sesostris, the king of kings, has conquered this territory by his arms.* At his return home the monarch employed his time in encouraging the fine arts, and in improving the revenues of his kingdom. He erected 100 temples to the gods for the victories he had obtained, and mounds of earth were heaped up in several parts of Egypt, where cities were built for the reception of the inhabitants during the inundations of the Nile. Some canals were also dug near Memphis, to facilitate navigation and the communication of one province with another. In his old age Sesostris, grown infirm and blind, destroyed himself, after a reign of 44 years, according to some. His mildness towards the conquered has been

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admired, while some have upbraided him for his cruelty and insolence in causing his chariot to be drawn by some of the monarchs whom he had conquered. The age of Sesostris is so remote from every authentic record, that many have supported that the actions and conquests ascribed to this monarch are uncertain and totally fabulous. *Herodot.* 2, c. 102, &c.—*Diod.* 1.—*Val. Flucc.* 5, v. 419.—*Plin.* 33, c. 3.—*Lucan.* 10, v. 276.—*Strab.* 16.

SETHON, a priest of Vulcan, who made himself king of Egypt after the death of Anysis. He was attacked by the Assyrians an ddelivered from this powerful enemy by an immense number of rats, which in one night gnawed their bow strings and thongs, so that on the morrow their arms were found to be useless. From this wonderful circumstance Sethon had a statue which represented him with a rat in his hand, with the inscription of *Whoever fixes his eyes upon me, let him be pious.* *Herod.* 2, c. 141.

SEVERUS, I. (Lucius Septimius,) a Roman emperor, born at Leptis in Africa, of a noble family. He gradually exercised all the offices of the state, and recommended himself to the notice of the world by an ambitious mind and a restless activity, that could, for the gratification of avarice, endure the most complicated hardships. After the murder of Pertinax, Severus resolved to remove Didius Julianus, who had bought the imperial purple when exposed to sale by the pretorians, and therefore he proclaimed himself emperor on the borders of Illyricum, where he was stationed against the barbarians. To support himself in this bold measure, he took as his partner in the empire Albinus, who was at the head of the Roman forces in Britain, and immediately marched towards Rome, to crush Didius and his partisans. He was received as he advanced through the country with universal acclamations, and Julianus was assassinated by his own soldiers. The reception of Severus at Rome was sufficient to gratify his pride; the streets were strewed with flowers, and the submissive senate were ever ready to grant whatever honours or titles the conqueror claimed. In professing that he had assumed the purple only to avenge the death of the virtuous Pertinax, Severus gained many adherents, and was enabled not only to disarm, but to banish the pretorians, whose insolence and avarice were become alarming not only to the citizens but to the emperor. But while he was victorious at Rome, Severus did not forget that there was another competitor for the imperial purple. Pescennius Niger was in the East at the head of a powerful army, and with the name and ensigns of Augustus. Many obstinate battles were fought between the troops and officers of the imperial rivals, till, on the plains of Issus, which had been above five centuries before covered with the blood of the Persian soldiers of Darius, Niger was totally ruined by the loss of 20,000 men. The head of Niger was cut off and sent to the conqueror, who punished in a most cruel manner all the partisans of his unfortunate rival. Severus afterwards pillaged Byzantium, which had shut her gates against him; and after he had conquered several nations in the East, he returned to Rome, resolved to destroy Albinus, with whom he had hitherto reluctantly shared the imperial power. He attempted to assassinate him by his emissaries; but when this had failed of success, Severus had recourse to arms, and the fate of the empire was again decided on the plains of Gaul. Albinus was defeated, and the conqueror was so elated with the recollection that he had now no longer a competitor for the purple, that he insulted the dead body of his rival, and ordered it to be thrown into the Rhone, after he had suffered it to putrify before the door of his tent, and to be torn to pieces by his dogs. The family and adherents of Albinus shared his fate; and the return of Severus to the capital rivalled the bloody triumphs of Marius and Sylla. The richest of the citizens were sacrificed, and their money became the property of the emperor. The wicked Commodus received divine honours, and his murderers were punished in the most wanton manner. Tired of the inactive life he had led in Rome, Severus marched into the East, with his two sons Caracalla and Geta, and with uncommon success made himself master of Selucia, Babylon, and Ctesiphon; and advanced without opposition far into the Parthian territories. From Parthia the emperor marched towards the more southern provinces of Asia; after he had visited the tomb of Pompey the Great, he entered Alexandria; and granted a senate to this celebrated city. The revolt of Britain recalled him from the East. After he had reduced it under his power, he built a wall across the northern parts of the island, to defend it against the frequent invasions of the Caledonians. Hitherto successful against his enemies, Severus now found the peace of his family disturbed. Caracella attempted to murder his father as he was concluding a treaty of peace with the Britons; and the emperor was so shocked at the undutifulness of his son, that on his return home he called him into his presence, and after he had upbraided him for his ingratitude and perfidy, he offered him a drawn sword, adding, *If you are so ambitious of reigning alone, now imbrue your hands in the blood of your father, and let not the eyes of the world be witness of your want of filial tenderness.* If these words checked Caracalla, yet he did not show himself concerned; and Severus, worn out with infirmities, which the gout and the uneasiness of his mind increased, soon after died, exclaiming he had been every thing man could wish, but that he was then nothing. Some say that he wished to poison himself, but that when this was denied, he eat to great excess, and soon after expired at York, on the fourth of February, in the 211th year of the Christian era, in the 66th year of his age, after a reign of 17 years 8 months and 3 days. Severus has been so much admired for his military talents, that some have called him the most warlike of the Roman emperors. As a monarch he was cruel, and it has been observed that he never did an act of humanity or forgave a fault. In his diet he was temperate, and he always showed himself an open enemy to pomp and splendour. He loved the appellation of a man of letters, and he even composed a history of his own reign, which some have praised for its correctness and veracity. *Dio.—Herodian.—Victor*, &c.——II. Alexander, (Marcus Aurelius,) a native of Phœnicia, adopted by Heliogabalus. His father's name was Gessius

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Marcianus, and his mother's Julia Mammæa, and he received the surname of *Alexander* because he was born in a temple sacred to Alexander the Great. He was carefully educated, and his mother, by paying particular attention to his morals and the character of his preceptors, preserved him from licentiousness. At the death of Heliogabalus, who had been jealous of his virtues, Alexander, though only in the 14th year of his age, was proclaimed emperor, and his nomination was approved by the shouts of the army and the congratulations of the senate. He had not been long on the throne before the peace of the empire was disturbed by the incursions of the Persians. Alexander marched into the east without delay, and soon obtained a decisive victory over the barbarians. At his return to Rome he was honoured with a triumph, but the revolt of the Germans soon after called him away from the indolence of the capital. His expedition in Germany was attended with some success, but the virtues and the amiable qualities of Alexander were forgotten in the stern and sullen strictness of the disciplinarian. His soldiers, fond of repose, murmured against his severity; their clamours were fomented by the artifice of Maximinus, and Alexander was murdered in his tent, after a reign of 13 years and 9 days, on the 18th of March, A. D. 235. His mother Mammæa shared his fate with all his friends; but this was no sooner known than the soldiers punished with immediate death all such as had been concerned in the murder, except Maximinus. Alexander has been admired for his many virtues, and every historian, except Herodian, is bold to assert, that if he had lived the Roman empire might soon have been freed from those tumults and abuses which continually disturbed her peace, and kept the lives of her emperors and senators in perpetual alarms. His severity in punishing offences was great; and such as had robbed the public, were they even the most intimate friends of the emperor, were indiscriminately sacrificed to the tranquillity of the state which they had violated. The great offices of the state which had before his reign been exposed to sale, and occupied by favourites, were now bestowed upon merit; and Alexander could boast that all his officers were men of trust and abilities. He was a patron of literature, and he dedicated the hours of relaxation to the study of the best Greek and Latin historians, orators, and poets; and in the public schools which his liberality and the desire of encouraging learning had founded, he often heard with pleasure and satisfaction the eloquent speeches and declamations of his subjects. The provinces were well supplied with provisions, and Rome was embellished with many stately buildings and magnificent porticoes. *Alex. vit.—Herodian.—Zosim.—Victor.*——III. Flavius Valerius, a native of Illyricum, nominated Cæsar by Galerius. He was put to death by Maximianus, A. D. 307.——IV. Julius, a governor of Britain under Adrian.——V. Libius, a man proclaimed emperor of the West, at Ravenna, after the death of Majorianus. He was soon after poisoned.——VI. Lucius Cornelius, a Latin poet in the age of Augustus, for some time employed in the judicial proceedings of the forum.——VII. Cassius, an orator, banished into the island of Crete by Augustus, for his illiberal language He was banished 17 years, and died in Seriphos. He is commended as an able orator, yet declaiming with more warmth than prudence. His writings were destroyed by order of the senate. *Suet. in Oct.—Quint.*——VIII. Sulpitius, an ecclesiastical historian, who died A. D. 420. The best of his works is his *Historia Sacra*, from the creation of the world to the consulship of Stilicho, of which the style is elegant, and superior to that of the age in which he lived. The best edition is in 2 vols. 4to. *Patavii.* 1741.——IX. Aquilius, a native of Spain, who wrote an account of his own life in the reign of the emperor Valens.——X. A celebrated architect employed in building Nero's golden palace at Rome, after the burning of that city.

Seuthes, a name common to several of the Thracian princes.

Sextia Licinia Lex, *de Magistratibus*, by C. Licinius and L. Sextius, the tribunes, A. U. C. 386. It ordained that one of the consuls should be elected from among the plebeians.——Another, *de religione*, by the same, A. U. C. 385. It enacted that a decemvirate should be chosen from the patricians and plebeians instead of the *decemviri sacri faciundis.*

Septilius, a governor of Africa, who ordered Marius when he landed there to depart immediately from his province. Marius heard this with some concern, and said to the messenger, *Go and tell your master that you have seen the exiled Marius sitting on the ruins of Carthage. Plut. in Mar.*

Sextius, I. (Lucius,) was remarkable for his friendship with Brutus; he gained the confidence of Augustus, and was consul. Horace, who was in the number of his friends, dedicated 1 od. 4, to him.——II. The first plebeian consul.——III. One of the sons of Tarquin. *Vid. Tarquinius.*

Sextus, a prænomen given to the sixth son of a family.——I. A son of Pompey the Great. *Vid. Pompeius.*——II. A stoic philosopher, born at Chæronæa in Bœotia. Some suppose that he was Plutarch's nephew. He was preceptor to M. Aurelius and L. Verus.——III. A philosopher in the age of Antoninus. He was one of the followers of the doctrines of Pyrrho. Some of his works are still extant. The best edition of the treatise of Sextus Pompeius Festus *de verborum significatione*, is that of Amst. 4to. 1699.

Sibyllæ. *Vid.* Part III.

Sicambri, or Sygambri. *Vid.* Part I.

Sicani. *Vid.* Part I.

Sichæus, called also *Sicharbas* and *Aherbas*, was a priest of the temple of Hercules in Phœnicia. His father's name was Plisthenes. He married Elisa the daughter of Belus, and sister of king Pygmalion, better known by the name of Dido. He was so rich that his brother-in-law murdered him to obtain his possessions. This murder Pygmalion endeavoured to conceal from his sister Dido; but the shade of Sichæus appeared to Dido, and advised her to fly from Tyre, after she had previously secured some treasures which were concealed in an obscure and unknown place. According to Justin, Acerbas was the uncle of Dido. *Virg. Æn.* 1. v. 347, &c.—*Paterc.* 1, c. 6.—*Justin.* 18, c. 4.

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Sicinius Dentātus, (L.) I. a tribune of Rome, celebrated for his valour and the honours he obtained in the field of battle during the period of 40 years in which he was engaged in the Roman armies. He was present in 121 battles; he obtained 14 civic crowns; 3 mural crowns, 8 crowns of gold; 83 golden collars; 60 bracelets; 18 lances; 23 horses with all their ornaments, and all as the reward of his uncommon services. He could show the scars of 45 wounds, which he had received all in his breast, particularly in opposing the Sabines when they took the capitol. The popularity of Sicinius became odious to Appius Claudius, who wished to make himself absolute at Rome, and therefore, to remove him from the capital, he sent him to the army, by which, soon after his arrival, he was attacked and murdered. Of 100 men who were ordered to fall upon him, Sicinius killed 15 and wounded 30. For his uncommon courage Sicinius has been called the Roman Achilles. *Val. Max.* 3, c. 2.——*Dionys.* 8.——II. Vellutus, one of the first tribunes in Rome. He raised cabals against Coriolanus, and was one of his accusers. *Plut. in Cor.*——III. Sebinus, a Roman general, who defeated the Volsci.

Sicŭli. *Vid.* Part I.

Sidonius Caius Sollius Apollinaris, a Christian writer, born A. D. 430. He died in the 52d year of his age. There are remaining of his composition some letters, and different poems, consisting chiefly of panegyrics on the great men of his time, of which the best edition is that of Labbæus, Paris, 4to. 1652. *Virg. Æn.* 1, v. 682.

Silānus, (D.) I. a son of T. Manlius, Torquatus, accused of extortion in the management of the province of Macedonia. The father himself desired to hear the complaints laid against his son, and after he had spent two days in examining the charges of the Macedonians, he pronounced, on the third day, his son guilty of extortion, and unworthy to be called a citizen of Rome. He also banished him from his presence, and so struck was the son at the severity of his father, that he hanged himself on the following night. *Liv.* 54.—*Cic. de Finib.*—*Val. Max.* 5, c. 8.——II. C. Junius, a consul under Tiberius, accused of extortion, and banished to the island of Citheræa. *Tacit.*——II. A prætor in Spain, who routed the Carthaginian forces there while Annibal was in Italy.——IV. Turpilius, a lieutenant of Metellus against Jugurtha. He was accused by Marius, though totally innocent, and condemned by the malice of his judges.——V. Lucius, a man betrothed to Octavia, the daughter of Claudius. Nero took Octavia away from him, and on the day of her nuptials Silanus killed himself.

Silius Italĭcus, (C.) I. a Latin poet, who was originally at the bar, where he for some time distinguished himself, till he retired from Rome more particularly to consecrate his time to study. He was consul the year that Nero was murdered. Pliny has observed, that when Trajan was invested with the imperial purple, Silius refused to come to Rome and congratulate him like the rest of his fellow-citizens, a neglect which was never resented by the emperor. Silius was in possession of a house where Cicero had lived, and another in which was the tomb of Virgil. The birth-day of Virgil was yearly celebrated with unusual pomp and solemnity by Silius; and for his partiality, not only to the memory, but to the compositions, of the Mantuan poet, he has been called the ape of Virgil. Silius starved himself while labouring under an imposthume, which his physicians were unable to remove, in the beginning of Trajan's reign, about the 75th year of his age. There remains a poem of Italicus on the second punic war, divided into 17 books, greatly commended by Martial. The moderns have not been so favourable in their opinions concerning its merit. He has every where imitated Virgil, but with little success. Silius was a great collector of antiquities. His son was honoured with the consulship during his life-time. The best editions of Italicus will be found to be Drakenborch's in 4to. *Ultr.* 1717, and that of Cellarius, 8vo. *Lips.* 1695.—*Mart.* 11, ep. 49, &c.——II. Caius, a man of consular dignity, greatly loved by Messalina for his comely appearance and elegant address. Messalina obliged him to divorce his wife that she might enjoy his company without intermission. Silius was forced to comply, though with great reluctance, and he was at last put to death for the adulteries which the emperess obliged him to commit. *Tacit.—Suet.—Dio.*

Simon, a currier of Athens, whom Socrates often visited on account of his great sagacity and genius. He collected all the information he could receive from the conversation of the philosopher, and afterwards published it with his own observations in 33 dialogues. He was the first of the disciples of Socrates who attempted to give an account of the opinions of his master. These dialogues were extant in the age of the biographer Diogenes, who has preserved their title. *Diog.* 2, c. 14.

Simonĭdes, a celebrated poet of Cos, who flourished 538 years B. C. His father's name was Leoprepis, or Theoprepis. He wrote elegies, epigrams, and dramatical pieces, esteemed for their elegance and sweetness, and composed also epic poems. Simonides was universally courted by the princes of Greece and Sicily, and, according to one of the fables of Phædrus, he was such a favourite of the gods, that his life was miraculously preserved in an entertainment when the roof of the house fell upon all those who were feasting. He obtained a poetical prize in the 80th year of his age, and he lived to his 90th year. The people of Syracuse, who had hospitably honoured him when alive, erected a magnificent monument to his memory. Simonides, according to some, added the four letters η, ω, ξ, ψ, to the alphabet of the Greeks. Some fragments of his poetry are extant. According to some, the grandson of the elegiac poet of Cos was called Simonides. He flourished a few years before the Peloponnesian war, and was the author of some books of invention, genealogies, &c. *Quintil.* 10, c. 1.—*Phædr.* 4, fab. 21 and 24.—*Horat.* 2, *Od.* 1, v. 38.—*Horat.* 5, c. 102.—*Cic. de Orat.* &c.—*Arist.*—*Pindar. Isth.* 2.—*Catull.* 1, ep. 39.—*Lucan. de Macrob.*—*Ælian. V. H.* 8, c. 2.

Simplicius, a Greek commentator on Aristotle, whose works were all edited in the 16th century, and the latter part of the 15th, but without a Latin version.

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Sinon, a son of Sisyphus, who accompanied the Greeks to the Trojan war, and there distinguished himself by his cunning and fraud, and his intimacy with Ulysses. When the Greeks had fabricated the famous wooden horse, Sinon went to Troy with his hands bound behind his back, and by the most solemn protestations, assured Priam that the Greeks were gone from Asia, and that they had been ordered to sacrifice one of their soldiers to render the wind favourable to their return, and that because the lot had fallen upon him, at the instigation of Ulysses he had fled away from their camp, not to be cruelly immolated. These false assertions were immediately credited by the Trojans, and Sinon advised Priam to bring into his city the wooden horse which the Greeks had left behind them, and to consecrate it to Minerva. His advice was followed, and Sinon, in the night, to complete his perfidy, opened the sides of the horse, from which issued a number of armed Greeks, who surprised the Trojans and pillaged their city. *Dares Phryg.—Homer. Od.* 8, v. 492, l. 11, v. 521.—*Virg. Æn.* 2, v. 79, &c.—*Paus.* 10, c. 27.—*Q. Smyrn.* 12, &c.

Sisamnes, a judge flayed alive for his partiality, by order of Cambyses. His skin was nailed on the bench of the other judges to incite them to act with candour and impartiality. *Herodot.* 5, c. 25.

Sisenna, (L.) I. an ancient historian among the Romans, 91 B. C. He was the friend of Macer, and coeval with Antias and Quadrigarius; but he far excelled his contemporaries, as well as predecessors, in the art of historical narrative. He was of the same family as Sylla, the dictator, and was descended from that Sisenna who was prætor in 570. In his youth he practised as an orator, and is characterized by Cicero as a man of learning and wit, but of no great industry or knowledge in business. In more advanced life he was prætor of Achaia, and a friend of Atticus. Vossius says his history commenced after the taking of Rome by the Gauls, and ended with the wars of Marius and Sylla. Now, it is possible that he may have given some sketch of Roman affairs from the burning of the city by the Gauls, but it is evident he had touched slightly on these early portions of the history, for though his work consisted of twenty, or, according to others, of twenty-two books, it appears from a fragment of the second, which is still preserved, that he had there advanced as far in his narrative as the Social War, which broke out in the year 663. The greater part, therefore, I suspect, was devoted to the history of the civil wars of Marius; and indeed Velleius Paterculus calls his work *Opus Belli Civilis Sullani.* The great defect of his history consisted, it is said, in not being written with sufficient political freedom, at least concerning the character and conduct of Sylla, which is regretted by Sallust in a passage bearing ample testimony to the merits of Sisenna in other particulars. Cicero, while he admits his superiority over his predecessors, adds, that he was far from perfection, and complains that there was something puerile in his Annals, as if he had studied none of the Greek historians but Clitarchus. I have quoted these opinions, since we must now entirely trust to the sentiments of others in the judgment which we form of the merits of Sisenna; for although the fragments which remain of his history are more numerous than those of any other old Latin annalists, being about 150, they are also shorter and more unconnected. Indeed, there are scarcely two sentences any where joined together. *Ovid. Trist.* 2, v. 443.—*Cic. in Brut.* 64 and 67.—*Paterc.* 2, c. 9.——II. Corn. a Roman, who, on being reprimanded in the senate for the ill conduct and depraved manners of his wife, accused publicly Augustus of unlawful commerce with her. *Dio.* 54.——The family of the Cornelii and Apronii received the surname of Sisenna.

Sisygambis, or Sisygambris, the mother of Darius, the last king of Persia. She was taken prisoner by Alexander the Great, at the battle of Issus, with the rest of the royal family. The conqueror treated her with uncommon tenderness and attention; he saluted her as his own mother, and what he had sternly denied to the petitions of his favourites and ministers, he often granted to the intercession of Sisygambis. The regard of the queen for Alexander was uncommon, and, indeed, she no sooner heard that he was dead, than she killed herself, unwilling to survive the loss of so generous an enemy; though she had seen with less concern the fall of her son's kingdom, the ruin of his subjects, and himself murdered by his servants. She had also lost, in one day, her husband and 80 of her brothers, whom Ochus had assassinated to make himself master of the kingdom of Persia. *Curt.* 4, c. 9, l. 10, c. 5.

Sisyphus, a son of M. Antony, who was born deformed, and received the name of Sisyphus, because he was endowed with genius and an excellent understanding. *Horat.* 1, sat. 3, v. 47. *Vid.* Part III.

Sittius, a Roman, who assisted Cæsar in Africa with great success. He was rewarded with a province of Numidia. *Sallust. Jug.* 21.

Smerdis, a son of Cyrus, put to death by order of his brother Cambyses. As his execution was not public, and as it was only known to one of the officers of the monarch, one of the Magi of Persia, who was himself called Smerdis, and who greatly resembled the deceased prince, declared himself king at the death of Cambyses. After he had reigned for six months with universal approbation, seven noblemen of Persia conspired to dethrone him, and when this had been executed with success, they chose one of their number to reign in the usurper's place, B. C. 521. This was Darius, the son of Hystaspes. *Herodot.* 3, c. 30.—*Justin.* 1, c. 9.

Socrates, I. the most celebrated philosopher of all antiquity, was a native of Athens. His father, Sophroniscus, was a statuary, and his mother, Phenarete, was by profession a midwife. For some time he followed the occupation of his father, and some have mentioned the statue of the Graces, admired for their simplicity and elegance, as the work of his own hands. He was called away from this employment by Crito, who admired his genius and courted his friendship. Philosophy soon became the study of Socrates, and under Archelaus and Anaxagoras he laid the foundation of that exemplary virtue which succeeding ages have ever loved and venerated. He appeared, like the rest of his countrymen, in the field of battle; he fought with boldness and intrepidity, and to his courage two

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of his friends and disciples, Xenophon and Alcibiades, owed the preservation of their life. But the character of Socrates appears more conspicuous as a philosopher and moralist than as that of a warrior. He was fond of labour, he inured himself to suffer hardships, and he acquired that serenity of mind and firmness of countenance which the most alarming dangers could never destroy, or the most sudden calamities alter. If he was poor, it was from choice, and not the effects of vanity or the wish of appearing singular. He bore injuries with patience, and the insults of malice or resentment he not only treated with contempt, but even received with a mind that expressed some concern, and felt compassion for the depravity of human nature. So single and so venerable a character was admired by the most enlightened of the Athenians. Socrates was attended by a number of illustrious pupils, whom he instructed by his exemplary life as well as by his doctrines. He had no particular place where to deliver his lectures, but as the good of his countrymen, and the reformation of their corrupted morals, and not the aggregation of riches, was the object of his study, he was present every where, and drew the attention of his auditors either in the groves of Academus, the Lyceum, or on the banks of the Ilyssus. He spoke with freedom on every subject, religious as well as civil, and had the courage to condemn the violence of his countrymen, and to withstand the torrent of resentment by which the Athenian generals were capitally punished for not burying the dead at the battle of Arginusæ. This independence of spirit, and that visible superiority of mind and genius over the rest of his countrymen, created many enemies to Socrates; but as his character was irreproachable and his doctrines pure, the voice of malevolence was silent. Yet Aristophenes undertook, in his comedy of the Clouds, to ridicule the venerable character of Socrates on the stage; and when once the way was open to calumny and defamation, the fickle and licentious populace paid no reverence to the philosopher whom they had before regarded as a being of a superior order. When this had succeeded, Melitus stood forth to criminate him, together with Anitus and Lycon, and the philosopher was summoned before the tribunal of the five hundred. He was accused of corrupting the Athenian youth, of making innovations in the religion of the Greeks, and of ridiculing the many gods which the Athenians worshipped. Lysias, one of the most celebrated orators of the age, composed an oration in a laboured and pathetic style, which he offered to his friend to be pronounced as his defence in the presence of his judges. Socrates read it, but after he had praised the eloquence and the animation of the whole, he rejected it, as neither manly nor expressive of fortitude. In his apology he spoke with great animation, and confessed that while others boasted that they were acquainted with every thing, he himself knew nothing. The whole discourse was full of simplicity and noble grandeur. He modestly said, that what he possessed was applied for the service of the Athenians; it was his wish to make his fellow-citizens happy, and it was a duty be performed by the special command of the gods, *whose authority*, said he emphatically to his judges, *I regard more than yours*. Such language from a man who was accused of a capital crime astonished and irritated the judges. Socrates was condemned, but only by a majority of three voices; and when he was demanded, according to the spirit of the Athenian laws, to pass sentence on himself, and to mention the death he preferred, the philosopher said, *For my attempts to teach the Athenian youth justice and moderation, and to render the rest of my countrymen more happy, let me be maintained at the public expense the remaining years of my life in the Prytaneum, an honour, O Athenians, which I deserve more than the victors of the Olympic games. They make their countrymen more happy in appearance, but I have made you so in reality.* This exasperated the judges in the highest degree, and he was condemned to drink hemlock. Upon this he addressed the court, and more particularly the judges who had decided in his favour in a pathetic speech. He told them that to die was a pleasure, since he was going to hold converse with the greatest heroes of antiquity; he recommended to their paternal care his defenceless children, and as he returned to the prison, he exclaimed: *I go to die, you to live; but which is the best the Divinity alone can know.* The solemn celebration of the Delian festivals (*Vid. Delia,*) prevented his execution for thirty days, and during that time he was confined in the prison and loaded with irons. His friends, and particularly his disciples, were his constant attendants; he discoursed with them upon different subjects with all his usual cheerfulness and serenity. He reproved them for their sorrow, and when one of them was uncommonly grieved because he was to suffer though innocent, the philosopher replied, *Would you then have me die guilty?* With this composure he spent his last days; he continued to be a preceptor till the moment of his death, and instructed his pupils on questions of the greatest importance; he told them his opinions in support of the immortality of the soul, and reprobated with acrimony the prevalent custom of suicide. He disregarded the intercession of his friends, and when it was in his power to make his escape out of prison, he refused it, and asked with his usual pleasantry, where he could escape death; *Where*, says he to Crito, who had bribed the gaoler, and made his escape certain, *where shall I fly to avoid the irrevocable doom passed on all mankind?* When the hour to drink the poison was come, the executioner presented him the cup with tears in his eyes. Socrates received it with composure, and after he had made a libation to the gods, he drank it with an unaltered countenance, and a few moments after he expired. Such was the end of a man whom the uninfluenced answer of the oracle of Delphi had pronounced the wisest of mankind. Socrates died 400 years before Christ, in the 70th year of his age. He was no sooner buried than the Athenians repented of their cruelty, his accusers were universally despised and shunned, one suffered death, some were banished, and others, with their own hands, put an end to their life. The actions, sayings, and opinions of Socrates have been faithfully recorded by two of the most celebrated of his pupils, Xenophon and Plato; and every thing

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which relates to the life and circumstances of this great philosopher is now minutely known. To his poverty, his innocence, and his example, the Greeks were particularly indebted for their greatness and splendour; and the learning which was universally disseminated by his pupils, gave the whole nation a consciousness of their superiority over the rest of the world, not only in the polite arts, but in the more laborious exercises, which their writings celebrated. The philosophy of Socrates forms an interesting epoch in the history of the human mind. The son of Sophroniscus derided the more abstruse inquiries and metaphysical researches of his predecessors, and by first introducing moral philosophy, he induced mankind to consider themselves, their passions, their opinions, their duties, actions, and faculties. From this it was said that the founder of the Socratic school drew philosophy down from heaven upon the earth. The portrait usually drawn of Socrates, and the historical importance attributed to him appear to be at irreconcilable variance. With him most writers make a new period to begin in the history of Greek philosophy, which manifestly implies that he breathed a new spirit and character into those intellectual exertions of his countrymen, which we comprehend under the name of philosophy; so that they assume a new form under his hands, or at least that he immediately widened their range. But if we inquire how the same writers described Socrates as an individual, we are informed that he did not at all busy himself with the physical investigations which constituted a main part of Greek philosophy, but rather withheld others from them; and that, even with regard to moral inquiries, which were those in which he engaged the deepest, he did not by any means aim at reducing them into a scientific shape, and that he established no fixed principle for this more than for any other branch of human knowledge. The base of his intellectual constitution was rather religious than speculative; his exertions rather those of a good citizen for the improvement of the people, and especially of the young, than those of a philosopher; in short, he is represented as a virtuoso in the exercise of sound common sense, and of that strict integrity and mild philanthropy with which it is always associated in an uncorrupted mind. All this, however, tinged with a slight air of enthusiasm. But these are not qualities which could have produced the conspicuous and permanent effects on the philosophical exertions of a people already far advanced in intellectual culture. The question then is, what must Socrates have been to give Plato an inducement and a right to exhibit him as he has done in his dialogues, and thus lead us to the inference that he must have had a strictly philosophical basis in his composition so far as he is recognized by Plato as the author of his philosophical life, and is therefore to be regarded as the first vital movement of Greek philosophy in its advanced stage, and that he can only be entitled to that place by an element which, though properly philosophical, was foreign to the preceding period. The character which is peculiar to the post Socratic philosophy beginning with Plato, is the co-existence and inter-communion of the three branches of knowledge—dialectics, physics, and ethics. This distinction separates the two periods very definitely. In the earlier period, the idea of science, as such, was not the governing idea, and had even become a distinct subject of consciousness, as it became in the second. Hence the main business every where is to distinguish knowledge from opinion; hence the precision of scientific language; hence the peculiar prominence of dialectics, which have no other object than the idea of science; things not comprehended even by the Eleatics in the same way as by the Socratic schools, since the former still make the idea of *Being* the starting point rather than that of knowledge. Now this waking of the idea of science and its earliest manifestations must have been, in the first instance, what constituted the philosophical basis in Socrates; and for this reason he is justly regarded as the founder of that later Greek philosophy which, in its whole essential form, together with its several variations, was determined by that idea. The actions of men furnished materials also for his discourse; to instruct them was his aim, and to render them happy was the ultimate object of his daily lessons. From principles like these, which were enforced by the unparalleled example of an affectionate husband, a tender parent, a warlike soldier, and a patriotic citizen in Socrates, soon after the celebrated sects of the Platonists, the Peripatetics, the Academics, Cyrenaics, Stoics, &c. arose. Socrates never wrote for the public eye, yet many support that the tragedies of his pupil, Euripides, were greatly composed by him. A physiognomist observed, in looking in the face of the philosopher, that his heart was the most depraved, immodest, and corrupted that ever was in the human breast. This nearly cost the satirist his life, but Socrates upbraided his disciples, who wished to punish the physiognomist, and declared that his assertions were true, but that all his vicious propensities had been duly corrected and curbed by means of reason. Socrates made a poetical version of Æsop's fables while in prison. *Laert.—Zenoph.—Plato.—Paus.* 1, c. 22.—*Plut. de op. Phil.* &c.—*Cic. de Orat.* 1, c. 54.—*Tusc.* 1, c. 41, &c.—*Val. Max.* 3, c. 4.——II. A leader of the Achæans at the battle of Cunaxa. He was seized and put to death by order of Artaxerxes.——III. A scholiast, born A. D. 380, at Constantinople. He wrote an ecclesiastical history from the year 309, where Eusebius ended, down to 440, with great exactness and judgment, of which the best edition is that of Reading, fol. *Cantab.* 1720.

Sœmias, (Julia,) mother of the emperor Heliogabalus, was made president of a senate of women, which she had elected to decide the quarrels, and the affairs of the Roman matrons. She at last provoked the people by her debaucheries, extravagance, and cruelties, and was murdered with her son and family. She was a native of Apamea; her father's name was Julius Avitus, and her mother's Masa. Her sister Julia Mammæa married the emperor Septimius Severus.

Sogdianus, a son of Artaxerxes Longimanus, who murdered his elder brother, king Xerxes, to make himself master of the Persian throne. He was but seven months in possession of the

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crown. His brother Ochus, who reigned under the name of Darius Nothus, conspired against him, and suffocated him in a tower full of warm ashes.

Solinus, (C. Julius,) a grammarian at the end of the first century, who wrote a book called *Polyhistor*, which is a collection of historical remarks and geographical annotations on the most celebrated places of every country. He has been called Pliny's ape, because he imitated that well-known naturalist. The last edition of the Polyhistor is that of Norimb. ex editione Salmasii. 1777.

Solon, one of the seven wise men of Greece, was born at Salamis and educated at Athens. His father's name was Euphorion, or Exechestides, one of the descendants of king Codrus, and by his mother's side he reckoned among his relations the celebrated Pisistratus. After he had devoted part of his time to philosophical and political studies, Solon travelled over the greatest part of Greece; but at his return home he was distressed with the dissensions which were kindled among his countrymen. All fixed their eyes upon Solon as a deliverer, and he was unanimously elected archon and sovereign legislator. He might have become absolute, but he refused the dangerous office of king of Athens, and in the capacity of lawgiver he began to make a reform in every department. The complaints of the poor citizens found redress, all debts were remitted, and no one was permitted to seize the person of his debtor if unable to make a restoration of his money. After he had made the most salutary regulations in the state, and bound the Athenians by a solemn oath that they would faithfully observe his laws for the space of 100 years, Solon resigned the office of legislator, and removed himself from Athens. He visited Egypt, and in the court of Crœsus, king of Lydia, he convinced the monarch of the instability of fortune, and told him, when he wished to know whether he was not the happiest of mortals, that Tellus, an Athenian, who had always seen his country in a flourishing state, who had seen his children lead a virtuous life, and who had himself fallen in defence of his country, was more entitled to happiness than the possessor of riches and the master of empires. After ten years' absence Solon returned to Athens, but he had the mortification to find the greatest part of his regulations disregarded by the factious spirit of his countrymen and the usurpation of Pisistratus. Not to be longer a spectator of the divisions that reigned in his country, he retired to Cyprus, where he died at the court of king Philocyprus, in the 80th year of his age, 558 years before the Christian era. The salutary consequences of the laws of Solon can be discovered in the length of time they were in force in the republic of Athens. For above 400 years they flourished in full vigour, and Cicero, who was himself a witness of their benign influence, passes the highest encomiums upon the legislator, whose superior wisdom framed such a code of regulations. It was the intention of Solon to protect the poorest citizens, and by dividing the whole body of the Athenians into four classes, three of which were permitted to discharge the most important offices and magistracies of the state, and at last to give their opinion in the assemblies, but not have a share in the distinctions and honours of their superiors, the legislator gave the populace a privilege which, though at first small and inconsiderable, soon rendered them masters of the republic and of all the affairs of government. He made a reformation in the Areopagus, he increased the authority of the members, and permitted them yearly to inquire how every citizen maintained himself, and to punish such as lived in idleness, and were not employed in some honourable and lucrative profession. He also regulated the Prytaneum, and fixed the number of its judges to 400. The sanguinary laws of Draco were all cancelled, except that against murder; and the punishment denounced against every offender was proportioned to his crime. But Solon made no law against parricide or sacrilege. The former of these crimes, he said, was too horrible to human nature for a man to be guilty of it, and the latter could never be committed, because the history of Athens had never furnished a single instance. Such as had died in the service of their country were buried with great pomp; and their family was maintained at the public expense; but such as had squandered away their estates, such as refused to bear arms in defence of their country, or paid no attention to the infirmities and distress of their parents, were branded with infamy. The laws of marriage were newly regulated. To speak with ill language against the dead as well as the living, was made a crime, and the legislator wished that the character of his fellow-citizens should be freed from the aspersions of malevolence and envy. A person who had no children was permitted to dispose of his estates as he pleased, and the females were not allowed to be extravagant in their dress or expenses. To be guilty of adultery was a capital crime. These celebrated laws were engraved on several tables; and that they might be better known and more familiar to the Athenians, they were written in verse. The indignation which Solon expressed on seeing the tragical representations of Thespis is well known; and he sternly observed, that if falsehood and fiction were tolerated on the stage, they would soon find their way among the common occupations of men. According to Plutarch, Solon was reconciled to Pisistratus, but this seems to be false, as the legislator refused to live in a country where the privileges of his fellow-citizens were trampled upon by the usurpation of a tyrant. (*Vid. Lycurgus.*) *Plut. in Sol.—Herodot.* 1, c. 29.—*Diog.* 1.—*Paus.* 1, c. 40.—*Cic.*

Sonchis, an Egyptian priest in the age of Solon. It was he who told that celebrated philosopher a number of traditions, particularly about the Atlantic isles, which he represented as more extensive than the continent of Africa and Asia united; one of which disappeared, as it is said, in one day and one night. *Plut. in Isid. &c.*

Sopater, a philosopher of Apamea, in the age of the emperor Constantine. He was one of the disciples of Iamblicus, and after his death he was at the head of the Platonic philosophers.

Sophocles, I. Colonus, a beautiful village little more than a mile from Athens, gave birth to Sophocles in the second year of the seventy-

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first Olympiad, B. C. 495. He was consequently thirty years junior to Æschylus and fifteen senior to Euripides. Sophilus, his father, a man of opulence and respectability, bestowed upon his son a careful education in all the literary and personal accomplishments of his age and country. The powers of the future dramatist were developed, strengthened, and refined by a careful instruction in the principles of music and poetry; whilst the graces of a person, eminently handsome, derived fresh elegance and ripened into a noble manhood amidst the exercises of the palæstra. The garlands which he won, attested his attainments in both these departments of Grecian education. A still more striking proof of his personal beauty and early proficiency is recorded in the fact, that when, after the battle of Salamis, the population of Athens stood in solemn assembly round the trophy raised by their valour, Sophocles, at the age of sixteen, was selected to lead with dance and lyre the chorus of youths, who performed the pæan of their country's triumph. The commencement of his dramatic career was marked not more by its success than the singularity of the occasion on which his first tragedy appeared. The bones of Theseus had been solemnly transferred by Cimon from their grave in the isle of Scyros to Athens. An eager contest between the the tragedians of the day ensued. Sophocles, then in his twenty-fifth year, ventured to come forward as one of the candidates; amongst whom was the veteran Æschylus, now for thirty years the undoubted master of the Athenian stage. Party feeling excited such a tumult among the spectators, that the archon, Aphepsion, had not ballotted the judges, when Cimon advanced with his nine fellow generals to offer the customary libations to Bacchus. No sooner were these completed, than detaining his colleagues, he directed them to take with him the requisite oath, and then seat themselves as judges of the performance. Before this self-constituted tribunal Sophocles exhibited his maiden drama, and by their decision was proclaimed first victor. This remarkable triumph was an earnest of the splendid career before him. From this event, before Christ 468, to his death, before Christ 405, during a space of three and sixty years, he continued to compose and exhibit. Twenty times did he obtain the first prize, still more frequently the second; and never sank to the third. An accumulation of success, which left the victories of his two great rivals far behind. Æschylus won but thirteen dramatic contests. Euripides was still less fortunate.—Such a continuation of poetic exertion and triumph is the more remarkable from the circumstance, that the powers of Sophocles, so far from becoming dulled and exhausted by these multitudinous efforts, seem to have contracted nothing from labour and age save a mellower tone, a more touching pathos, a sweet and gentle character of thought and expression. The life of Sophocles, however, was not altogether devoted to the service of the muses. In his fifty-seventh year he was one of the ten generals, with Pericles and Thucydides amongst his colleagues; and served in the war against Samos. But his military talents were probably of no high order; and his generalship added no brilliancy to his dramatic fame. At a more advanced age he was appointed priest to Alon, one of the ancient heroes of his country; an office more suited to the peaceful temper of Sophocles. In the civil duties of an Athenian citizen, he doubtless took a part. Nay, in extreme age, we find him one of the committee of ten πρόβουλοι, appointed in the progress of the revolution brought about by Pisander to investigate the state of affairs and report thereon to the people assembled on the hill of Colonus, his native place; and there, as πρόβουλος, he assented with characteristic easiness of temper to the establishment of oligarchy under the council of four hundred, "as a bad thing, but the least pernicious measure which circumstances allowed." The civil dissensions and external reverses, which marked the concluding years of the Peloponnesian war, must have fallen heavily upon the mind of one whose chief delight was in domestic tranquillity, and who remembered that proud day of Salaminian triumph, in which he bore so conspicuous a part. His sorrows, as a patriotic citizen, were aggravated by the unnatural conduct of his own family. Jealous at the old man's affection for a grandchild by a second wife, an elder son, or sons, endeavoured to deprive him of the management of his property, on the ground of dotage and incapacity. The only refutation which the father produced, was to read before the court his Œdipus at Colonus, a piece which he had just composed; or, according to others, that beautiful chorus only, in which he celebrates the loveliness of his favourite residence. The admiring judges instantly arose, dismissed the cause, and accompanied the aged poet to his house with the utmost honour and respect. Sophocles was spared the misery of witnessing the utter overthrow of his declining country. Early in the year 405 B. C., some months before the defeat of Ægospotami put the finishing stroke to the misfortunes of Athens, death came gently upon the venerable old man, full of years and glory. The accounts of his death are very diverse; all tending to the marvellous. Ister and Neanthes state that he was choked by a grape; Satyrus makes him expire from excessive exertion in reading aloud a long paragraph out of the Antigone; others ascribe his death to extreme joy at being proclaimed the tragic victor. Not content with the singularity of his death, the ancient recorders of his life add prodigy to his funeral also. He died when the Athenians were cooped up within their walls, and the Lacedemonians were in possession of Decelea, the place of his family sepulture. Bacchus twice appeared in a vision to Lysander, the Spartan general, and bid him allow the interment; which accordingly took place with all due solemnity. Ister states, moreover, that the Athenians passed a decree, to appoint an annual sacrifice to so admirable a man. Seven tragedies alone remain out of the great number which Sophocles composed; yet among these seven we probably possess the most splendid productions of his genius. The personal character of Sophocles, without rising into spotless excellence or exalted heroism, was honourable, calm, and amiable. In his younger days he seems to have been addicted to intemperance in love and wine. And a saying of

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his, recorded by Plato, Cicero, and Athenæus, whilst it confirms the charge just mentioned, would also imply that years had cooled the turbulent passions of his youth: "I thank old age," said the poet, "for delivering me from the tyranny of my appetites." Yet even in his later days, the charms of a Theoris and an Archippe are reported to have been too powerful for the still susceptible dramatist. Aristophanes, who in his Ranæ manifests so much respect for Sophocles, then just dead, had, fourteen years before accused him of avarice; an imputation, however, scarcely reconcileable with all that is known or can be inferred respecting the character of Sophocles. The old man, who was so absorbed in his art as to incur a charge of lunacy from the utter neglect of his affairs, could hardly have been a miser. A kindly and contented disposition, however blemished with intemperance in pleasures, was the characteristic of Sophocles: a characteristic which Aristophanes himself so simply and yet so beautifully depicts in that single line,

Ὁ δ' εὐκολος μὲν ἐνθάδ', εὐκολος δ' ἐκεῖ.—RAN. 82.

It was Sophocles who gave the last improvements to the form and exhibition of tragedy. To the two performers of Æschylus he added a third actor; a number which was never afterwards increased. Under his directions the effect of theatric representation was heightened by the illusion of scenery carefully painted and duly arranged. The choral parts were still farther curtailed, and the dialogue carried out to its full development. The odes themselves are distinguished by their close connexion with the business of the play, the correctness of their sentiments, and the beauty of their poetry. His language, though at times marked by harsh metaphor and perplexed construction, is pure and majestic, without soaring into the gigantic phraseology of Æschylus on the one hand, or sinking into the common-place diction of Euripides on the other. His management of a subject is admirable. No one understood so well the artful envelopment of incident, the secret excitation of the feelings, and the gradual heightening of the interest up to the final crisis, when the catastrophe bursts forth in all the force of overwhelming terror or compassion. Such was Sophocles; the most perfect in dramatic arrangement, the most sustained in the even flow of dignified thought, word, and tone, among the tragic triumvirate. As characteristic of this poet, the ancients have praised that native sweetness and gracefulness, on account of which they call him the Attic Bee. Whoever has penetrated into the feeling of this peculiarity, may flatter himself that the spirit for antique art has arisen within him: for modern sensibility, very far from being able to fall in with that judgment, would be more likely to find in the Sophoclean tragedy, both in respect of the representation of bodily suffering, and in the sentiments and arrangements, much that is unsufferably austere. In proportion to the great fertility of Sophocles, considering that according to some accounts he wrote a hundred and thirty pieces, (of which, however, the grammarian Aristophanes declared seventeen not to be genuine,) and eighty, according to the most moderate statements, little, it must be owned, has remained to us, for we have but seven of them. But chance has taken good care of us, for among this number are some which the ancients considered his most excellent masterpieces, as the Antigone, and Electra, and both those on Œdipus; they have also come down to us tolerably free from mutilation, and with the text uncorrupted. By modern critics the King Œdipus and the Philoctetes have been admired, but without reason, above all the rest; the former, for the artificial complication of the plot, in which the horrible catastrophe, which keeps the curiosity ever on the stretch, (a rare occurrence, this, in the Greek tragedies,) is brought on inevitably by a series of connected causes; the latter for its masterly delineation of character, and the beautiful contrasts between the three principal figures, together with the simple structure of the piece, in which, notwithstanding there are so few persons, all is deduced from the truest motives. But the tragedies of Sophocles, collectively, are each one of them resplendent with its own peculiar excellences. In the Antigone, we have heroism exhibited in the most purely feminine character; in the Ajax, the manly sense of honour in all its strength; in the Trachinian Women, (or, as we should call it, the dying Hercules,) the female levity of Dejanira is beautifully atoned for by her death and the sufferings of Hercules are depicted in a worthy manner; the Electra is distinguished by energy and pathos; in the Œdipus at Colonos, the predominant character is a most touching mildness, and an extreme gracefulness is diffused over the whole. To weigh the comparative merits of these pieces I will not venture: but I own I cherish a preference for the last-mentioned, because it seems to me to be most expressive of the personal character of Sophocles. As this piece is devoted to the glory of Athens in general and of his birth-place in particular, he seems to have laboured on it with particular affection. The least usually understood are the Ajax and Antigone. The reader cannot conceive why these plays run on so long after what we are accustomed to call the catastrophe. The story of Œdipus is perhaps of all the fate-fables of ancient mythology, the most ingenious. The difference between the characters of Æschylus and Sophocles, nowhere shows itself more strikingly than in the Eumenides, and the Œdipus at Colonos, as these two pieces were composed with similar intentions. In both of them the object is to set forth the glory of Athens, as the holy habitation of justice and of mild humanity, and the crimes of foreign hero-families, after suffering their punishment are to find their final atonement in this domain through a higher mediation, while it is also prophesied, that lasting welfare shall thence accrue to the Attic people. In the patriotic and free-spirited Æschylus this is effected by a judicial procedure; in the pious Sophocles, by a religious one; and this, indeed, is the death-devotion of Œdipus, when, bowed down as he is by the consciousness of involuntary guilt, and by long misery, the gods thereby, as it were, finally clear up his honour, as though, in the fearful example given in his person, they did not intend to afflict him in particular, but only wished to give a severe lesson to mankind

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in general. Sophocles, to whom the whole course of life is one continued worship, delights to throw all possible lustre on its last moment, as though it were that of a higher solemnity, and thus he inspires an emotion of quite a different kind from that which is excited by the thought of mortality in general. There are two plays of Sophocles which, agreeably to the Greek way of thinking, refer to the sacred rites of the dead and the importance of burial: in the Antigone, the whole action turns upon this, and in the Ajax, this alone gives a satisfactory conclusion to the piece. The ideal of the female character in the Antigone, is marked by great severity; so much so, that this alone would be sufficient to neutralize all those mawkish conceptions of Greek character, which have lately become so much the mode. Her indignation at Ismene's refusal to take a part in her daring resolution; the manner in which she afterwards rejects Ismene, when, repenting of her weakness, she offers to accompany her heroic sister to death, borders on harshness; her silence and her speeches against Creon, whereby she provokes him to execute his tyrannous resolution, are a proof of unshaken manly courage. But the poet has found out the secret of revealing the loving womanly character in one single line, where to the representations of Creon, that Polynices died the foe of his country, she replies,

οὐ τοι συνέχθειν ἀλλὰ συμφιλεῖν ἔφυν.

At first sight the chorus in the Antigone may seem weak, accommodating itself, as it does, without contradiction, to the tyrannous commands of Creon, and not once attempting a favourable representation in behalf of the young heroine. But it is necessary that she should stand all alone in her resolution and its accomplishment, that she may appear in all her dignity; she must find no stay, no hold. It is quite otherwise in the Electra, where it was fit that the chorus should take as eager and encouraging a part with the two principal characters, inasmuch as there are powerful moral feelings opposed to their design, while others spur them on to it; whereas in the deed of Antigone there is no such variance, but she is to be withheld by merely exterior terrors. After the completion of the deed, and the suffering endured for it, there yet remains the chastisement of insolence, and retribution for the destruction of Antigone: nothing less than the utter ruin of Creon's whole family, and his own despair can be a worthy death-offering for the sacrifice of a life so costly. To Grecian feelings it would have been impossible to look upon the poem as properly closed by the death of Antigone, without any atoning retribution. The case is the same with the Ajax. His arrogance, which is punished with dishonourable phrensy, is atoned for by the deep shame which drives him even to self-murder. As Ajax, in the feeling of indelible shame, flings away his life in the haste of a vehement resolve, so Philoctetes bears its wearisome burden through years of suffering with persevering endurance. As Ajax is ennobled by his despair, so is Philoctetes by his constancy. The play of "The Trachinian Women" seems so far inferior in value to the rest which have come down to us, that we could wish to find something that would favour the conjecture, that this tragedy was composed in the age, indeed, and in the school of Sophocles, but by his son Iophon, and was erroneously attributed to the father. There are several suspicious circumstances not only in its structure and plan, but also in the style of writing; different critics have already remarked, that the needless soliloquy of Dejanira at the opening, has not the character of the Sophoclean prologues. Even if, upon the whole, the maxims of this poet are observed, it is but a superficial observance; the deep mind of Sophocles is wanting. But as the genuineness of the piece was never doubted by the ancients, as even Cicero confidently quotes the sufferings of Hercules from this drama, as from a work of Sophocles, we must perhaps be content to say, that the tragedian has in this one instance remained below his usual elevation. The best editions of Sophocles are those of Capperonier, 2 vols. 4to. Paris, 1780; of Glasgow, 2 vols. 12mo. 1745; of Geneva, 4to. 1603; and that by Brunck, 4 vols. 8vo. 1786. *Cic. in Cat. de Div.* 1, c. 25.—*Plut. in Cim.* &c.—*Quintil.* 1, c. 10, l. 10, c. 1.—*Val. Max.* 8, c. 7, l. 9, c. 12.—*Plin.* 7, c. 53.—*Athen.* 10, &c.——II. The grandson of the great tragedian, exhibited the *Œdipus Coloneus* of his grandfather, Olymp. 94th, 4, B. C. 401. He first contended in his own name, Olymp. 96, B. C. 396.

Sophonisba, a daughter of Asdrubal, the Carthaginian, celebrated for her beauty. She married Syphax, a prince of Numidia, and when her husband was conquered by the Romans and Masinissa, she fell into the hands of the enemy. Masinissa became enamoured of her, and married her. This behaviour displeased the Romans; and Scipio, who at that time had the command of the armies of the republic in Africa, rebuked the monarch severely, and desired him to part with Sophonisba. This was an arduous task for Masinissa; yet he dreaded the Romans. He entered Sophonisba's tent with tears in his eyes, and told her, that as he could not deliver her from captivity and the jealousy of the Romans, he recommended her, as the strongest pledge of his love and affection for her person, to die like the daughter of Asdrubal. Sophonisba obeyed, and drank with unusual composure and serenity the cup of poison which Masinissa sent to her, about 203 years before Christ. *Liv.* 30, c. 12, &c.—*Sallust. de Jug.*—*Justin.*

Sophron, a comic poet of Syracuse, son of Agathocles and Damasyllis. His compositions were so universally esteemed, that Plato is said to have read them with rapture. *Val. Max.* 8, c. 7.—*Quintil.* 1, c. 10.

Sophroniscus, the father of Socrates.

Sosibius, I. a grammarian of Laconia, B. C. 255. He was a great favourite of Ptolemy Philopator, and advised him to murder his brother, and the queen his wife, called Arsinoe. He lived to a great age, and was on that account called *Polychronos*. He was afterwards permitted to retire from the court, and spend the rest of his days in peace and tranquillity, after he had disgraced the name of minister by the most abominable crimes, and the murder of many of the royal family. His son of the same name was preceptor to king Ptolemy Epipha-

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nes.——II. The preceptor of Britannicus, the son of Claudius. *Tacit. A.* 11, c. 1.

Sosicles, a native of Syracuse, composed seventy-three tragedies, and was seven times victor. He lived during the reigns of Philip of Macedon and his son Alexander.

Sosicrates, a noble senator among the Achæans, put to death because he wished his countrymen to make peace with the Romans.

Sosigenes, I. an Egyptian mathematician, who assisted J. Cæsar in regulating the Roman calendar. *Suet.—Diod.—Plin.* 18, c. 25.—— II. A commander of the fleet of Eumenes. *Polyæn.*

Sosii, celebrated booksellers at Rome in the age of Horace, 1, ep. 20, v. 2.

Sosilus, a Lacedæmonian, in the age of Annibal. He lived in great intimacy with the Carthaginian, taught him Greek, and wrote the history of his life. *C. Nep. in Annib.*

Sosipater, a grammarian, in the reign of Honorius. He published five books of observations on grammar.

Sosistratus, a tyrant of Syracuse, in the age of Agathocles. He invited Pyrrhus into Sicily, and afterwards revolted from him. He was at last removed by Hermocrates. *Polyæn.* 1.

Sosthenes, a general of Macedonia, who flourished B. C. 281. He defeated the Gauls under Brennus, and was killed in the battle. *Justin.* 24, c. 5.

Sotades, a Greek poet of Thrace. He wrote verses against Philadelphus Ptolemy, for which he was thrown into the sea in a cage of lead. He was called *Cinædus*, not only because he was addicted to the abominable crime which the surname indicates, but because he wrote a poem in commendation of it. Some suppose, that, instead of the word *Socraticos*, in the 2d satire, verse the 10th of Juvenal, the word *Sotadicos* should be inserted, as the poet Sotades, and not the philosopher Socrates, deserved the appellation of Cinædus. Obscene verses were generally called *Sotadea carmina* from him. They could be turned and read different ways without losing their measure or sense, such as the following, which can be read backwards :—

Roma tibi subito motibus ibit amor.
Si bene te tua laus taxat, sua laute tenebis.
Sole medere pede, ede, perede melos.

Quintil. 1, c. 8, l, 9, c. 4.—*Plin.* 5, ep. 3.—*Anson.* ep. 17, v. 29.

Soter, a surname of the first Ptolemy.—— It was also common to other monarchs.

Soteria, days appointed for thanksgivings and the offerings of sacrifices for deliverance from danger. One of these was observed at Sicyon, to commemorate the deliverance of that city from the hands of the Macedonians by Aratus.

Sotericus, a poet and historian, in the age of Diocletian. He wrote a panegyric on that emperor, as also a life of Apollonius Thyanæus. His works, greatly esteemed, are now lost, except some few fragments preserved by the scholiast of Lycophron.

Sotion, a grammarian of Alexandria, preceptor to Seneca, B. C. 204. *Senec.* ep. 49 and 58.

Sozomen, an ecclesiastical historian, who died 450 A. D. His history extends from the year 324 to 439, and is dedicated to Theodosius the younger, being written in a style of inelegance and mediocrity. The best edition is that of Reading, fol. *Cantab.* 1720.

Spartacus, I. a king of Bosphorus, who died B. C. 433. His son and successor of the same name died B. C. 407.——II. A Thracian shepherd, celebrated for his abilities, and the victories he obtained over the Romans. Being one of the gladiators who were kept at Capua in the house of Lentulus, he escaped from the place of his confinement with 30 of his companions, and took up arms against the Romans. He soon found himself with 10,000 men equally resolute with himself, and, though at first obliged to hide himself in the woods and solitary retreats of Campania, he soon laid waste the country; and when his followers were increased by additional numbers, and better disciplined, he attacked the Roman generals in the field of battle. Two consuls and other officers were defeated with much loss; and Spartacus, superior in counsel and abilities, appeared more terrible, though often deserted by his fickle attendants. Crassus was sent against him, but this celebrated general at first despaired of success. A bloody battle was fought, in which, at last, the gladiators were defeated. Spartacus behaved with great valour; when wounded in the leg he fought on his knees, covering himself with his buckler in one hand, and using his sword with the other; and when at last he fell, he fell upon a heap of Romans whom he had sacrificed to his fury, B. C. 71. In this battle no less than 40,000 of the rebels were slain, and the war totally finished. *Flor.* 3, c. 20.—*Liv.* 95.—*Eutrop.* 6, c. 2.—*Plut. in Crass.*—*Paterc.* 2, c. 30 —*Appian.*

Spartianus Ælius, a Latin historian, who wrote the lives of all the Roman emperors from J. Cæsar to Diocletian. He dedicated them to Diocletian, to whom, according to some, he was related. Of these compositions, only the life of Adrian, Verus, Didius Julianus, Septimus Severus, Caracalla, and Geta, are extant, published among the Scriptores Historiæ Augustæ. Spartianus is not esteemed as an historian or biographer.

Speusippus, an Athenian philosopher, nephew, as also successor, of Plato. His father's name was Eurymedon, and his mother's, Potone. He presided in Plato's school for eight years, and disgraced himself by his extravagance. Plato attempted to check him, but to no purpose. He died of the lousy sickness, or killed himself according to some accounts, B. C. 339. *Plut. in Lys.—Diog.* 4.—*Val. Max.* 4, c. 1.

Spintharus, a Corinthian architect, who built Apollo's temple at Delphi. *Paus.* 10, c. 5.

Spinther, a Roman consul. He was one of Pompey's friends, and accompanied him at the battle of Pharsalia, where he betrayed his meanness by contending for the possession of Cæsar's offices and gardens before the action. *Plut.*

Spurina, a mathematician and astrologer, who told J. Cæsar to beware of the ides of March. As he went to the senate-house on the morning of the ides, Cæsar said to Spurina, *The ides are at last come.* Yes, replied Spurina, *but not yet past.* Cæsar was murdered a few moments after. *Suet. in Cæs.* 81.—*Val. Max.* 1 and 8.

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Spurius, a prænomen common to many of the Romans.——One of Cæsar's murderers.——Lartius, a Roman, who defended the bridge over the Tiber against Porsenna's army.

Staberius, L. a friend of Pompey, set over Apollonia, which he was obliged to yield to Cæsar because the inhabitants favoured his cause. *Cæsar. B. G.*

Stasias, a peripatetic philosopher, engaged to instruct young M. Piso in philosophy. *Cic. in Orat.* 1, c. 22.

Stasicrates, a statuary and architect in the wars of Alexander, who offered to make a statue of mount Athos, which was rejected by the conqueror.

Stasileus, an Athenian, killed at the battle of Marathon. He was one of the ten prætors.

Statilius, I. a young Roman, celebrated for his courage and constancy. He was an inveterate enemy to Cæsar, and when Cato murdered himself, he attempted to follow his example, but was prevented by his friends. The conspirators against Cæsar wished him to be in the number, but the answer which he gave displeased Brutus. He was at last killed by the army of the triumvirs. *Plut.*——II. Lucius, one of the friends of Catiline. He joined in his conspiracy, and was put to death. *Cic. Cat.* 2. ——III. A young general in the war which the Latins undertook against the Romans. He was killed with 25,000 of his troops.

Statira, I. a daughter of Darius, who married Alexander. The conqueror had formerly refused her, but when she had fallen into his hands at Issus, the nuptials were celebrated with uncommon splendour. No less than 9000 persons attended, to each of whom Alexander gave a golden cup to be offered to the gods. Statira had no children by Alexander. She was cruelly put to death by Roxana after the conqueror's death. *Justin.* 12, c. 12.——II. A sister of Darius, the last king of Persia. She also became his wife, according to the manners of the Persians. She died after an abortion in Alexander's camp, where she was detained as a prisoner. She was buried with great pomp by the conqueror. *Plut. in Alex.*——III. A wife of Artaxerxes Mnemon, poisoned by her mother-in-law, queen Parysatis. *Plut. in Art.*

Statius, I. (Cæcilius,) a comic poet in the age of Ennius. He was a native of Gaul, and originally a slave. His latinity was bad, yet he acquired great reputation by his comedies. He died a little after Ennius. *Cic. de cen.*——II. Annæus, a physician, the friend of the philosopher Seneca. *Tacit. A.* 15, c. 64.——III. P. Papinius, a poet, born at Naples in the reign of the emperor Domitian. His father's name was Statius, of Epirus, and his mother's, Agelina. Statius has made himself known by two epic poems, the *Thebais* in 12 books, and the *Achilleis* in two books, which remained unfinished on account of his premature death. There are, besides, other pieces composed on several subjects, which are extant, and well known under the name of *Sylvæ*, divided into four books. The two epic poems of Statius are dedicated to Domitian, whom the poet ranks among the gods. They were universally admired in his age at Rome, but the taste of the times was corrupted, though some of the moderns have called them inferior to no Latin compositions except Virgil's. The style of Statius is bombastic and affected; he often forgets the poet to become the declaimer and the historian. In his *Sylvæ*, which were written generally extempore, are many beautiful expressions and strokes of genius. Statius, as some suppose, was poor, and he was obliged to maintain himself by writing for the stage. None of his dramatic pieces are extant. Martial has satirised him; and what Juvenal has written in his praise some have interpreted as an illiberal reflection upon him. Statius died about the 100th year of the Christian era. The best editions of his works are that of Barthius, 2 vols, 4to. *Cyg.* 1664, and that of the Variorum, 8vo. *L. Bat.* 1671; and that of the Thebais, separate, that of Warrington, 2 vols. 12mo. 1778.

Stenocrates, an Athenian, who conspired to murder the commander of the garrison which Demetrius had placed in the citadel. *Polyæn.* 5.

Stephanus, a Greek writer of Byzantium, known for his dictionary giving an account of the towns and places of the ancient world, of which the best edition is that of Gronovius, 2 vols. fol. *L. Bat.* 1694.

Stesichorus, a lyric Greek poet of Himera, in Sicily. He was originally called *Tisias*, and obtained the name of Stesichorus from the alterations he made in music and dancing. His compositions were written in the Doric dialect, and comprised in 26 books, all now lost, except a few fragments. Some say he lost his eyesight for writing invectives against Helen, and that he received it only upon making a recantation of what he had said. He was the first inventor of that fable of the horse and stag, which Horace and some other poets have imitated, and this he wrote to prevent his countrymen from making an alliance with Phalaris. According to some he was the first who wrote an epithalamium. He flourished 556 B. C. and died at Catana in the 85th year of his age. *Isocrat. in Hel.—Aristot. rhet.—Strab.* 3.—*Lucian. in Macr.—Cic. in Verr.* 3, c. 35.—*Plut. de Mus. —Quintil.* 10, c. 1.—*Paus.* 3, c. 19, l. 10, c. 26.

Sthenelus, is coupled by Aristotle with Cleophon, as instances of too low a style. His compositions appear to have been dull and uninteresting; for which fault we find him ridiculed by Aristophanes in a fragment of the *Gerytade*:—

A. καὶ πῶς ἐγὼ Σθενέλου φάγοιμ' ἂν ῥήματα;
B. εἰς ὄξος ἐμβαπτόμενος ἢ λευκοὺς ἅλας.

Harpocration likewise informs us that he was attacked by another comic writer as a plagiary. *Vid.* Part III.

Stilicho, a general of the emperor Theodosius the Great. He behaved with much courage, but under the emperor Honorius he showed himself turbulent and disaffected. As being of barbarian extraction, he wished to see the Roman provinces laid desolate by his countrymen, but in this he was disappointed. Honorius discovered his intrigues, and ordered him to be beheaded about the year of Christ 408. His family were involved in his ruin. Claudian has been loud in his praises, and Zosimus, *Hist.* 5, denies the truth of the charges laid against him.

Stilpo, a celebrated philosopher of Megara, who flourished 336 years before Christ, and was greatly esteemed by Ptolemy Soter. He was

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naturally addicted to riot and debauchery, but he reformed his manners when he opened a school at Megara. He was universally respected, his school was frequented, and Demetrius, when he plundered Megara, ordered the house of the philosopher to be left safe and unmolested. It is said that he intoxicated himself when about to die, to alleviate the terrors of death. He was one of the chiefs of the stoics. *Plut. in Dem.—Diog.* 2.—*Seneca. de Const.*

Stobæus, a Greek writer, who flourished A. D. 405. His work is valuable for the relics of ancient literature he has preserved. The best edition is that of Aurel. Allob. fol. 1609.

Stoici, a celebrated sect of philosophers, founded by Zeno of Citium. They received the name from the *portico*, στοα, where the philosopher delivered his lectures. They preferred virtue to every thing else, and whatever was opposite to it they looked upon as the greatest of evils. They required, as well as the disciples of Epicurus, an absolute command over the passions, and they supported that man alone, in the present state of his existence, could attain perfection and felicity. They encouraged suicide, and believed that the doctrine of future punishments and rewards was unnecessary to excite or intimidate their followers. *Vid. Zeno.*

Strabo, a name among the Romans, given to those whose eyes were naturally deformed or distorted. Pompey's father was distinguished by that name.——A native of Amasia, on the borders of Cappadocia, who flourished in the age of Augustus and Tiberius. He first studied under Xenarchus, the peripatetic, and afterwards warmly embraced the tenets of the stoics. Of all his compositions nothing remains but his geography, divided into 17 books, a work justly celebrated for its elegance, purity, the erudition and universal knowledge of the author. It contains an account, in Greek, of the most celebrated places of the world, the origin, the manners, religion, prejudices, and government of nations; the foundation of cities, and the accurate history of each separate province. Strabo travelled over great part of the world in quest of information, and to examine with the most critical inquiry not only the situation of the places, but also the manners of the inhabitants, whose history he meant to write. In the two first books the author wishes to show the necessity of geography; in the 3d he gives a description of Spain; in the 4th, of Gaul and the British Isles. The 5th and 6th contain an account of Italy and the neighbouring islands; the 7th, which is mutilated at the end, gives a full description of Germany, and the country of the Getæ, Illyricum, Taurica Chersonesus, and Epirus. The affairs of Greece and the adjacent islands are separately treated in the 8th, 9th, and 10th; and in the four next, Asia within mount Taurus; and in the 15th and 16th, Asia without Taurus, India, Persia, Syria, and Arabia; the last book gives an account of Egypt, Æthiopia, Carthage, and other places of Africa. Among the books of Strabo which have been lost, were historical commentaries. This celebrated geographer died A. D. 25. The best editions of his geography are those of Cassaubon, fol. Paris, 1620; of Amst. 2 vols. fol. 1707.

Strato, or Straton, I. a king of the island Aradus, received into alliance by Alexander. *Curt.* 4, c. 1.——II. A king of Sidon, dependant upon Darius. Alexander deposed him because he refused to surrender. *Curt. ib.*——III. A. philosopher of Lampsacus, disciple and successor in the school of Theophrastus, about 289 years before the Christian era. He applied himself with uncommon industry to the study of nature, and was surnamed *Physicus*, and after the most mature investigations, he supported that nature was inanimate, and that there was no God but nature. He was appointed preceptor to Ptolemy Philadelphus, who not only revered his abilities and learning, but also rewarded his labours with unbounded liberality. He wrote different treatises, all now lost. *Diog.* 5.—*Cic. Acad.* 1, c. 9, l. 4, c. 38, &c.——IV. A native of Epirus, very intimate with Brutus, the murderer of Cæsar. He killed his friend at his own request——V. A rich Orchomenian, who destroyed himself because he could not obtain in marriage a young woman of Haliartus. *Plut.*

Stratonice, I. a daughter of Ariarathes, king of Cappadocia, who married Eumenes, king of Pergamus, and became mother of Attalus. *Strab.* 13.——II. A daughter of Demetrius Poliorcetes, who married Seleucus, king of Syria Antiochus, her husband's son, by a former wife, became enamoured of her, and married her with his father's consent, when the physicians had told him that if he did not comply his son's health would be impaired. *Plut. in Dem.—Val. Max.* 5, c. 7.——II. The wife of Antigonus, mother of Demetrius Poliorcetes.

Strophius, a son of Crisus, king of Phocis. He married a sister of Agamemnon, called Anaxibia, or Astyochia, or according to others, Cyndragora, by whom he had Pylades, celebrated for his friendship with Orestes. After the murder of Agamemnon by Clytemnestra and Ægysthus, the king of Phocis educated, at his own house, with the greatest care, his nephew, whom Electra had secretly removed from the dagger of his mother and her adulterer. Orestes was enabled by means of Strophius to revenge the death of his father. *Paus.* 2, c. 29.—*Hygin.* fab. 1, 17.

Suetonius, I. (C. Paulinus,) the first Roman general who crossed mount Atlas with an army, of which expedition he wrote an account. He presided over Britain, as governor for about 20 years, and was afterwards made consul. He forsook the interest of Otho, and attached himself to Vitellius.——II. C. Tranquillus, a Latin historian, son of a Roman knight of the same name. He was favoured by Adrian, and became his secretary, but he was afterwards banished from court for want of attention and respect to the emperess Sabina. In his retirement Suetonius enjoyed the friendship and correspondence of Pliny the younger, and dedicated his time to study. He wrote a history of the Roman kings, divided into three books; a catalogue of all the illustrious men of Rome; a book on the games and spectacles of the Greeks, &c. which are all now lost. The only one of his compositions extant is the lives of the twelve first Cæsars, and some fragments of his catalogue of celebrated grammarians. Suetonius, in his lives, is praised for his impartiality and correctness. His expressions, however, are often too indelicate; and it has been justly observed, that while he exposed the deformities of

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the Cæsars, he wrote with all the licentiousness and extravagance with which they lived. The best editions of Suetonius are those of Pitiscus, 4to. 2 vols. Leovard, 1714; that of Oudendorp, 2 vols. 8vo. L. Bat. 1751; and that of Ernesti, 8vo. Lips. 1775. *Plin.* 1, ep. 18, l. 5, ep. 11, &c.

Suevi. *Vid.* Part I.

Suffenus, a Latin poet in the age of Catullus. He was but of moderate abilities, but puffed up with a high idea of his own excellence, and therefore deservedly exposed to the ridicule of his contemporaries. *Catull.* 22.

Suidas, a Greek writer, who flourished A. D. 1100. The best edition of his excellent Lexicon is that of Kuster, 3 vols. fol. *Cantab.* 1705.

Sulpitia, I. a daughter of Paterculus, who married Fulvius Flaccus. She was so famous for her chastity, that she consecrated a temple to Venus Verticordia, a goddess who was implored to turn the hearts of the Roman women to virtue. *Plin.* 7, c. 35.——II. A poetess in the age of Domitian, against whom she wrote a poem because he had banished the philosophers from Rome. This composition is still extant. She had also written a poem on conjugal affection, commended by Martial, ep. 35, now lost. ——III. A daughter of Serv. Sulpitius, mentioned in the fourth book of elegies falsely attributed to Tibullus.

Sulpitia Lex, *militaris*, by C. Sulpitius, the tribune, A. U. C. 665, invested Marius with the full power of the war against Mithridates, of which Sylla was to be deprived.——Another, *de senatu*, by Servius Sulpicius, the tribune, A. U. C. 665. It required that no senators should own more than 2000 drachmæ.——Another, *de civitate*, by P. Sulpicius the tribune, A. U. C. 665. It ordered that the new citizens who composed the eight tribes lately created, should be divided among the 35 old tribes, as a greater honour.——Another, called also Sempronia *de religione*, by P. Sulpicius Saverrio and P. Sempronius Sophus, consuls, A. U. C. 449. It forbade any person to consecrate a temple or altar without the permission of the senate and the majority of the tribunes.——Another, to empower the Romans to make war against Philip of Macedonia.

Sulpitius, or Sulpicius, an illustrious family at Rome, of whom the most celebrated are—— I. Peticus, a man chosen dictator against the Gauls. His troops mutinied when first he took the field, but soon after he engaged the enemy and totally defeated them. *Liv.* 7.——II. Severrio, a consul who gained a victory over the Æqui. *Id.* 9, c. 45.——III. C. Paterculus, a consul sent against the Carthaginians. He conquered Sardinia and Corsica, and obtained a complete victory over the enemy's fleet. He was honoured with a triumph at his return to Rome. *Id.* 17.——IV. Spurius, one of the three commissioners whom the Romans sent to collect the best laws which could be found in the different cities and republics of Greece. *Id.* 3, c. 10.——V. One of the first consuls who received intelligence that a conspiracy was formed in Rome to restore the Tarquins to power, &c.——VI. P. Galba, a Roman consul, who signalized himself greatly during the war which his countrymen waged against the Achæans and the Macedonians.——VII. Publius, one of the associates of Marius, well known for his intrigues and cruelty. He made some laws in favour of the allies of Rome, and he kept about 3000 young men in continual pay, whom he called his anti-senatorial band, and with these he had often the impertinence to attack the consul in the popular assemblies. He became at last so seditious, that he was proscribed by Sylla's adherents, and immediately murdered. His head was fixed on a pole in the rostrum, where he had often made many seditious speeches in the capacity of tribune. *Liv.* 77.——VIII. A Roman consul who fought against Pyrrhus, and defeated him.——IX. C. Longus, a Roman consul who defeated the Samnites, and killed 30,000 of their men. He obtained a triumph for this celebrated victory. He was afterwards made dictator to conduct a war against the Etrurians. ——X. Rufus, a lieutenant of Cæsar in Gaul. ——XI. Gallus, a celebrated astrologer in the age of Paulus. He accompanied the consul in his expedition against Perseus, and told the Roman army that the night before the day on which they were to give the enemy battle there would be an eclipse of the moon. This explanation encouraged the soldiers, which, on the contrary, would have intimidated them if not previously acquainted with the causes of it. Sulpitius was universally regarded, and he was honoured a few years after with the consulship. *Liv.* 44, c. 37.—*Plin.* 2, c. 12.——XII. Apollinaris, a grammarian in the age of the emperor M. Aurelius. He left some letters, and a few grammatical observations now lost. *Cic.*—*Li.*—*Plut.*—*Flor.*—*Eutrop.*

Suovetaurilia, a sacrifice among the Romans which consisted of the immolation of a sow (*sus*), a sheep (*ovis*), and a bull (*taurus*), whence the name. It was generally observed every fifth year.

Surēna, a powerful officer in the armies of Orodes, king of Parthia. His family had the privilege of crowning the kings of Parthia. He was appointed to conduct the war against the Romans, and to protect the kingdom of Parthia against Crassus, who wished to conquer it. He defeated the Roman triumvir, and after he had drawn him perfidiously to a conference, he ordered his head to be cut off. He afterwards returned to Parthia, mimicking the triumphs of the Romans. Orodes ordered him to be put to death, B. C. 52. Surena has been admired for his valour, his sagacity as a general, and his prudence and firmness in the execution of his plans; but his perfidy, his effeminate manners, and his lasciviousness, have been deservedly censured. *Polyæn.* 7.—*Plut. in Crass.*

Susarion, a Greek poet of Megara, who is supposed with Dolon to be the inventor of comedy, and to have first introduced it at Athens on a moveable stage, B. C. 562.

Syagrus, an ancient poet, the first who wrote on the Trojan war. He is called *Sagaris* by Diogenes Laertius, who adds that he lived in Homer's age of whom he was the rival. *Ælian. V. H.* 14, c. 21.

Sylla, I. (L. Cornelius,) a celebrated Roman of a noble family. The poverty of his early years was relieved by the liberality of Nicopolis, who left him heir to a large fortune; and, with the addition of the immense wealth of his mother-in-law, he soon appeared one of the most opulent of the Romans. He first entered the

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army under Marius, whom he accompanied in Numidia in the capacity of quæstor. He rendered himself conspicuous in military affairs; and Bocchus, one of the princes of Numidia, delivered Jugurtha into his hands for the Roman consul. The rising fame of Sylla gave umbrage to Marius, who was always jealous of an equal as well as of a superior; but the ill language which he might use rather inflamed than extinguished the ambition of Sylla. He left the conqueror of Jugurtha, and carried arms under Catulus. Some time after he obtained the prætorship, and was appointed by the Roman senate to place Ariobarzanes on the throne of Cappadocia against the views and interest of Mithridates, king of Pontus. This he easily effected; one battle left him victorious, and before he quitted the plains of Asia, the Roman prætor had the satisfaction to receive in his camp the ambassadors of the king of Parthia, who wished to make a treaty of alliance with the Romans. Sylla received them with haughtiness, and behaved with such arrogance, that one of them exclaimed, *Surely this man is master of the world, or doomed to be such!* At his return to Rome he was commissioned to finish the war with the Marsi, and when this was successfully ended, he was rewarded with the consulship in the 50th year of his age. In this capacity he wished to have the administration of the Mithridatic war; but he found an obstinate adversary in Marius, and he attained the summit of his wishes only when he had entered Rome sword in hand. After he had slaughtered all his enemies, set a price upon the head of Marius, and put to death the tribune Sulpitius, who had continually opposed his views, he marched towards Asia, and disregarded the flames of discord which he left behind him unextinguished. Mithridates was already master of the greatest part of Greece; and Sylla, when he reached the coast of Peloponnesus, was delayed by the siege of Athens and of the Piræus. His operations were carried on with vigour, and when he found his money fail, he made no scruple to take the riches of the temples of the gods to bribe his soldiers and render them devoted to his service. His boldness succeeded, the Piræus surrendered; and the conqueror, as if struck with reverence at the beautiful porticoes where the philosophic followers of Socrates and Plato had often disputed, spared the city of Athens, which he had devoted to destruction, and forgave the living for the sake of the dead. Two celebrated battles, at Chæronæa and Orchomenos, rendered him master of Greece. He crossed the Hellespont, and attacked Mithridates in the very heart of his kingdom. The artful monarch, who well knew the valour and perseverance of his adversary, made proposals of peace; and Sylla, whose interest at home was then decreasing, did not hesitate to put an end to a war which had rendered him master of so much territory, and which enabled him to return to Rome like a conqueror, and to dispute with his rival the sovereignty of the republic with a victorious army. Muræna was left at the head of the Roman forces in Asia, and Sylla hastened to Italy. In the plains of Campania he was met by a few of his adherents, whom the success of his rivals had banished from the capital; and he was soon informed, that if he wished to contend with Marius, he must encounter fifteen generals, followed by 25 well-disciplined legions. In these critical circumstances he had recourse to artifice, and while he proposed terms of accommodation to his adversaries, he secretly strengthened himself, and saw with pleasure his armies daily increase by the revolt of soldiers whom his bribes or promises had corrupted. Pompey embraced his cause, and marched to his camp with three legions. Soon after he appeared in the field with advantage; the confidence of Marius decayed with his power, and Sylla entered Rome like a tyrant and a conqueror. The streets were daily filled with dead bodies, and 7000 citizens, to whom the conqueror had promised pardon, were suddenly massacred in the circus. The senate, at that time assembled in the temple of Bellona, heard the shrieks of their dying countrymen; and when they inquired into the cause of it, Sylla coolly replied, *They are only a few rebels whom I have ordered to be chastised.* If this had been the last and most dismal scene, Rome might have been called happy; but it was only the beginning of her misfortunes, each succeeding day exhibited a greater number of slaughtered bodies; and when one of the senators had the boldness to ask the tyrant when he meant to stop his cruelties, Sylla, with an air of unconcern, answered, that he had not yet determined, but that he would take it into his consideration. The slaughter was continued, and a list of such as were proscribed daily stuck up in the public streets. No less than 4700 of the most powerful and opulent were slain, and Sylla wished the Romans to forget his cruelties in aspiring to the title of perpetual dictator. In this capacity, he made new laws, abrogated such as were inimical to his views, and changed every regulation where his ambition was obstructed. After he had finished whatever the most absolute sovereign may do, Sylla abdicated the dictatorial power, and retired to a solitary retreat at Puteoli, where he spent the rest of his days, if not in literary ease and tranquillity, yet far from the noise of arms, in the midst of riot and debauchery. The companions of his retirement were the most base and licentious of the populace, and Sylla took pleasure still to wallow in voluptuousness, though on the verge of life and covered with infirmities. His intemperance hastened his end, his blood was corrupted, and an imposthume was bred in his bowels. He at last died in the greatest torments, of the lousy disease, about 78 years before Christ, in the 60th year of his age; and it has been observed, that, like Marius, on his death-bed, he wished to drown the stings of conscience and remorse by continual intoxication. His funeral was very magnificent; his body was attended by the senate and the vestal virgins, and hymns were sung to celebrate his exploits and to honour his memory. A monument was erected in the field of Mars, on which appeared an inscription written by himself, in which he said, the good services he had received from his friends, and the injuries of his enemies, had been returned with unexampled usury. The character of Sylla is that of an ambitious, dissimulating, tyrannical, and resolute commander. Sylla has been commended for the patronage he gave to the arts and sciences. He brought from Asia

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the extensive library of Apellicon, the peripatetic philosopher, in which were the works of Aristotle and Theophrastus; and he himself composed 22 books of memoirs concerning himself. These memoirs were meant to have been dedicated to Lucullus, on condition that he should arrange and correct them. Sylla was employed on them the evening before his death, and concluded them by relating, that on the preceding night he had seen in a dream one of his children, who had died a short while before, and who, stretching out his hand, showed to him his mother Metella, and exhorted him forthwith to leave the cares of life, and hasten to enjoy repose along with them in the bosom of eternal rest. "Thus" adds the author, who accounted nothing so certain as what was signified to him in dreams, "I finish my days, as was predicted to me by the Chaldeans, who announced that I should surmount envy itself by my glory, and should have the good fortune to fall in the full blossom of my prosperity." These memoirs were sent by Epicadus, the freedman of Sylla, to Lucullus, in order that he might put to them the finishing hand. If preserved, they would have thrown much light on the most important affairs of Roman history, as they proceeded from the person who must, of all others, have been the best informed concerning them. They are quoted by Plutarch as authority for many curious facts, as—that in the great battle by which the Cimbrian invasion was repelled, the chief execution was done in that quarter where Sylla was stationed; the main body, under Marius, having been misled by a cloud of dust, and having in consequence wandered about for a long time without finding the enemy. Plutarch also mentions that, in these Commentaries, the author contradicted the current story of his seeking a refuge during a tumult at the commencement of the civil wars with Marius, in the house of his rival, who, it had been reported, sheltered and dismissed him in safety. Besides their importance for the history of events, the Memoirs of Sylla must have been highly interesting, as developing, in some degree, the most curious character in Roman history, "In the loss of his Memoirs," says Blackwell, in his usual inflated style, "the strongest draught of human passions, in the highest wheels of fortune and sallies of power, is for ever vanished. The character of Cæsar, though greater, was less incomprehensible than that of Sylla; and the mind of Augustus, though unfathomable to his contemporaries, has been sounded by the long line of posterity; but it is difficult to analyse the disposition which inspired the inconsistent conduct of Sylla. Gorged with power, and blood, and vengeance, he seems to have retired from what he chiefly coveted, as if surfeited; but neither this retreat, nor old age, could mollify his heart; nor could disease, or the approach of death, or the remembrance of his past life, disturb his tranquillity. No part of his existence was more strange than its termination; and nothing can be more singular than that he, who, on the day of his decease, caused, in mere wantonness, a provincial magistrate to be strangled in his presence, should, the night before, have enjoyed a dream so elevated and tender. It is probable that the Memoirs were well written, in point of style, as Sylla loved the arts and sciences, and was even a man of some learning, though Cæsar is reported to have said, on hearing his literary acquirements extolled, that he must have been but an indifferent scholar who had resigned a dictatorship.—*Cic. in Verr.* &c.—*C. Nep. in Att.*—*Paterc.* 2, c. 17, &c.—*Liv.* 75, &c.—*Paus.* 1, c. 20.—*Flor.* 3, c. 5, &c., l. 4, c. 2, &c.—*Val. Max.* 12, &c.—*Polyb.* 5.—*Justin.* 37 and 38.—*Eutrop.* 5, c. 2.—*Plut. in vitâ.*——II. A nephew of the dictator, who conspired against his country because he had been deprived of his consulship for bribery.

Syncellus, one of the Byzantine historians, whose works were edited in fol. Paris, 1652.

Synesius, a bishop of Cyrene, in the age of Theodosius the younger, as conspicuous for his learning as his piety. He wrote 155 epistles, besides other treatises in Greek, in a style pure and elegant, and bordering much upon the poetic. The last edition is in 8vo. Paris, 1605; inferior, however, to the *editio princeps* by Petavius, fol. Paris, 1612. The best edition of Synesius de febribus is that of Bernard, Amst. 1749.

Syphax, a king of the Massesyli in Libya, who married Sophronisba, the daughter of Asdrubal, and forsook the alliance of the Romans to join himself to the interest of his father-in-law and of Carthage. He was conquered in a battle by Masinissa, the ally of Rome, and given to Scipio, the Roman general. The conqueror carried him to Rome, where he adorned his triumph. Syphax died in prison, 201 years before Christ, and his possessions were given to Masinissa. According to some, the descendants of Syphax reigned for some time over a part of Numidia, and continued to make opposition to the Romans. *Liv.* 24, &c.—*Plut. in Scip.*—*Flor.* 2, c. 6.—*Polyb.*—*Ital.* 16, v. 171 and 118.—*Ovid. Fast.* 6, v. 769.

Syracosia, festivals at Syracuse, celebrated during ten days, in which women were busily employed in offering sacrifices.——Another, yearly observed near the lake of Syracuse, where, as they supposed, Pluto had disappeared with Proserpine.

Sysimethres, a Persian satrap, who had two children by his mother, an incestuous commerce tolerated by the laws of Persia. He opposed Alexander with 2000 men, but soon surrendered. He was greatly honoured by the conqueror. *Curt.* 8, c. 4.

Sysinas, the elder son of Datames, who revolted from his father to Artaxerxes.

T.

Tabellariæ Leges, laws made by suffrages delivered upon tables (*tabellæ*) and not *vivâ voce*. There were four of these laws, the *Gabinia lex*, A. U. C. 614, by Gabinius; the *Cassia*, by Cassius, A. U. C. 616; the *Papiria*, by Carbo, A. U. C. 622; and the *Cælia*, by Cælius, A. U. C. 646. *Cic. de Leg.* 3, c. 16.

Tacfarinas, a Numidian, who commanded an army against the Romans in the reign of Tiberius. He had formerly served in the Roman legions, but in the character of an enemy he displayed the most inveterate hatred against his benefactor. After he had severally defeated the officers of Tiberius, he was at last routed

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and killed on the field of battle, fighting with uncommon fury, by Dolabella. *Tacit. Ann.* 2, &c.

Tachos, or Tachus, a king of Egypt, in the reign of Artaxerxes Ochus, against whom he sustained a long war. He was assisted by the Greeks, but his confidence in Agesilaus, king of Lacedæmon, proved fatal to him. Chabrias, the Athenian, had been intrusted with the fleet of the Egyptian monarch, and Agesilaus was left with the command of the mercenary army. The Lacedæmonian disregarded his engagements, and by joining with Nectanebus, who had revolted from Tachus, he ruined the affairs of the monarch, and obliged him to save his life by flight. Some observe that Agesilaus acted with that duplicity to avenge himself upon Tachus, who had insolently ridiculed his short and deformed stature. The expectations of Tachus had been raised by the fame of Agesilaus; but when he saw the lame monarch, he repeated, on the occasion, the fable of the mountain which brought forth a mouse; upon which Agesilaus replied with asperity, though he called him a mouse, yet he soon should find him to be a lion. *C. Nep. in Ages.*

Tacitus, I. (C. Cornelius,) a celebrated Latin historian, born in the reign of Nero. His father was a Roman knight, who had been appointed governor of Belgic Gaul. The native genius and the rising talents of Tacitus were beheld with rapture by the emperor Vespasian, and, as he wished to protect and patronize merit, he raised the young historian to places of trust and honour. The succeeding emperors were not less partial to Tacitus, and Domitian seemed to forget his cruelties when virtue and innocence claimed his patronage. Tacitus was honoured with the consulship, and he gave proofs of his eloquence at the bar, by supporting the cause of the injured Africans against the proconsul Marius Priscus, and in causing him to be condemned for his avarice and extortion. The friendly intercourse of Pliny and Tacitus has often been admired; and many have observed, that the familiarity of these two great men arose from similar principles, and a perfect conformity of manners and opinions. Yet Tacitus was as much the friend of a republican government as Pliny was an admirer of the imperial power, and of the short-lived virtues of his patron Trajan. Pliny gained the hearts of his adherents by affability, and all the elegant graces which became the courtier and the favourite, while Tacitus conciliated the esteem of the world by his virtuous conduct, which prudence and love of honour ever guided. The friendship of Tacitus and of Pliny almost became proverbial. The time of Tacitus was not employed in trivial pursuits, the orator might have been now forgotten if the historian had not flourished. Tacitus wrote a treatise on the manners of the Germans, a composition admired for the fidelity and exactness with which it is executed, though some have declared that the historian delineated manners and customs with which he was not acquainted, and which never existed. His life of Cn. Julius Agricola, whose daughter he had married, is celebrated for its purity, elegance, and the many excellent instructions and important truths which it relates. His history of the Roman emperors is imperfect; of the 28 years of which it treated, that is, from the 69th to the 96th year of the Christian era, nothing remains but the year 69 and part of the 70th. His Annals were the most extensive and complete of his works. The history of the reign of Tiberius, Caius, Claudius, and Nero, was treated with accuracy and attention; yet we are to lament the loss of the history of the reign of Caius, and the beginning of that of Claudius. Tacitus had reserved for his old age the history of the reign of Nerva and Trajan, and he also proposed to give to the world an account of the interesting administration of Augustus; but these important subjects never employed the pen of the historian; and, as some of the ancients observe, the only compositions of Tacitus were contained in 30 books, of which we have now left only 16 of his annals and five of his history. The style of Tacitus has always been admired for peculiar beauties; the thoughts are great, and every thing is treated with precision and dignity, yet many have called him obscure, because he was fond of expressing his ideas in few words. This was the fruit of experience and judgment; the history appears copious and diffuse, while the annals, which were written in his old age, are less flowing as to style, more concise, and more heavily laboured. His Latin is remarkable for being pure and classical. In his biographical sketches he displays an uncommon knowledge of human nature, he paints every scene with a masterly hand, and gives each object its proper size and becoming colours. Affairs of importance are treated with dignity, the secret causes of events and revolutions are investigated, and the historian every where shows his reader that he was a lover of truth, and an inveterate enemy to oppression. The history of the reign of Tiberius is his master-piece: the deep policy, the dissimulation, and various intrigues of this celebrated prince, are painted with all the fidelity of the historian. It is said that the emperor Tacitus, who boasted in being one of the descendants of the historian, ordered the works of his ancestor to be placed in all public libraries, and directed that ten copies, well ascertained for accuracy and exactness, should be yearly written, that so great and so valuable a work might not be lost. Some ecclesiastical writers have exclaimed against Tacitus for the partial manner in which he speaks of the Jews and Christians; but it should be remembered that he spoke the language of the Romans, and that the peculiarities of the Christians could not but draw upon them the odium and the ridicule of the Pagans, and the imputation of superstition. Among the many excellent editions of Tacitus, these may pass for the best; that of Rome, fol. 1515; that in 8vo. 2 vols. L. Bat 1673; that in usum Delphini, 4 vols. 4to. Paris, 1682; that of Lips. 2 vols. 8vo. 1714; of Gronovius, 2 vols. 4to. 1721; that of Brotier, 7 vols. 12mo. Paris, 1776; that of Ernesti, 2 vols. 8vo. Lips, 1777; and Barbou's, 3 vols. 12mo. Paris, 1760.——II. M. Claudius, a Roman, chosen emperor by the senate after the death of Aurelian. He would have refused this important and dangerous office, but the pressing solicitations of the senate prevailed, and in the 70th year of his age he complied with the wishes of his countrymen, and accepted the purple. The time of his administration was very popular, the good of

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the people was his care, and as a pattern of moderation, economy, temperance, regularity, and impartiality, Tacitus found no equal. He abolished the several brothels which, under the preceding reigns, had filled Rome with licentiousness and obscenity; and by ordering all the public baths to be shut at sunset, he prevented the commission of many irregularities which the darkness of the night had hitherto sanctioned. The senators under Tacitus seemed to have recovered their ancient dignity and long-lost privileges. They were not only the counsellors of the emperor, but they even seemed to be his masters; and when Florianus, the brother-in-law of Tacitus, was refused the consulship, the emperor said that the senate, no doubt, could fix upon a more deserving object. As a warrior, Tacitus is inferior to few of the Romans; and during a short reign of about six months, he not only repelled the barbarians who had invaded the territories of Rome in Asia, but he prepared to make war against the Persians and Scythians. He died in Cilicia, as he was on his expedition, of a violent distemper, or, according to some, he was destroyed by the secret dagger of an assassin, on the 13th of April, in 276th year of the Christian era. Tacitus has been commended for his love of learning; and it has been observed, that he never passed a day without consecrating some part of his time to reading or writing. He has been accused of superstition; and authors have recorded that he never studied on the second day of each month, a day which he deemed inauspicious and unlucky. *Tacit. vitâ.*—*Zozim.*

Talthybius, a herald in the Grecian camp during the Trojan war, the particular minister and friend of Agamemnon. He brought away Briseis from the tent of Achilles by order of his master. Talthybius died at Egium, in Achaia. *Homer. Il.* 1, v. 320, &c.—*Paus.* 7. c. 23.

Tamos, a native of Memphis, made governor of Ionia by young Cyrus. After the death of Cyrus, Tamos fled into Egypt, where he was murdered on account of his immense treasures. *Diod.* 14.

Tanăquil, called also *Caia Cæcilia*, was the wife of Tarquin, the 5th king of Rome. She was a native of Tarquinia, where she married Lucumon, better known by the name of Tarquin, which he assumed after he had come to Rome at the representation of his wife, whose knowledge of augury promised him something uncommon. Her expectations were not frustrated; her husband was raised to the throne, and she shared with him the honours of royalty. After the murder of Tarquin, Tanaquil raised her son-in-law Servius Tullius to the throne, and insured him the succession. She distinguished herself by her liberality; and the Romans in succeeding ages had such a veneration for her character, that the embroidery she had made, her girdle, as also the robe of her son-in-law, which she had worked with her own hands, were preserved with the greatest sanctity. Juvenal bestows the appellation of *Tanaquil* on all such women as were imperious and had the command of their husbands. *Liv.* 1, c. 34, &c. —*Dionys. Hal.* 3, c. 59.—*Flor.* 1, c. 5 and 8.—*Ital.* 13, v. 818.

Tantălus. *Vid.* Part III.

Tanusius Germinus, a Latin historian, intimate with Cicero. *Seneca.* 93.—*Suet. Cæs.* 9.

Tarpa, Spurius Mætius, a critic at Rome in the age of Augustus. He was appointed with four others in the temple of Apollo, to examine the merit of every poetical composition which was to be deposited in the temple of the Muses. In this office he acted with great impartiality, though many taxed him with want of candour. All the pieces that were represented on the Roman stage had previously received his approbation. *Horat.* 1, *Sat.* 10, v. 38.

Tarpeia, the daughter of Tarpeius, the governor of the citadel of Rome, promised to open the gates of the city to the Sabines provided they gave her their gold bracelets, or, as she expressed it, what they carried on their left hands. Tatius, the king of the Sabines, consented, and as he entered the gates, to punish her perfidy, he threw not only his bracelet but his shield upon Tarpeia. His followers imitated his example, and Tarpeia was crushed under the weight of the bracelets and shields of the Sabine army. She was buried in the capitol, which from her has been called the Tarpeian rock, and there afterwards many of the Roman malefactors were thrown down a deep precipice. *Plut. in Rom.*—*Ovid. Fast.* 1, v. 261. *Amor.* 1, el. 10, v. 50.—*Liv.* 1, c. 11.—*Propert.* 4, el. 4.

Tarpeia Lex, was enacted A. U. C. 269, by Sp. Tarpeius, to empower all the magistrates of the republic to lay fines on offenders. This power belonged before only to the consuls. The fine was not to exceed two sheep and thirty oxen.

Tarpeius, Sp. the governor of the citadel of Rome under Romulus. His descendants were called *Montani* and *Capitolini*.

Tarquinia, I. a daughter of Tarquinius Priscus, who married Servius Tullius. When her husband was murdered by Tarquinius Superbus, she privately conveyed away his body by night, and buried it. This preyed upon her mind, and the following night she died. Some have attributed her death to excess of grief, or suicide; while others, perhaps more justly, have suspected Tullia, the wife of young Tarquin, with the murder.——II. A vestal virgin, who, as some suppose, gave the Roman people a large piece of land, which was afterwards called the Campus Martius.

Tarquinius Priscus, I. the 5th king of Rome, was son of Demaratus, a native of Greece. His first name was Lucumon, but this he changed when, by the advice of his wife Tanaquil, he had come to Rome. He called himself Lucius, and assumed the surname of Tarquinius, because born in the town of Tarquinii, in Etruria. At Rome he distinguished himself so much by his liberality and engaging manners, that Ancus Martius, the reigning monarch, nominated him, at his death, the guardian of his children. This was insufficient to gratify the ambition of Tarquin; the princes were young, and an artful oration delivered to the people, immediately transferred the crown of the deceased monarch to the head of Lucumon. The people had every reason to be satisfied with their choice. Tarquin reigned with moderation and popularity. He increased the number of the senate, and made himself friends by electing 100 new senators from the plebeians, whom he distinguished, by the appellation of *Patres minorum gentium*,

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from those of the patrician body, who were called *Patres majorum gentium*. The glory of the Roman arms, which was supported with so much dignity by the former monarchs, was not neglected in this reign, and Tarquin showed that he possessed vigour and military prudence in the victories which he obtained over the united forces of the Latins and Sabines, and in the conquest of the 12 nations of Etruria. He repaired, in the time of peace, the walls of the capital; the public places were adorned with elegant buildings and useful ornaments; and many centuries after, such as were spectators of the stately mansions and golden palaces of Nero, viewed, with more admiration and greater pleasure, the more simple, though not less magnificent, edifices of Tarquin. He laid the foundations of the capitol, and to the industry and the public spirit of this monarch, the Romans were indebted for their aqueducts and subterraneous sewers, which supplied the city with fresh and wholesome water, and removed all the filth and ordure, which in a great capital too often breed pestilence and diseases. Tarquin was the first who introduced among the Romans, the custom to canvass for offices of trust and honour; he distinguished the monarch, the senators, and other inferior magistrates, with particular robes and ornaments, and ivory chairs at spectacles; and the hatchets carried before the public magistrates were by his order surrounded with bundles of sticks, to strike more terror, and to be viewed with greater reverence. Tarquin was assassinated by the two sons of his predecessor, in the 80th year of his age, 38 of which he had sat on the throne, 578 years before Christ. *Dionys. Hal.* 3, c. 59.—*Val. Max.* 1, c. 4, l. 3. c. 2.—*Flor.* 1, c. 5, &c.—*Liv.* 1, c. 31.—*Virg. Æn.* 6, v. 817.——II. The second Tarquin, surnamed *Superbus* from his pride and insolence, was grandson of Tarquinius Priscus. He ascended the throne of Rome after his father-in-law Servius Tullius, and was the seventh and last king of Rome. He married Tullia the daughter of Tullius, and it was at her instigation that he murdered his father-in-law and seized the kingdom. The crown which he had obtained with violence, he endeavoured to keep by a continuation of tyranny. Unlike his royal predecessors, he paid no regard to the decisions of the senate or the approbation of the public assemblies. The public treasury was soon exhausted by the continual extravagance of Tarquin, and to silence the murmurs of his subjects, he resolved to call their attention to war. He was successful in his military operations; the neighbouring cities submitted; but while the siege of Ardea was continued, the wantonness of the son of Tarquin at Rome for ever stopped the progress of his arms; and the Romans, whom a series of barbarity and oppression had hitherto provoked, no sooner saw the virtuous Lucretia stab herself, not to survive the loss of her honour, (*Vid. Lucretia,*) than the whole city and camp arose with indignation against the monarch. The gates of Rome were shut against him, and Tarquin was for ever banished from his throne, in the year of Rome 244. Unable to find support from even one of his subjects, Tarquin retired among the Etrurians, who attempted in vain to replace him on his throne. The republican government was established at Rome, and all Italy refused any longer to support the cause of an exiled monarch against a nation, who heard the name of Tarquin, of king, and tyrant, mentioned with equal horror and indignation. Tarquin died in the 90th year of his age, about 14 years after his expulsion from Rome. He had reigned about 25 years. Though Tarquin appeared so odious among the Romans, his reign was not without its share of glory; his conquests were numerous; to beautify the buildings and porticos at Rome was his wish; and with great magnificence and care he finished the capitol which his predecessor of the same name had begun. He also bought the Sibylline books which the Romans consulted with such religious solemnity. *Vid. Sibyllæ. Cic. pro Rab. & Tus.* 2, c. 27.—*Liv.* 1, c. 46, &c.—*Dionys. Hal.* 3, c. 48, &c.—*Flor.* 1, c. 7 and 8.—*Plin.* 8, c. 41.—*Plut.*—*Val. Max.* 8, c. 11.—*Ovid. Fast.* 2, v. 687.—*Virg. Æn.* 6, v. 817.—*Eutrop.*——III. Collatinus, one of the relations of Tarquin the Proud, who married Lucretia. *Vid. Collatinus.*——IV. Sextius, the eldest son of Tarquin the Proud, who rendered himself known by a variety of adventures. When his father besieged Gabii, young Tarquin publicly declared that he was at variance with the monarch, and the report was the more easily believed when he came before Gabii with his body all mangled and bloody with stripes. This was an agreement between the father and the son, and Tarquin had no sooner declared that this proceeded from the tyranny and oppression of his father, than the people of Gabii intrusted him with the command of their armies, fully convinced that Rome could never have a more inveterate enemy. When he had thus succeeded, he despatched a private messenger to his father, but the monarch gave no answer to be returned to his son. Sextius inquired more particularly about his father, and when he heard from the messenger that when the message was delivered, Tarquin cut off with a stick the tallest poppies in his garden, the son followed the example by putting to death the most noble and powerful citizens of Gabii. The town soon fell into the hands of the Romans. The violence which some time after Tarquinius offered to Lucretia, was the cause of his father's exile and the total expulsion of his family from Rome. *Vid. Lucretia.* Sextius was at last killed, bravely fighting in a battle, during the war which the Latins sustained against Rome in the attempt of re-establishing the Tarquins on their throne. *Ovid. Fast.*—*Liv.*——V. A Roman senator, who was accessary to Catiline's conspiracy.

TATIAN, one of the Greek fathers, A. D. 172. The best edition of his works is that of Worth, 8vo. Oxon. 1700.

TATIENSES, a name given to one of the tribes of the Roman people by Romulus, in honour of Tatius, king of the Sabines. The Tatienses, who were partly the ancient subjects of the king of the Sabines, lived on mount Capitolinus and Quirinalis.

TATIUS, (Titus,) king of Cures, among the Sabines, made war against the Romans after the rape of the Sabines. The gates of the city were betrayed into his hands by Tarpeia, and the army of the Sabines advanced as far as the Roman forum, where a bloody battle was fought.

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The cries of the Sabine virgins at last stopped the fury of the combatants, and an agreement was made between the two nations. Tatius consented to leave his ancient possessions, and with his subjects of Cures to come and live in Rome, which, as stipulated, was still permitted to bear the name of its founder, whilst the inhabitants adopted the name of Quirites, in compliment to the new citizens. After he had for six years shared the royal authority with Romulus, in the greatest union, he was murdered at Lanuvium, B. C. 742, for an act of cruelty to the ambassadors of the Laurentes. This was done by order of his royal colleague, according to some authors. *Liv.* 1, c. 10, &c.—*Plut. in Rom.*—*Cic. pro Balb.*—*Ovid. Met.* 14, v. 804.—*Flor.* 1. c. 1.

Taurus, I. (Titus Statilius,) a consul, distinguished by his intimacy with Augustus, as well as by a theatre which he built, and the triumph he obtained after a prosperous campaign in Africa. He was made prefect of Italy by his imperial friend.——II. A proconsul of Africa, accused by Agrippina, who wished him to be condemned that she might become mistress of his gardens. *Tacit. Ann.* 12, c. 59. *Vid.* Part III.

Taxĭlus, or Taxiles, I. a king of Taxila, in the age of Alexander, called also *Omphis*. He submitted to the conqueror, who rewarded him with great liberality. *Diod.* 17.—*Plut. in Alex.*—*Ælian. V. H.* 5, c. 6.—*Curt.* 8, c. 14.——II. A general of Mithridates, who assisted Archelaus against the Romans in Greece. He was afterwards conquered by Muræna, the lieutenant of Sylla.

Techmessa, the daughter of a Phrygian prince, called by some Teuthras, and by others Teleutas. When her father was killed in war by Ajax, son of Telamon, the young princess became the property of the conqueror, and by him she had a son called Eurysaces. Sophocles, in one of his tragedies, represents Techmessa as moving her husband to pity by her tears and entreaties when he wished to stab himself. *Horat.* 2, *Od.* 1, v. 6.—*Dictys. Cret.*—*Sophocl. in Ajax.*

Tectămus. *Vid.* Part III.

Tectosăges, or Tectosăgæ. *Vid.* Part I.

Tegŭla, P. Licin. a comic poet, who flourished B. C. 198.

Tĕlămon, a king of the island of Salamis, son of Æacus and Endis. He was a brother to Peleus, and father to Teucer and Ajax, who on that account is often called *Telamonius heros*. He fled from Megara, his native country, after he had accidentally murdered his brother Phocus, in playing with the quoit, and he sailed to the island of Salamis, where he soon after married Glauce, the daughter of Cychreus, the king of the place. At the death of his father-in-law, who had no male issue, Telamon became king of Salamis. He accompanied Jason in his expedition to Colchis, and was arm-bearer to Hercules, when that hero took Laomedon prisoner and destroyed Troy. Telamon was rewarded by Hercules for his services with the hand of Hesione, whom the conqueror had obtained among the spoils of Troy, and with her he returned to Greece. He also married Peribœa, whom some called Eribœa. *Ovid. Met.* 13, v. 151.—*Sophocl. in Aj.*—*Pindar. Isthm.* 6.—*Stat. Theb.* 6.—*Apollod.* 1, 2, &c.—*Paus. in Cor.*—*Hygin.* fab. 97, &c.

Telchines, a people of Rhodes, said to have been originally from Crete. They were the inventors of many useful arts, and, according to Diodorus, passed for the sons of the sea. They were the first who raised statues to the gods. They had the power of changing themselves into whatever shape they pleased, and according to Ovid they could poison and fascinate all objects with their eyes, and cause rain and hail to fall at pleasure. The Telchinians insulted Venus, for which the goddess inspired them with a sudden fury, so that they committed the grossest crimes, and offered violence even to their own mothers. Jupiter destroyed them all by a deluge. *Diod.*—*Ovid. Met.* 7, v. 365, &c.

Telĕcles, or Telĕclus, I. a Lacedæmonian king, of the family of the Agidæ, who reigned forty years, B. C. 813. *Herodot.* 7, c. 205.—*Paus.* 3, c. 2.——II. A philosopher, disciple of Lacidas, B. C. 214.

Telecllĭdes, an Athenian comic poet in the age of Pericles, one of whose plays, called the Amphictyons, is mentioned by ancient authors. *Plut. in Nicia.*—*Athen.* 8.

Tĕlĕgŏnus, I. a son of Ulysses and Circe, born in the island of Ææa, where he was educated. When arrived to the years of manhood, he went to Ithaca to make himself known to his father, but he was shipwrecked on the coast, and, being destitute of provisions, he plundered some of the inhabitants of the island. Ulysses and Telemachus came to defend the property of their subjects against this unknown invader; a quarrel arose, and Telegonus killed his father without knowing who he was. He afterwards returned to his native country, and, according to Hyginus, he carried thither his father's body, where it was buried. Telemachus and Penelope also accompanied him in his return, and soon after the nuptials of Telegonus and Penelope were celebrated by order of Minerva. Penelope had by Telegonus a son called Italus, who gave his name to Italy. Telegonus founded Tusculum and Tiber or Præneste, in Italy, and according to some he left one daughter, called Mamilia, from whom the patrician family of the Mamilii at Rome were descended. *Horat.* 3, od. 29, v. 8.—*Ovid. Fast.* 3 and 4. *Trist.* 1, el. 1.—*Plut. in Par.*—*Hygin.* fab. 127.—*Diod.* 7.——II. A son of Proteus, killed by Hercules. *Apollod.*——III. A king of Egypt, who married Io after she had been restored to her original form by Jupiter. *Id.*

Tĕlĕmăchus, a son of Ulysses and Penelope. He was still in the cradle when his father went with the rest of the Greeks to the Trojan war. At the end of this celebrated war, Telemachus, anxious to see his father, went to seek him, and as the place of his residence and the cause of his long absence were then unknown, he visited the court of Menelaus and Nestor to obtain information. He afterwards returned to Ithaca, where the suitors of his mother Penelope had conspired to murder him, but he avoided their snares, and, by means of Minerva, he discovered his father, who had arrived in the island two days before him, and was then in the house of Eumæus. With this faithful servant and Ulysses, Telemachus concerted how to deliver his mother from the importunities of her suitors, and it was effected with success. After the death of his father, Telemachus went to the

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island of Æsea, where he married Circe, or according to others, Cassiphone, the daughter of Circe, by whom he had a son called Latinus. He some time after had the misfortune to kill his mother-in-law Circe, and fled to Italy, where he founded Clusium. Telemachus was accompanied in his visit to Nestor and Menelaus by the goddess of wisdom under the form of Mentor. It is said that when a child, Telemachus fell into the sea, and that a dolphin brought him safe to shore after he had remained some time under water. From this circumstance Ulysses had the figure of a dolphin engraved on the seal which he wore in his ring. *Hygin.* fab. 95 and 125.—*Ovid. Heroid.* 1, v. 98.—*Horat.* 1 ep. 7, v. 41.—*Homer. Od.* 2, &c.—*Licophr. in Cass.*

TĔLĔPHUS, (L. Verus,) wrote a book on the rhetoric of Homer, as also a comparison of that poet with Plato, and other treatises, all lost. *Vid.* Part III.

TELESILLA, a lyric poetess of Argos, who bravely defended her country against the Lacedæmonians, and obliged them to raise the siege. A statue was raised to her honour in the temple of Venus. *Paus.* 2, c. 20.

TELESINUS, a general of the Samnites, who joined the interest of Marius, and fought against the generals of Sylla. He marched towards Rome, and defeated Sylla with great loss. He was afterwards routed in a bloody battle, and left in the number of the slain, after he had given repeated proofs of valour and courage. *Plut. in Mar.* &c.

TELLIAS, a famous soothsayer of Elis, in the age of Xerxes. He was greatly honoured in Phocis, where he had settled, and the inhabitants raised him a statue in the temple of Apollo at Delphi. *Paus.* 10, v. 1.—*Herodot.* 8, c. 27.

TELLUS, a poor man, whom Solon called happier than Crœsus, the rich and ambitious king of Lydia, Tellus had the happiness to see a strong and healthy family of children, and at last to fall in the defence of his country *Herodot.* 1, c. 30.

TEMĔNUS, a son of Aristomachus, was the first of the Heraclidæ who returned to Peloponnesus with his brother Ctesiphontes in the reign of Tisamenes, king of Argos. Temenus made himself master of the throne of Argos, from which he expelled the reigning sovereign. After death he was succeeded by his son-in-law Deiphon, who had married his daughter Hyrnetho, and his succession was in preference to his own son. *Apollod.* 2, c. 7.—*Paus.* 2, c. 18 and 19.

TENES, a son of Cycnus and Proclea. He was exposed on the sea on the coast of Troas, by his father, who credulously believed his wife Philonome, who had fallen in love with Cycnus and accused him of attempts upon her virtue, when he refused to gratify her passion. Tenes arrived safe in Leucophrys, which he called Tenedos, and of which he became the sovereign. Some time after, Cycnus discovered the guilt of his wife Philonome, and as he wished to be reconciled to his son whom he had so grossly injured, he went to Tenedos. But when he had tied his ship to the shore, Tenes cut off the cable with a hatchet, and suffered his father's ship to be tossed about by the sea. From this circumstance the *hatchet of Tenes* is become proverbial to intimate a resentment that cannot be pacified. Some, however, suppose that the proverb arose from the severity of a law made by a king of Tenedos against adultery, by which the guilty were both put to death by a hatchet. The hatchet of Tenes was carefully preserved at Tenedos, and afterwards deposited by Periclytus, son of Eutymachus, in the temple of Delphi, where it was still seen in the age of Pausanias. Tenes, as some suppose, was killed by Achilles, as he defended his country against the Greeks, and he received divine honours after death. His statue at Tenedos was carried away by Verres. *Strab.* 13.—*Paus.* 10, c. 14.

TENNES, a king of Sodon, who, when his country was besieged by the Persians, burnt himself and the city together, B. C. 351.

TERENTIA, I. the wife of Cicero. She became mother of M. Cicero, and of a daughter called Tulliola. Cicero repudiated her, because she had been faithless to his bed when he was banished in Asia. Terentia married Sallust, Cicero's enemy, and afterwards Messala Corvinus. She lived to her 103d, or, according to Pliny, to her 117th year. *Plut. in Cic.*—*Val. Max.* 8, c. 13.—*Cic. ad Attic.* 11, ep. 16, &c.——II. The wife of Mæcenas, with whom it is said that Augustus carried on an intrigue. This beautiful, but capricious woman was the sister of Proculeius, so eminent for his fraternal love, as also of Licinius Murœna, who conspired against Augustus; and she is supposed by some, though we think erroneously, to be the Licymnia whom Horace celebrates for her personal charms and accomplishments, and for the passion with which she had inspired his patron. The extravagance and bad temper of this fantastical, yet lovely woman, were sources of perpetual chagrin and uneasiness to her husband. Though his existence was embittered by her folly and caprice, he continued during his whole life to be the dupe of the passion which he entertained for her. He could neither live with nor without her; he quarrelled with her, and was reconciled, almost every day, and put her away one moment, and take her back the next, which has led Seneca to remark, that he was married a thousand times, yet never had but one wife. Terentia vied in personal charms with the empress Livia, and is said to have gained the affections of Augustus. She accompanied her husband and the emperor on an expedition to Gaul, in the year 738, which, at the time, was reported to have been undertaken in order that Augustus might enjoy her society without attracting the notice or animadversions of the capital. Mæcenas was not courtier enough to appear blind to the infidelities of Terentia, or to sleep for the accommodation of the emperor, as the senator Galba is said to have slumbered for the minister. The umbrage Mæcenas took at the attentions paid by his master to Terentia, is assigned by Dio Cassius as the chief cause of that decline of imperial favour which Mæcenas experienced about four years previously to his death. Others have supposed, that it was not the intrigue of Augustus with Terentia which diminished his influence, but a discovery made by the emperor, that he had revealed to his wife some circumstances concerning the conspiracy in which her brother Murœna had been engaged

TERENTIA LEX, called also Cassia, *frumentaria*, by M. Terentius Varro Lucullus and C. Cassius, A. U. C. 680. It ordered that the same

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price should be given for all corn bought in the provinces, to hinder the exactions of the quæstors.——Another, by Terentius the tribune, A. U. C. 291, to elect five persons to define the power of the consuls, lest they should abuse the public confidence by violence or rapine.

Terentianus, I. a Roman, to whom Longinus dedicated his treatise on the sublime.——II. Maurus, a writer who flourished A. D. 240. The last edition of his treatise *de literis, Syllabis, & metris Horatii*, is by Mycillus, Francof. 8vo. 1584. *Martial.* 1, ep. 70.

Terentius Publius, I. This celebrated dramatist, the delight and ornament of the Roman stage, was born at Carthage about the 560th year of Rome. In what manner he came or was brought hither is uncertain. He was, in early youth, the freedman of one Terentius Lucanus in that city, whose name has been perpetuated only by the glory of his slave. After he had obtained his freedom, he became the friend of Lælius, and of the younger Scipio Africanus. His *Andria* was not acted till the year 587—two years, according to the Eusebian Chronicle, after the death of Cæcilius; which unfortunately throws some doubt on the agreeable anecdote recorded by Donatus, of his introduction, in a wretched garb, into the house of Cæcilius, in order to read his comedy to that poet, by whom, as a mean person, he was seated on a low stool, till he astonished him with the matchless grace and elegance of the *Andria*, when he was placed on the couch, and invited to partake the supper of the veteran dramatist. After he had given six comedies to the stage, Terence left Rome for Greece, whence he never returned. The manner of his death, however, is altogether uncertain. According to one report, he perished at sea, while on his voyage from Greece to Italy, bringing with him a hundred and eight comedies, which he had translated from Menander; according to other accounts, he died in Arcadia for grief at the loss of those comedies, which he had sent before him by sea to Rome. In whatever way it was occasioned, his death happened when he was at the early age of thirty-four, and in the year 594 from the building of the city. *Andria*,—acted in 587, is the first in point of time, and is usually accounted the first in merit, of the productions of Terence. Like most of his other comedies, it has a double plot. It is compounded of the *Andrian* and *Perinthian* of Menander; but it does not appear that Terence took his principal plot from one of those Greek plays, and the under-plot from the other. He employed both to form his chief fable; and added the characters, on which the under-plot is founded, from his own invention, or from some third play now unknown to us. The long narrative with which the *Andria*, like several other plays of Terence, commences, and which is a component part of the drama itself, is beautiful in point of style, and does not fail to excite our interest concerning the characters. This play has been imitated in the *Andrienne* of Baron, the celebrated French actor. The Latin names are preserved in the *dramatis personæ*, and the first, second, and fifth acts, have been nearly translated from Terence. Steele's *Conscious Lovers* is the best imitation of the *Andria*. *Eunuchus*.—Though, in modern times, the *Andria* has been the most admired play of Terence, in Rome the *Eunuchus* was by much the most popular of all his performances, and he received for it 8000 sesterces, the greatest reward which poet had ever yet obtained. In the *Andria*, indeed, there is much grace and delicacy, and some tenderness; but the *Eunuchus* is so full of vivacity and fire, as almost to redeem its author from the well-known censure of Cæsar, that there was no *vis comica* in his dramas. The chief part of the *Eunuchus* is taken from a play of the same title by Menander; but the characters of the parasite and captain have been transferred into it from another play of Menander, called *Kolax*. There was an old play, too, by Nævius, founded on the *Kolax*; but Terence, in his prologue, denies having been indebted to this performance. There is an Italian imitation of the *Eunuchus* in *La Talanta*, a comedy by Aretine, in which the courtesan, who gives the name to the play, corresponds with Thais, and her lover Orfinio to Phædria—the characteristic dispositions of both the originals being closely followed in the copy. There is more *lubricity* in the *Eunuchus* of Terence than in any other of his performances; and hence, perhaps, it has been selected by Fontaine as the most suitable drama for his imitation. His *Eunuque*, as he very justly remarks in his advertisement prefixed, "n'est qu'une mediocre copie d'un excellent original." The only English imitation of the *Eunuchus* is *Bellamira, or the Mistress*, an unsuccessful comedy, by Sir Charles Sedley, first printed in 1687. *Heautontimorumenos*.—The chief plot of this play, which we think, on the whole, the least happy effort of Terence's imitation, and which, of all his plays, is the most foreign from our manners, is taken, like the last-mentioned drama, from Menander. It derives its Greek appellation from the voluntary punishment inflicted on himself by a father, who, having driven his son into banishment by excess of severity, avenges him, by retiring to the country, where he partakes only of the hardest fare, and labours the ground with his own hands. The deep parental distress, however, of Menedemus, with which the play opens, forms but an inconsiderable part of it, as the son, Clinia, returns in the second act, and other incidents of a comic cast are then interwoven with the drama. The poet being perhaps aware that the action of this comedy was exceptionable, and that the dramatic unities were not preserved in the most rigid sense of the term, has apparently exerted himself to compensate for these deficiencies by the introduction of many beautiful moral maxims: and by that purity of style, which distinguishes all his productions, but which shines, perhaps, most brightly in the *Heautontimorumenos*. That part of the plot of this comedy, where Clitopho's mistress is introduced as Clinia's mistress, into the house of both the old men, has given rise to Chapman's comedy, *All Fooles*, which was first printed in 1605, 4to. and was a favourite production in its day. *Adelphi*.—The principal subject of this drama is usually supposed to have been taken from Menander's *Adelphoi*; but it appears that Alexis, the uncle of Menander, also wrote a comedy, entitled *Adelphoi*; so that perhaps the elegant Latin copy may have been as much indebted to the

uncle's as to the nephew's performance, for the delicacy of its characters and the charms of its dialogue. We are informed, however, in the prologue, that the part of the drama in which the music girl is carried off from the pander, has been taken from the *Synapothnescontes* of Diphilus. That comedy, though the version is now lost, had been translated by Plautus, under the title of *Commorientes*. He had left out the incidents, however, concerning the music girl, and Terence availed himself of this omission to interweave them with the principal plot of his delightful drama. The *Adelphi* is also the origin of Shadwell's comedy, the *Squire of Alsatia*. Spence, in his *Anecdotes*, says, on the authority of Dennis the critic, that the story on which the *Squire of Alsatia* was built, was a true fact. That the whole plot is founded on fact, we think very improbable, as it coincides most closely with that of the *Adelphi*. In Cumberland's *Choleric Man*, the chief characters, though he seems to deny it in his dedicatory epistle to Detraction, have also been traced after those of the *Adelphi*. *Hecyra*.—Several of Terence's plays can hardly be accounted comedies, if by that term be understood, dramas which excite laughter. They are in what the French call *genre serieux*, and are perhaps the origin of the *comedie larmoyante*. The events of human life for the most part, are neither deeply distressing nor ridiculous; and, in a dramatic representation of such incidents, the action must advance by embarrassments and perplexities, which, though below tragic pathos, are not calculated to excite merriment. Diderot, who seems to have been a great student of the works of Terence, thinks the *Hecyra*, or Mother-in-law, should be classed among the serious dramas. It exhibits no buffoonery, or tricks of slaves, or ridiculous parasite, or extravagant braggart captain; but contains a beautiful and delightful picture of private life, and those distresses which "ruffle the smooth current of domestic joy." *Phormio*—like the last-mentioned play, was taken from the Greek of Apollodorus, who called it *Epidicazomenos*. Terence named it *Phormio*, from a parasite whose contrivances form the groundwork of the comedy, and who connects its double plot. It is curious that this play, which Donatus says is founded on passions almost too high for comedy, should have given rise to the most fanciful of all Moliere's productions, *Les Fourberies de Scapin*, a celebrated, though at first an unsuccessful play, where, contrary to his usual practice, he has burlesqued rather than added dignity to the incidents of the original from which he borrowed. From the above sketches some idea may have been formed of Terence's plots, most of which were taken from the Greek stage, on which he knew they had already pleased. He has given proofs, however, of his taste and judgment, in the additions and alterations made on those borrowed subjects; and, had he lived an age later, when all the arts were in full glory at Rome, and the empire at its height of power and splendour, he would have found domestic subjects sufficient to supply his scene with interest and variety, and would no longer have accounted it a greater merit—"Græcas transferre quam proprias scribere." Terence was a more rigid observer than his Roman predecessors of the unities of time and place. But though he has perhaps too rigidly observed the unities of time and place, in none of his dramas, with a single exception, has that of plot been adhered to. The simplicity and exact unity of fable in the Greek comedies would have been insipid to a people not thoroughly instructed in the genuine beauties of the drama. Such plays are of too thin contexture to satisfy the somewhat gross and lumpish taste of a Roman audience. The Latin poets, therefore, bethought themselves of combining two stories into one, and this junction, which we call the double plot, by affording the opportunity of more incidents, and a greater variety of action, best contributed to the gratification of those whom they had to please. But of all the Latin comedians, Terence appears to have practised this art the most assiduously. Next to the management of the plot, the characters and manners represented are the most important points in a comedy; and in these Terence was considered by the ancients as surpassing all their comic poets. The style of wit and humour must of course correspond with that of the characters and manners. Accordingly the plays of Terence are not much calculated to excite ludicrous emotions, and have been regarded as deficient in comic force. Among all the Latin writers, from Ennius to Ausonius, we meet with nothing so simple, so full of grace and delicacy—in fine, nothing that can be compared to the comedies of Terence for elegance of dialogue—presenting a constant flow of easy, genteel, unaffected discourse, which never subsides into vulgarity or grossness, and never rises higher than the ordinary level of polite conversation. After having considered the plays of Plautus and of Terence, one is naturally led to institute a comparison between these two celebrated dramatists. The improvement of the times brought the works of Terence to perfection and maturity, as much as his own genius. It is evident that he was chiefly desirous to recommend himself to the approbation of a select few, who were possessed of true wit and judgment, and the dread of whose censure ever kept him within the bounds of correct taste; while the sole object of Plautus, on the other hand, was to excite the merriment of an audience of little refinement. If, then, we merely consider the intrinsic merit of their productions, without reference to the circumstances or situation of the authors, still Plautus will be accounted superior in that vivacity of action, and variety of incident, which raise curiosity, and hurry on the mind to the conclusion. We delight, on the contrary, to linger on every scene, almost on every sentence, of Terence. Sometimes there are chasms in Plautus's fables, and the incidents do not properly adhere.—in Terence, all the links of the action depend on each other. Plautus has more variety in his exhibition of characters and manners, but his pictures are often overcharged, while those of Terence are never more highly coloured than becomes the modesty of nature. Plautus's sentences have a peculiar smartness, which conveys the thought with clearness, and strikes the imagination strongly, so that the mind is excited to attention, and retains the idea with pleasure; but they are often forced and affected, and of a description little used in

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he commerce of the world; whereas every vord of Terence has direct relation to the busiıess of life and the feelings of mankind. The anguage of Plautus is more rich and luxuiant than that of Terence, but is far from beng so equal, uniform, and chaste. It is often tained with vulgarity, and sometimes swells eyond the limits of comic dialogue, while that f Terence is *puro simillimus amni*. The erses of Plautus are, as he himself calls them, *umeri innumeri*; and Herman declares, that, t least, as now printed *omni vitiorum genere bundant*. Terence attends more to elegance nd delicacy in the expression of passion—'lautus to comic expression. In fact, the reat object of Plautus seems to have been to xcite laughter among the audience, and in ıis object he completely succeeded; but for its ttainment he has sacrificed many graces and eauties of the drama. There are two sorts of umour—one consisting in words and action, ıe other in matter. Now Terence abounds hiefly in the last species, Plautus in the first; nd the pleasantries of the older dramatist, 'hich were so often flat, low, or extravagant, nally drew down the censure of Horace, 'hile his successor was extolled by that poetical ritic as the most consummate master of draıatic art. "In short," says Crusius, "Plautus more gay, Terence more chaste—the first as more genius and fire, the latter more maners and solidity. Plautus excels in low omedy and ridicule, Terence in drawing just haracters, and maintaining them to the last. 'he plots of both are useful, but Terence's are ıore apt to languish, whilst Plautus's spirit ıaintains the action with vigour. His invenon was greatest; Terence's art and manageıent. Plautus gives the stronger, Terence a ıore elegant delight. Plautus appears the bet'r comedian of the two, as Terence the finer oet. The former has more compass and vaety, the latter more regularity and truth, in his haracters. Plautus shone most on the stage; 'erence pleases best in the closet. Men of rened taste would prefer Terence; Plautus iverted both patrician and plebeian." The best litions of Terence are those of Westerhovius, vols. 4to. Amst. 1726; of Edin. 12mo. 1758; Cambridge, 4to. 1723; Hawkey's, 12mo. ublin, 1745; and that of Zeunius, 8vo. Lips. 774. *Cic. ad Attic.* 7, ep. 3.—*Paterc.* 1, c. 17. *Quintil.* 10, c. 1.—*Horat.* 2, ep. 1, v. 59.—

. Culeo, a Roman senator, taken by the Carıaginians and redeemed by Africanus. When .fricanus triumphed, Culeo followed his chaot with a *pileus* on his head. He was some me after appointed judge between his deliverer ıd the people of Asia, and had the meanness condemn him and his brother Asiaticus, ough both innocent. *Liv.* 30, c. 45.——III. consul with Æmilius Paulus at the battle of annæ. He was the son of a butcher, and ıd followed for some time the profession of s father. He placed himself totally in the ›wer of Hannibal by making an improper istribution of his army. After he had been efeated, and his colleague slain, he retired to anusium, with the remains of his slaughtered ›untrymen, and sent word to the Roman sene of his defeat. He received the thanks of is venerable body, because he had engaged the enemy, however improperly, and not despaired of the affairs of the republic. He was offered the dictatorship, which he declined. *Plut.—Liv.* 22, &c.——IV. Marcus, a friend of Sejanus, accused before the senate for his intimacy with that discarded favourite. He made a noble defence, and was acquitted. *Tacit. Ann.* 6.

TERMINALIA, annual festivals at Rome, observed in honour of the god Terminus, in the month of February. It was then usual for peasants to assemble near the principal landmarks which separate their fields, and after they had crowned them with garlands and flowers, to make libations of milk and wine, and to sacrifice a lamb or a young pig. They were originally established by Numa, and though at first it was forbidden to shed the blood of victims, yet in process of time landmarks were plentifully sprinkled with it. *Ovid. Fast.* 2, v. 641.—*Cic. Phil.* 12, c. 10.

TERPANDER, a lyric poet and musician of Lesbos, 675 B. C. It is said that he appeased a tumult at Sparta by the melody and sweetness of his notes. He added three strings to the lyre, which before his time had only four. *Ælian. V. H.* 12, c. 50.—*Plut. de Mus.*

TERTIA, a sister of Brutus, who married Cassius. She was also called *Tertulla* and *Junia*. *Tacit. A.* 3, c. 76.—*Suet. in Cæs.* 50.—*Cic. ad B.* 5 and 6, *ad Att.* 15, ep. 11, l. 16, ep. 20.

TERTULLIANUS, (J. Septimius Florens,) a celebrated Christian writer of Carthage, who flourished A. D. 196. He was originally a Pagan, but afterwards embraced Christianity, of which he became an able advocate by his writings, which showed that he was possessed of a lively imagination, impetuous eloquence, elevated style, and strength of reasoning. The most famous and esteemed of his numerous works are, his *Apology for the Christians* and his *Prescriptions*. The best edition of Tertullian is that of Semlerus, 4 vols. 8vo. Hal. 1770; and of his Apology, that of Havercamp, 8vo. L. Bat. 1718.

TETRICUS, a Roman senator, saluted emperor in the reign of Aurelian. He was led in triumph by his successful adversary, who afterwards heaped the most unbounded honours upon him and his son of the same name.

TEUCER, I. a king of Phrygia, son of the Scamander by Idea. According to some authors, he was the first who introduced among his subjects the worship of Cybele and the dances of the Corybantes. The country where he reigned was from him called *Teucria*, and his subjects *Teucri*. His daughter Batea married Dardanus, a Samothracian prince, who succeeded him in the government of Teucria. *Apollod.* 3, c. 12.—*Virg. Æn.* 3, v. 108.——II. A son of Telamon, king of Salamis, by Hesione, the daughter of Laomedon. He was one of Helen's suiters, and accordingly accompanied the Greeks to the Trojan war, where he signalized himself by his valour and intrepidity. It is said that his father refused to receive him into his kingdom, because he had left the death of his brother Ajax unrevenged. This severity of the father did not dishearten the son; he left Salamis, and retired to Cyprus, where, with the assistance of Belus, king of Sidon, he built a town which he called Salamis, after his native

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country. He attempted to no purpose to recover the island of Salamis after his father's death. He built a temple to Jupiter in Cyprus, on which a man was annually sacrificed till the reign of the Antonines. Some suppose that Teucer did not return to Cyprus, but that, according to a less received opinion, he went to settle in Spain, where new Carthage was afterwards built, and thence into Galatia. *Homer. Il.* 1, v. 281.—*Virg. Æn.* 1, v. 623.—*Apollod.* 3, c. 12.—*Paus.* 2, c. 29.—*Justin.* 44, c. 3.—*Paterc.* 1, c. 1.——III. One of the servants of Phalaris of Agrigentum.

TEUTA, a queen of Illyricum, B. C. 231, who ordered some Roman ambassadors to be put to death. This unprecedented murder was the cause of a war, which ended in her disgrace. *Flor.* 2, c. 5.—*Plin.* 34, c. 6.

TEUTHRAS. *Vid.* Part III.

THAIS, a famous courtesan of Athens, who accompanied Alexander in his Asiatic conquests, and gained such an ascendant over him, that she made him burn the royal palace of Persepolis. After Alexander's death, she married Ptolemy, king of Egypt. Menander celebrated her charms, both mental and personal, which were of a superior nature, and on this account she is called *Menandrea by Propert.* 2, el. 6.—*Ovid. de Art. Am.* 3, v. 604, *de Rem. Am.* v. 384.—*Plut. in Alex.*—*Juv.* 3, v. 93.—*Athen.* 13, c. 13.

THALASSIUS, a beautiful young Roman, in the reign of Romulus. At the rape of the Sabines one of these virgins appeared remarkable for beauty and elegance, and her ravisher, afraid of many competitors, exclaimed, as he carried her away, that it was for Thalassius. The name of Thalassius was no sooner mentioned than all were eager to preserve so beautiful a prize for him. Their union was attended with so much happiness, that it was ever after usual at Rome to make use of the word *Thalassius* at nuptials, and to wish those that were married the felicity of Thalassius. He is supposed by some to be the same as *Hymen*, as he was made a deity. *Plut. in Rom.*—*Martial.* 3, ep. 92.—*Liv.* 1, c. 9.

THALES, I. one of the seven wise men of Greece, born at Miletus in Ionia. He was descended from Cadmus; his father's name was Examius, and his mother's Cleobula. Like the rest of the ancients, he travelled in quest of knowledge, and for some time resided in Crete, Phœnicia, and Egypt. Under the priests of Memphis he was taught geometry, astronomy, and philosophy, and enabled to measure, with exactness, the vast height and extent of a pyramid merely by its shadow. His discoveries in astronomy were great and ingenious; he was the first who calculated with accuracy a solar eclipse. He discovered the solstices and equinoxes, he divided the heavens into five zones, and recommended the division of the year into 365 days, which was universally adopted by the Egyptian philosophy. Like Homer, he looked upon water as the principle of every thing. He was the founder of the Ionic sect, which distinguished itself for its deep and abstruse speculations under the successors and pupils of the Milesian philosopher, Anaximander, Anaximenes, Anaxagoras, and Archelaus, the master of Socrates. Thales was never married; and when his mother pressed him to choose a wife, he said he was too young. The same exhortations were afterwards repeated, but the philosopher eluded them by observing that he was then too old to enter the matrimonial state. He died in the 96th year of his age, about 548 years before the Christian era. His compositions on philosophical subjects are lost. *Herodot.* 1, c. 7.—*Plato.*—*Diog.* 1.—*Cic. de Nat. D.* &c.——II. A lyric poet of Crete, intimate with Lycurgus. He prepared, by his rhapsodies, the minds of the Spartans to receive the rigorous institutions of his friend, and inculcated a reverence for the peace of civil society.

THALESTRIA, or THALESTRIS, a queen of the Amazons, who, accompanied by 300 women, came 35 days' journey to meet Alexander in his Asiatic conquests, to raise children by a man whose fame was so great, and courage so uncommon. *Curt.* 6, c. 5.—*Strab.* 11.—*Justin.* 2, c. 4.

THALYSIA, Greek festivals, celebrated by the people of the country in honour of Ceres, to whom the first fruits were regularly offered. *Schol. Theocr.* 5.

THAMYRAS, or THAMYRIS. *Vid.* Part III.

THARGELIA, festivals in Greece, in honour of Apollo and Diana. They lasted two days, and the youngest of both sexes carried olive branches, on which were suspended cakes and fruits. *Athen.* 12.

THASIUS, or THRASIUS, a famous soothsayer of Cyprus, who told Busiris, king of Egypt, that to stop a dreadful plague which afflicted his country he must offer a foreigner to Jupiter. Upon this the tyrant ordered him to be seized and sacrificed to the god, as he was not a native of Egypt. *Ovid. de Art. Am.* 1, v. 549.

THEAGENES, an athlete of Thasos, famous for his strength. His father's name was Timosthenes, a friend of Hercules. He was crowned above a thousand times at the public games of the Greeks, and became a god after death. *Paus.* 6, c. 6 and 11.—*Plut.*

THEAGES, a Greek philosopher, disciple of Socrates. *Plato.*—*Ælian. V. H.* 4, &c.

THEANO, I. the wife of Metapontus, son of Sisyphus, presented twins to her husband when he wished to repudiate her for her barrenness. The children were educated with the greatest care, and some time afterwards Theano herself became mother of twins. When they were grown up she encouraged them to murder the supposititious children, who were to succeed to their father's throne in preference to them. They were both killed in the attempt, and the father, displeased with the conduct of Theano, repudiated her to marry the mother of the children whom he had long considered as his own. *Hygin. fab.* 186.——II. A daughter of Cisseus, sister to Hecuba, who married Antenor, and was supposed to have betrayed the Palladium to the Greeks, as she was priestess of Minerva. *Homer. Il.* 6, v. 298.—*Paus.* 10, c. 27.—*Dictys Cret.* 5, c. 8.——III. The wife of the philosopher Pythagoras, daughter of Pythanax of Crete, or, according to others, of Brontinus of Crotona. *Diog.* 8, c. 42.——IV. A priestess of Athens, daughter of Menon, who refused to pronounce a curse upon Alcibiades when he was accused of having mutilated all the statues

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of Mercury. *Plut.*——V. The mother of Pausanias. She was the first, as it is reported, who brought a stone to the entrance of Minerva's temple, to shut up her son when she heard of his crimes and perfidy to his country. *Polyæn.* 8.

Themison, I. a famous physician of Laodicea, disciple to Asclepiades. He was founder of a sect called methodists, because he wished to introduce methods to facilitate the learning and the practice of physic. He flourished in the Augustan age. *Plin.* 29, c. 1.—*Juv.* 10. ——II. One of the generals and ministers of Antiochus the Great. He was born at Cyprus. *Ælian. V. H.* 2, c. 41.

Themistius, a celebrated philosopher of Paphlagonia, in the age of Constantius, greatly esteemed by the Roman emperors, and called *Euphrades*, the fine speaker, from his eloquent and commanding delivery. He was made a Roman senator, and always distinguished for his liberality and munificence. His school was greatly frequented. He wrote, when young, some commentaries on Aristotle, fragments of which are still extant, and 33 of his orations. The best edition of Themistius is that of Harduin, fol. Paris, 1684.

Themisto. *Vid.* Part III.

Themistŏcles, I. a celebrated general, born at Athens. His father's name was Neocles, and his mother's Euterpe, or Abrotonum, a native of Halicarnassus, or of Thrace, or Acarnania. The beginning of his youth was marked by vices so flagrant, and an inclination so incorrigible, that his father disinherited him. This, which might have disheartened others, roused the ambition of Themistocles, and the protection which he was denied at home, he sought in courting the favours of the populace, and in sharing the administration of public affairs. When Xerxes invaded Greece, Themistocles was at the head of the Athenian republic, and in this capacity the fleet was entrusted to his care. While the Lacedæmonians under Leonidas were opposing the Persians at Thermopylæ, the naval operations of Themistocles, and the combined fleet of the Peloponnesians were directed to destroy the armament of Xerxes and to ruin his maritime power. The obstinate wish of the generals to command the Grecian fleet might have proved fatal to the interest of the allies, had not Themistocles freely relinquished his pretensions, and, by nominating his rival Eurybiades master of the expedition, shown the world that his ambition could stoop when his country demanded his assistance. The Persian fleet was distressed at Artemisium by a violent storm, and the feeble attack of the Greeks; but a decisive battle had never been fought, if Themistocles had not used threats and entreaties, and even called religion to his aid, and the favourable answers of the oracle to second his measures. The Greeks, actuated by different views, were unwilling to make head by sea against an enemy whom they saw victorious by land, plundering their cities, and destroying all by fire and sword; but before they were dispersed, Themistocles sent intelligence of their intentions to the Persian monarch. Xerxes, by immediately blocking them with his fleet in the bay of Salamis, prevented their escape; and while he wished to crush them all at one blow, he obliged them to fight for their safety, as well as for the honour of their country. This battle, which was fought near the island of Salamis, B. C. 480, was decisive; the Greeks obtained the victory, and Themistocles the honour of having destroyed the formidable navy of Xerxes. Further to insure the peace of his country, Themistocles informed the Asiatic monarch that the Greeks had conspired to cut the bridge which he had built across the Hellespont, and to prevent his retreat into Asia. This met with equal success; Xerxes hastened away from Greece, and while he believed, on the words of Themistocles, that his return would be disputed, he left his forces without a general, and his fleets an easy conquest to the victorious Greeks. These signal services to his country endeared Themistocles to the Athenians, and he was universally called the most warlike and most courageous of all the Greeks who fought against the Persians. He was received with the most distinguished honours, and by his prudent administration Athens was soon fortified with strong walls, her Pirœus was rebuilt, and her harbours were filled with a numerous and powerful navy, which rendered her the mistress of Greece. Yet in the midst of that glory the conqueror of Xerxes incurred the displeasure of his countrymen, which had proved so fatal to many of his illustrious predecessors. He was banished from the city, and after he had sought in vain a safe retreat among the republics of Greece and the barbarians of Thrace, he threw himself into the arms of a monarch whose fleets he had defeated, and whose father he had ruined. Artaxerxes, the successor of Xerxes, received the illustrious Athenian with kindness; and though he had formerly set a price upon his head, yet he made him one of his greatest favourites, and bestowed three rich cities upon him, to provide him with bread, wine, and meat. Such kindness from a monarch, from whom he perhaps expected the most hostile treatment, did not alter the sentiments of Themistocles. He still remembered that Athens gave him birth, and, according to some writers, the wish of not injuring his country, and therefore his inability of carrying on war against Greece, at the request of Artaxerxes, obliged him to destroy himself by drinking bull's blood. The manner of his death, however, is uncertain; and while some affirm that he poisoned himself, others declare that he fell a prey to a violent distemper in the city of Magnesia, where he had fixed his residence, while in the dominions of the Persian monarch. His bones were conveyed to Attica, and honoured with a magnificent tomb by the Athenians, who began to repent too late of their cruelty to the saviour of his country. Themistocles died in the 65th year of his age, about 449 years before the Christian era. He has been admired as a man naturally courageous, of a disposition fond of activity, ambitious of glory and enterprise. Blessed with a provident and discerning mind, he seemed to rise superior to misfortunes, and in the midst of adversity, possessed of resources which could enable him to regain his splendour, and even to command fortune. *Plut. & C. Nep. in vitâ.* —*Paus.* 1, c. 1. 8, c. 52.—*Ælian. V. H.* 2, c. 19, l. 9, c. 18, l. 13, c. 40.——II. A writer, some of whose letters are extant.

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Themistogenes, a historian of Syracuse, in the age of Artaxerxes Mnemon. He wrote on the wars of Cyrus the younger, a subject ably treated afterwards by Xenophon.

Theoclymenus, a soothsayer of Argolis, descended from Melampus. His father's name was Thestor. He foretold the speedy return of Ulysses to Penelope and Telemachus. *Homer. Od.* 15, v. 225, &c.—*Hygin.* fab. 128.

Theocritus, I. a Greek poet, who flourished at Syracuse, in Sicily, 292 B. C. His father's name was Praxagoras or Simichus, and his mother's, Philina. He lived in the age of Ptolemy Philadelphus, whose praises he sung and whose favours he enjoyed. Theocritus distinguished himself by his poetical compositions, of which 30 idyllia and some epigrams are extant, written in the Doric dialect, and admired for their beauty, elegance, and simplicity. Virgil, in his eclogues, has imitated and often copied him. Theocritus has been blamed for the many indelicate and obscene expressions which he uses, and while he introduces shepherds and peasants, with all the rusticity and ignorance of nature, he often disguises their character by making them speak on high and exalted subjects. It is said he wrote some invectives against Hiero, king of Syracuse, who ordered him to be strangled. He also wrote a ludicrous poem, called *Syrinx*, and placed his verses in such order that they represented the pipe of the god Pan. The best editions of Theocritus are Warton's, 2 vols. 4to. Oxon. 1770; that of Heinsius, 8vo. Oxon. 1699; that of Valkenaer, 8vo. L. Bat. 1781; and that of Reiske, 2 vols. 4to. Lips. 1760. *Quintil.* 10, c. 1.—*Laert.* 5.——II. A Greek historian of Chios, who wrote an account of Lybia. *Plut.*

Theodectes, a Greek orator and poet of Phaselis, in Pamphylia, son of Aristander and disciple of Isocrates. He wrote 50 tragedies, besides other works now lost. He had such a happy memory, that he could repeat with ease whatever verses were spoken in his presence. When Alexander passed through Phaselis, he crowned with garlands the statue that had been erected to the memory of the deceased poet. *Cic. Tusc.* 1, c. 24, *in Orat.* 51, &c.—*Plut.*—*Quintil.*

Theodora, I. a daughter-in-law of the emperor Maximian, who married Constantius.——II. A daughter of Constantine.——III. A woman who, from being a courtesan, became empress to Justinian, and distinguished herself by her intrigues and enterprises.——The name of Theodora is common to the emperesses of the East in a later period.

Theodoretus, one of the Greek fathers, who flourished A. D. 425, whose works have been edited, 5 vols. fol. Paris, 1642, and 5 vols. Halæ, 1769 to 1774.

Theodoritus, a Greek ecclesiastical historian, whose works have been best edited by Reading, fol. *Cantab.* 1720.

Theodorus, I. a Syracusan, of great authority among his countrymen, who severely inveighed against the tyranny of Dionysius.——II. A philosopher, disciple to Aristippus. He denied the existence of a god. He was banished from Cyrene, and fled to Athens, where the friendship of Demetrius Phalereus saved him from the accusations which were carried to the Areopagus against him. Some suppose that he was at last condemned to death for his impiety, and that he drank poison.——III. A preceptor to one of the sons of Antony, whom he betrayed to Augustus.——IV. A consul in the reign of Honorius. Claudian wrote a poem upon him, in which he praises him with great liberality.——V. A secretary of Valens. He conspired against the emperor, and was beheaded.——VI. A man who compiled a history of Rome. Of this nothing but his history of the reigns of Constantine and Constantius is extant.——VII. A Greek poet, in the age of Cleopatra. He wrote a book of metamorphosis, which Ovid imitated, as some suppose.——VIII. An artist of Samos, about 700 years B. C. He was the first who found out the art of melting iron, with which he made statues.——IX. A Greek writer, called also *Prodromus*. The time in which he lived is unknown. There is a romance of his composition extant, called the amours of Rhodanthe and Dosicles. The only edition of which was by Gaulminus, 8vo. Paris, 1625.

Theodosius Flavius, a Roman emperor, surnamed *Magnus*, from the greatness of his exploits. He was invested with the imperial purple by Gratian, and appointed over Thrace and the eastern provinces, which had been in the possession of Valentinian. The first years of his reign were marked by different conquests over the barbarians. The Goths were defeated in Thrace, and 4000 of their chariots, with an immense number of prisoners of both sexes, were the reward of the victory. This glorious campaign intimidated the inveterate enemies of Rome; they sued for peace and treaties of alliance were made with distant nations, who wished to gain the favours and the friendship of a prince whose military virtues were so conspicuous. Some conspiracies were formed against the emperor, but Theodosius totally disregarded them; and while he punished his competitors for the imperial purple, he thought himself sufficiently secure in the love and the affection of his subjects. His reception at Rome was that of a conqueror; he triumphed over the barbarians, and restored peace in every part of the empire. He died of a dropsy, at Milan, in the 60th year of his age, after a reign of 16 years, the 17th of January, A. D. 395. His body was conveyed to Constantinople, and buried by his son Arcadius in the tomb of Constantine. Theodosius was the last of the emperors who was the sole master of the whole Roman empire. He left three children, Arcadius and Honorius, who succeeded him, and Pulcheria. Theodosius has been commended by ancient writers, as a prince blessed with every virtue, and debased by no vicious propensity. Though master of the world, he was a stranger to that pride and arrogance which too often disgrace the monarch; he was affable in his behaviour, benevolent, and compassionate; and it was his wish to treat his subjects as he himself was treated when a private man and a dependant. Men of merit were promoted to places of trust and honour, and the emperor was fond of patronising the cause of virtue and learning. His zeal as a follower of Christianity has been applauded by all the ecclesiastical writers, and it was the wish of Theodosius to support the revealed religion, as much by his example,

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meekness, and Christian charity, as by his edicts and ecclesiastical institutions. His want of clemency, however, in one instance, was too openly betrayed, and when the people of Thessalonica had, unmeaningly perhaps, killed one of his officers, the emperor ordered his soldiers to put all the inhabitants to the sword, and no less than 6000 persons, without distinction of rank, age, or sex, were cruelly butchered in that town in the space of three hours. This violence irritated the ecclesiastics, and Theodosius was compelled by St. Ambrose to do open penance in the church, and publicly to make atonement for an act of barbarity which had excluded him from the bosom of the church and the communion of the faithful. In his private character Theodosius was an example of soberness and temperance, his palace displayed becoming grandeur, but still with moderation. He never indulged luxury or countenanced superfluities. He was fond of bodily exercise, and never gave himself up to pleasure and enervating enjoyments. The laws and regulations which he introduced in the Roman empire were of the most salutary nature. *Socrat.* 5, &c.—*Zosim.* 4, &c.—*Ambros. Augustin. Claudian.* &c.——The 2d, succeeded his father Arcadius as emperor of the western Roman empire, though only in the eighth year of his age. He was governed by his sister Pulcheria, and by his ministers and eunuchs, in whose hands was the disposal of the offices of state, and all places of trust and honour. He married Eudoxia, the daughter of a philosopher called Leontius, a woman remarkable for her virtues and piety. The territories of Theodosius were invaded by the Persians, but the emperor soon appeared at the head of a numerous force, and the two hostile armies met on the frontiers of the empire. The consternation was universal on both sides; without even a battle the Persians fled, and no less than 100,000 were lost in the waters of the Euphrates. Theodosius raised the siege of Nisibis, where his operations failed of success, and he averted the fury of the Huns and Vandals by bribes and promises. He died on the 29th of July, in the 49th year of his age, A. D. 450, leaving only one daughter, Licinia Eudoxia, whom he had married to the emperor Valentinian 3d. The carelessness and inattention of Theodosius to public affairs are well known. He signed all the papers that were brought to him, without even opening them or reading them, till his sister apprized him of his negligence, and rendered him more careful and diligent, by making him sign a paper in which he delivered into her hands Eudoxia his wife as a slave and menial servant. The laws and regulations which were promulgated under him, and selected from the most useful and salutary institutions of his imperial *Theodosian code.* Theodosius was a warm advocate for the Christian religion, but he has been blamed for his partial attachment to those who opposed the orthodox faith. *Zosim.*—*Soc.* &c.——A mathematician of Tripoli, who flourished 75 B. C. His treatise called Sphærica, is best edited by Hunt, 8vo. Oxon. 1707.——A Roman general, father of Theodosius the Great; he died A. D. 376.

Theodōtus, I. an admiral of the Rhodians, sent by his countrymen to make a treaty with the Romans.——II. A native of Chios, who, as preceptor and counsellor of Ptolemy, advised the feeble monarch to murder Pompey. He carried the head of the unfortunate Roman to Cæsar, but the resentment of the conqueror was such that the mean assassin fled; and, after a wandering and miserable life in the cities of Asia, he was at last put to death by Brutus. *Plut. in Brut. & Pomp.*——III. A governor of Bactriana in the age of Antiochus, who revolted and made himself king, B. C. 250.

Theognis, a Greek poet of Megara, who flourished about 549 years before Christ. He wrote several poems, of which only a few sentences are now extant, quoted by Plato and other Greek historians and philosophers, and intended as precepts for the conduct of human life. The morals of the poet have been censured as neither decorous nor chaste. The best edition of Theognis is that of Blackwall, 12mo. London. 1706.——There was also a tragic poet of the same name, whose compositions were so lifeless and inanimated, that they procured him the name of *Chion* or *snow.*

Theomnestus, I. a rival of Nicias in the administration of public affairs at Athens. *Strab.* 14.——II. An Athenian philosopher, among the followers of Plato's doctrines. He had Brutus, Cæsar's murderer, among his pupils.

Theophanes, I. a Greek historian, born at Mitylene. He was very intimate with Pompey, and from his friendship with the Roman general his countrymen derived many advantages. After the battle of Pharsalia he advised Pompey to retire to the court of Egypt. *Cic. pro Arch. & Paterc.—Plut. in Cic. & Pomp.*—— II. His son, M. Pompeius Theophanes, was made governor of Asia, and enjoyed the intimacy of Tiberius.—The only edition of Theophanes, the Byzantine historian, is at Paris, fol. 1649.

Theophrastus, a native of Eresus, in Lesbos, son of a fuller. He studied under Plato, and afterwards under Aristotle, whose friendship he gained, and whose warmest commendations he deserved. His original name was *Tyrtamus,* but this the philosopher made him exchange for that of *Euphrastus,* to imitate his excellence in speaking, and afterwards for that of *Theophrastus,* which he deemed still more expressive of his eloquence, the brilliancy of his genius, and the elegance of his language. After the death of Socrates, when the malevolence of the Athenians drove all the philosopher's friends from the city, Theophrastus succeeded Aristotle in the Lyceum, and rendered himself so conspicuous, that in a short time the number of his auditors was increased to two thousand. Not only his countrymen courted his applause, but kings and princes were desirous of his friendship; and Cassander and Ptolemy, two of the most powerful of the successors of Alexander, regarded him with more than usual partiality. Theophrastus composed many books, and Diogenes has enumerated the titles of above 200 treatises, which he wrote with great elegance and copiousness. About 20 of these are extant, among which are his history of stones, his treatise on plants, on the winds, on the signs of fair weather, &c. and his Characters, an excellent moral treatise, which was begun in the 99th year of his age.

He died, loaded with years and infirmities, in the 107th year of his age, B. C. 288, lamenting the shortness of life, and complaining of the partiality of nature in granting longevity to the crow and to the stag, but not to man. To his care we are indebted for the works of Aristotle, which the dying philosopher intrusted to him. The best edition of Theophrastus is that of Heinsius, fol. L. Bat. 1613; and of his Characters, that of Needham, 8vo. Cantab. 1712, and that of Fischer, 8vo. Coburg. 1763. *Cic. Tusc.* 3, c. 28. *in Brut.* c. 31. *in Orat.* 19, &c.—*Strab.* 13.—*Diog. in vitâ.*—*Ælian. V. H.* 2, c. 8, l. 34, c. 20, l. 8, c. 12.—*Quintil.* 10, c. 1.—*Plut. ad colot.*

THEOPOMPUS, I. a king of Sparta, of the family of the Proclidæ, who succeeded his father Nicander, and distinguished himself by the many new regulations he introduced. He created the Ephori, and died after a long and peaceful reign, B. C. 723. While he sat on the throne the Spartans made war against Messenia. *Plut. in Lyc.*—*Paus.* 3, c. 7.——II. A famous Greek historian, of Chios, disciple of Isocrates, who flourished B. C. 354. All his compositions are lost, except a few fragments quoted by ancient writers. He is compared to Thucydides and Herodotus as an historian, yet he is severely censured for his satirical remarks and illiberal reflections. He obtained a prize in which his master was a competitor, and he was liberally rewarded for composing the best funeral oration in honour of Mausolus. His father's name was Damasistratus. *Dionys. Hal.* 1.—*Plut. in Lys.*—*C. Nep.* 7.—*Paus.* 6, c. 18.—*Quintil.* 10, c. 1.——III. An Athenian, who attempted to deliver his countrymen from the tyranny of Demetrius. *Polyæn.* 5.——IV. A comic poet in the age of Menander. He wrote 24 plays, all lost.——V. A son of Demaratus, who obtained several crowns at the Olympic games. *Paus.* 6, c. 10.——VI. An orator and historian of Cnidus, very intimate with J. Cæsar. *Strab.* 14.——VII. A Spartan general, killed at the battle of Tegyra.——VIII. A philosopher of Cheronæa, in the reign of the emperor Philip.

THEOPHYLACTUS, SIMOCATTA, I. a Byzantine historian, whose works were edited fol. Paris. 1647.——II. One of the Greek fathers, who flourished A. D. 1070. His works were edited at Venice, 4 vols. 1754 to 1763.

THEOXĔNA, a noble lady of Thessaly, who threw herself into the sea when unable to escape from the soldiers of King Philip, who pursued her. *Liv.* 40, c. 4.

THEOXENIA, a festival celebrated in honour of all the gods in every city of Greece, but especially at Athens. Games were then observed, and the conqueror who obtained the prize, received a large sum of money, or, according to others, a vest beautifully ornamented.—The Dioscuri established a festival of the same name, in honour of the gods who had visited them at one of their entertainments.

THERAMĔNES, an Athenian philosopher and general in the age of Alcibiades. His father's name was Agnon. He was one of the 30 tyrants of Athens, but he had no share in the cruelties and oppressions which disgraced their administration. He was accused by Critias, one of his colleagues, because he opposed their views, and he was condemned to drink hemlock, though defended by his own innocence and the friendly intercession of the philosopher Socrates. He drank the poison with great composure, and poured some of it on the ground with the sarcastical exclamation of, *This is to the health of Critias.* This happened about 404 years before the Christian era. Theramenes, on account of the fickleness of his disposition, has been called *Cothurnus*, a part of the dress used both by men and women. *Cic. de Orat.* 3, c. 16.—*Plut. in Alcib. &c.*—*C. Nep.*

THERON, a tyrant of Agrigentum, who died 472 B. C. He was a native of Bœotia, and son of Ænesidamus, and he married Demarete, the daughter of Gelon of Sicily. *Herodot.* 7.—*Pind. Olymp.* 2.

THERSANDER, a son of Polynices and Argia. He accompanied the Greeks to the Trojan war, but he was killed in Mysia by Telephus, before the confederate army reached the enemy's country. *Virg. Æn.* 2, v. 261.—*Apollod.* 3, c. 7.

THERSITES, the most deformed of the Greeks during the Trojan war. He was fond of ridiculing his fellow-soldiers, particularly Agamemnon, Achilles, and Ulysses. Achilles killed him with one blow of his fist, because he laughed at his mourning the death of Penthesilea. *Ovid. ex Pont.* 4, el. 13, v. 15.—*Apollod.* 1, c. 8.—*Homer. Il.* 2, v. 212, &c.

THESEIS, a poem written by Codrus, containing an account of the life and actions of Theseus, and now lost. *Juv.* 1, v. 2.

THESEUS, king of Athens, and son of Ægeus, by Æthra the daughter of Pittheus, was one of the most celebrated of the heroes of antiquity. He was educated at Trœzene in the house of Pittheus, and as he was not publicly acknowledged to be the son of the king of Athens, he passed for the son of Neptune. When he came to years of maturity, he was sent by his mother to his father, and a sword was given to him, by which he might make himself known to Ægeus in a private manner. *Vid. Ægeus.* His journey to Athens was not across the sea, as it was usual with travellers, but Theseus determined to signalize himself in going by land and encountering difficulties. The road which led from Trœzene to Athens was infested with robbers and wild beasts, and rendered impassable; but these obstacles were easily removed by the courageous son of Ægeus. At Athens, however, his reception was not cordial; Medea lived there with Ægeus, and as she knew that her influence would fall to the ground if Theseus was received in his father's house, she attempted to destroy him before his arrival was made public. Ægeus was himself to give the cup of poison to this unknown stranger at a feast, but the sight of his sword on the side of Theseus reminded him of his amours with Æthra. He knew him to be his son, and the people of Athens were glad to find that this illustrious stranger, who had cleared Attica from robbers and pirates, was the son of their monarch. The Pallantides, who expected to succeed their uncle Ægeus on the throne, as he apparently had no children, attempted to assassinate Theseus, but they fell a prey to their own barbarity, and were all put to death by the young prince. The bull of Marathon next engaged the attention of Theseus. The labour seemed arduous, but he caught the animal alive, and after he had led it

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through the streets of Athens, he sacrificed it to Minerva, or the god of Delphi. After this, Theseus went to Crete, among the seven chosen youths whom the Athenians yearly sent to be devoured by the Minotaur. The wish to deliver his country from so dreadful a tribute engaged him to undertake this expedition. He was successful by means of Ariadne, the daughter of Minos, who was enamoured of him, and after he had escaped from the labyrinth with a clew of thread, and killed the Minotaur, (*Vid Minotaurus,*) he sailed from Crete, with the six boys and seven maidens whom his victory had equally redeemed from death. In the island of Naxos, where he was driven by the winds, he had the meanness to abandon Ariadne, to whom he was indebted for his safety. The rejoicings which his return might have occasioned at Athens, were interrupted by the death of Ægeus, who threw himself into the sea when he saw his son's ship return with black sails, which was the signal of ill success. *Vid. Ægeus.* His ascension on his father's throne was universally applauded, B. C. 1235. The Athenians were governed with mildness, and Theseus made new regulations and enacted new laws. The number of the inhabitants of Athens was increased by the liberality of the monarch, religious worship was attended with more than usual solemnity, a court was instituted which had the care of all civil affairs, and Theseus made the government democratical, while he reserved for himself only the command of the armies. The fame which he had gained by his victories and policy, made his alliance courted; but Pirithous, king of the Lapithæ, alone wished to gain his friendship, by meeting him in the field of battle. He invaded the territories of Attica, and when Theseus had marched out to meet him, the two enemies, struck at the sight of each other, rushed between their two armies to embrace one another in the most cordial and affectionate manner, and from that time began the most sincere and admired friendship, which has become proverbial. Theseus was present at the nuptials of his friend, and was the most eager and courageous of the Lapithæ in the defence of Hippodamia and her female attendants against the brutal attempts of the Centaurs. When Pirithous had lost Hippodamia, he agreed with Theseus, whose wife Phædra was also dead, to carry away some of the daughters of the gods. Their first attempt was upon Helen, the daughter of Leda, and after they had obtained this beautiful prize, they cast lots, and she became the property of Theseus. The Athenian monarch intrusted her to the care of his mother Æthra, at Aphidnæ, till she was of nubile years; but the resentment of Castor and Pollux soon obliged him to restore her safe into their hands. Helen, before she reached Sparta, became mother of a daughter by Theseus; but this tradition, confirmed by some ancient mythologists, is confuted by others, who affirm, that she was but nine years old when carried away by the two royal friends, and Ovid introduces her in one of his epistles, saying, *Excepto redii pœna timore nihil.* Some time after, Theseus assisted his friend in procuring a wife, and they both descended into the infernal regions to carry away Proserpine. Pluto, apprised of their intentions, stopped them. Pirithous was placed on his father's wheel, and Theseus was tied to a huge stone, on which he had set to rest himself. Virgil represents him in this eternal state of punishment, repeating to the shades in Tartarus the words of *Discite justitiam moniti, et non temnere divos.* Apollodorus, however, and others declare, that he was not long detained in hell; when Hercules came to steal the dog Cerberus, he tore him away from the stone, but with such violence that his skin was left behind. The same assistance was given to Pirithous, and the two friends returned upon the earth by the favour of Hercules, and the consent of the infernal deities, not, however, without suffering the most excruciating torments. During the captivity of Theseus in the kingdom of Pluto, Mnestheus, one of the descendants of Erechtheus, ingratiated himself into the favour of the people of Athens, and obtained the crown in preference to the children of the absent monarch. At his return, Theseus attempted to eject the usurper, but to no purpose. The Athenians had forgotten his many services, and he retired with great mortification to the court of Lycomedes, king of the island of Scyrus. After paying him much attention, Lycomedes, either jealous of his fame, or bribed by the presents of Mnestheus, carried him to a high rock, on pretence of showing him the extent of his dominions, and threw him down a deep precipice. Some suppose that Theseus inadvertently fell down this precipice, and that he was crushed to death without receiving any violence from Lycomedes. The children of Theseus, after the death of Mnestheus, recovered the Athenian throne, and that the memory of their father might not be without the honours due to a hero, they brought his remains from Scyros, and gave them a magnificent burial. They also raised him statues and a temple, and festivals and games were publicly instituted to commemorate the actions of a hero who had rendered such services to the people of Athens. These festivals were still celebrated, with original solemnity, in the age of Pausanias and Plutarch, about 1200 years after the death of Theseus. The historians disagree from the poets in their accounts about this hero, and they all suppose, that, instead of attempting to carry away the wife of Pluto, the two friends wished to seduce a daughter of Aidoneus, king of the Molossi.—This daughter, as they say, bore the name of Proserpine, and the dog which kept the gates of the palace, was called Cerberus, and hence, perhaps, arises the fiction of the poets. Pirithous was torn to pieces by the dog, but Theseus was confined in prison, from whence he made his escape, some time after, by the assistance of Hercules. Some authors place Theseus and his friend in the number of the Argonauts, but they were both detained, either in the infernal regions, or in the country of the Molossi, in the time of Jason's expedition to Colchis. *Plut. in vitâ.—Apollod.* 3.—*Hygin.* fab. 14 and 79.—*Paus.* 1. c. 2, &c.—*Ovid. Met.* 7, v. 433. *Ib.* 412. *Fast.* 3, v. 473 and 491. *Heroid.*—*Diod.* 1 and 4.—*Lucan,* 2, v. 612. *Homer. Od.* 21, v, 293.—*Hesiod. in Scut. Herc.*—*Ælian. V. H.* 4, c. 5.—*Stat. Theb.* 5, v. 432.—*Propert.* 3.—*Lactant. ad Theb. Stat.*—*Philost. Icon.* 1.—*Flacc.* 2.—*Apollon.* 1.—*Virg. Æn.* 6, v. 617.—*Seneca. in Hippol.*—*Stat. Achill.* 1.

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Thesmophŏra, a surname of Ceres, as lawgiver, in whose honour festivals were instituted called *Thesmophoria*. The Thesmophoria were instituted by Triptolemus, or, according to some, by Orphus or the daughters of Danaus. The greatest part of the Grecian cities, especially Athens, observed them with great solemnity. The worshippers were freeborn women, whose husbands were obliged to defray the expenses of the festival. They were assisted by a priest, called στεφανηφορος, because he carried a crown on his head. There were also certain virgins who officiated, and were maintained at the public expense. The freeborn women were dressed in white robes to intimate their spotless innocence; they were charged to observe the strictest chastity during three or five days before the celebration, and during the four days of the solemnity; and on that account it was usual for them to strew their bed with *agnus castus*. They were also charged not to eat pomegranates, or to wear garlands on their heads, as the whole was to be observed with the greatest signs of seriousness and gravity, without any display of wantonness or levity. It was, however, usual to jest at one another, as the goddess Ceres had been made to smile by a merry expression when she was sad and melancholy for the recent loss of her daughter Proserpine. Three days were required for the preparation, and upon the 11th of the month called Pyanepsion, the women went to Eleusis, carrying books on their heads, in which the laws which the goddess had invented were contained. On the 14th of the same month the festival began, on the 16th day a fast was observed, and the women sat on the ground in token of humiliation. It was usual during the festival to offer prayers to Ceres, Proserpine, Pluto, and Calligenia, whom some suppose to be the nurse or favourite maid of the goddess of corn, or perhaps one of her surnames. There were some sacrifices of a mysterious nature, and all persons whose offence was small were released from confinement. Such as were initiated at the festivals of Eleusis assisted at the Thesmophoria. The place of high-priest was hereditary in the family of Eumolpus. *Ovid. Met.* 10, v. 431. *Fast.* 4, v. 619.—*Apollod.* 1, c. 4.—*Virg. Æn.* 4, v. 58.—*Sophocl. in Œdip. Col.*—*Clem. Alex.*

Thesmothĕtæ, a name given to the last six archons among the Athenians, because they took particular care to enforce the laws, and to see justice impartially administered. They were at that time nine in number.

Thespis, a Greek poet of Attica, supposed by some to be the inventor of tragedy, 536 years before Christ. His representations were very rustic and imperfect. He went from town to town upon a cart, on which was erected a temporary stage, where two actors, whose faces were daubed with the lees of wine, entertained the audience with choral songs, &c. Solon was a great enemy to his dramatic representations. *Horat. Art. P.* 276.—*Diog.*

Thespius. *Vid.* Part III.

Theutis, or Teuthis, a prince of a town of the same name in Arcadia, who went to the Trojan war. He quarrelled with Agamemnon at Aulis, and when Minerva, under the form of Melas, son of Ops, attempted to pacify him, he struck the goddess and returned home. Some say that the goddess afterwards appeared to him and showed him the wound which he had given her in the thigh, and that he died soon after. *Paus.* 8, c. 28.

Thimbron, a Lacedæmonian general, chosen to conduct a war against Persia. He was recalled, and afterwards reappointed. He died B. C. 391. *Diod.* 17.

Thoas. *Vid.* Part III.

Thomyris, called also Tamyris, Tameris, Thamyris, and Tomeris, was queen of the Massagetæ. After her husband's death she marched against Cyrus, who wished to invade her territories, cut his army to pieces, and killed him on the spot. The barbarous queen ordered the head of the fallen monarch to be cut off and thrown into a vessel full of human blood, with the insulting words of *satia te sanguine quem sitisti*. Her son had been conquered by Cyrus before she marched herself at the head of her armies. *Herodot.* 1, c. 205.—*Justin.* 1, c. 8. *Tibull*, 4 el. 1, v. 143.

Thoria Lex, *agraria*, by Sp. Thorius, the tribune. It ordained that no person should pay any rent for the land which he possessed. It also made some regulations about grazing and pastures. *Cic. in Brut.*

Thrăsĕas, or Thrasius, (Pætus,) a stoic philosopher of Patavium, in the age of Nero, famous for his independence and generous sentiments; he died A. D. 66. *Juv.* 5, v. 36.—*Mart.* 1. ep. 19.—*Tacit. A.* 15, c. 16.

Thrasideus, succeeded his father Theron as tyrant of Agrigentum. He was conquered by Hiero, and soon after put to death. *Diod.* 11.

Thraso, a favourite of Hieronymus, who espoused the interest of the Romans. He was put to death by the tyrant.——The character of a captain in Terence.

Thrasybūlus, a famous general of Athens, who began the expulsion of the 30 tyrants of his country, though he was only assisted by 30 of his friends. His efforts were attended with success, B. C. 401, and the only reward he received for this patriotic action, was a crown made with two twigs of an olive branch; a proof of his own disinterestedness and of the virtues of his countrymen. The Athenians employed a man whose abilities and humanity were so conspicuous, and Thrasybulus was sent with a powerful fleet to recover their lost power in the Ægean, and on the coast of Asia. After he had gained many advantages, this great man was killed in his camp by the inhabitants of Aspendus, whom his soldiers had plundered without his knowledge, B. C. 391. *Diod.* 14.—*C. Nep. in vitâ.*—*Cic. Phil.*—*Val. Max.* 4, c. 1.

Thrasyllus, I. a man of Attica, so disordered in his mind that he believed all the ships which entered the Piræus to be his own. He was cured by means of his brother, whom he liberally reproached for depriving him of that happy illusion of mind. *Ælian. V. H.* 4, c. 25.——II. A general of the Athenians in the age of Alcibiades, with whom he obtained a victory over the Persians. *Thucyd.* 8.——III. A Greek Pythagorean philosopher and mathematician, who enjoyed the favour and the friendship of Augustus and Tiberius. *Suet. in Tib.*

Thrasymăchus, a native of Carthage, who became the pupil of Isocrates and of Plato.

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Though he was a public teacher at Athens, he suffered for want of bread, and at last hanged himself. *Juv.* 7, v. 204.

THRASYMĒDES, I. a son of Nestor, king of Pylos, by Anaxibia, the daughter of Bias. He was one of the Grecian chiefs during the Trojan war. *Hygin. fab.* 27.—*Paus.* 2, c. 26.—— II. A son of Philomelus, who carried away a daughter of Pisistratus, whom he married. *Polyæn.* 5.

THŪCȳDĪDES, I. a celebrated Greek historian, born at Athens. His father's name was Olorus, and among his ancestors he reckoned the great Miltiades. His youth was distinguished by an eager desire to excel in the vigorous exercises and gymnastic amusements, which called the attention of his contemporaries, and when he had reached the years of manhood, he appeared in the Athenian armies. During the Peloponnesian war he was commissioned by his countrymen to relieve Amphipolis; but the quick march of Brasidas, the Lacedæmonian general, defeated his operations; and Thucydides, unsuccessful in his expedition, was banished from Athens. This happened in the eighth year of this celebrated war, and in the place of his banishment the general began to write an impartial history of the important events which had happened during his administration, and which still continued to agitate the several states of Greece. This famous history is continued only to the 21st year of the war, and the remaining part of the time till the demolition of the walls of Athens, was described by the pen of Theopompus and Xenophon. Thucydides wrote in the Attic dialect, as possessed of more vigour, purity, elegance, and energy. He spared neither time nor money to procure authentic materials; and the Athenians, as well as their enemies, furnished him with many valuable communications, which contributed to throw great light on the different transactions of the war. His history has been divided into eight books, the last of which is imperfect, and supposed to have been written by his daughter. The character of this interesting history is well known, and the noble emulation of the writer will ever be admired, who shed tears when he heard Herodotus repeat his history of the Persian wars at the public festivals of Greece. The historian of Halicarnassus has been compared with the son of Olorus, but each has his peculiar excellence. Sweetness of style, grace, and elegance of expression, may be called the characteristics of the former; while Thucydides stands unequalled for the fire of his descriptions, the conciseness, and, at the same time, the strong and energetic matter of his narratives. His relations are authentic, as he himself was interested in the events he mentions; his impartiality is indubitable, as he nowhere betrays the least resentment against his countrymen, and the factious partisans of Cleon, who had banished him from Athens. Many have blamed the historian for the injudicious distribution of his subject, and while, for the sake of accuracy, the whole is divided into summers and winters, the thread of the history is interrupted, the scene continually shifted; and the reader, unable to pursue events to the end, is transported from Persia to Peloponnesus, or from the walls of Syracuse to the coast of Corcyra. The animated harangues of Thucydides have been universally admired; he found a model in Herodotus, but he greatly surpassed the original; and succeeding historians have adopted with success, a peculiar mode of writing which introduces a general addressing himself to the passions and feelings of his armies. The history of Thucydides was so admired, that Demosthenes, to perfect himself as an orator, transcribed it eight different times, and read it with such attention, that he could almost repeat it by heart. Thucydides died at Athens, where he had been recalled from his exile, in his 80th year, 391 years before Christ. The best editions of Thucydides are those of Duker, fol. Amst. 1731; of Glasgow, 12mo. 8 vols. 1759; of Hudson, fol. Oxon. 1696; and the 8vo. of Bipont. 1788. *Cic. de Orat. &c.—Diod.* 12.—*Dionys. Hal. de Thuc.—Ælian. V. H.* 12, c. 50.—*Quintil.*——II. A son of Milesias, in the age of Pericles. He was banished for his opposition to the measures of Pericles, &c.

THYESTES, a son of Pelops and Hippodamia, and grandson of Tantalus, offered violence to Ærope, the wife of his brother Atreus, because he refused to take him as his colleague on the throne of Argos. This was no sooner known than Atreus divorced Ærope, and banished Thyestes from his kingdom; but soon after, the more effectually to punish his infidelity, he expressed a wish to be reconciled to him, and recalled him to Argos. Thyestes was received by his brother at an elegant entertainment, but he was soon informed that he had been feeding upon the flesh of one of his own children. This Atreus took care to communicate to him by showing him the remains of his son's body. This action appeared so barbarous, that, according to the ancient mythologists, the sun changed his usual course not to be spectator of so bloody a scene. Thyestes escaped from his brother, and fled to Epirus. Some time after, he met his daughter Pelopeia in a grove sacred to Minerva, and he offered her violence without knowing who she was. This incest, however, according to some, was intentionally committed by the father, as he had been told by an oracle that the injuries he had received from Atreus would be avenged by a son born from himself and Pelopeia. The daughter, pregnant by her father, was seen by her uncle Atreus and married, and some time after she brought into the world a son, whom she exposed in the woods. The life of the child was preserved by goats; he was called Ægysthus, and presented to his mother, and educated in the family of Atreus. When grown to years of maturity, the mother gave her son Ægysthus a sword, which she had taken from her unknown ravisher in the grove of Minerva, with hopes of discovering who he was. Meantime, Atreus, intent to punish his brother, sent Agamemnon and Menelaus to pursue him, and when at last they found him, he was dragged to Argos, and thrown into a close prison. Ægysthus was sent to murder Thyestes, but the father recollected the sword which was raised to stab him, and a few questions convinced him that his assassin was his own son. Pelopeia was present at this discovery, and when she found that she had committed incest with her father, she asked Ægysthus to let her examine the sword, and immediately plunged

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it into her own breast. Ægysthus rushed from the prison to Atreus, with the bloody weapon, and murdered him near an altar, as he wished to offer thanks to the gods on the supposed death of Thyestes. At the death of Atreus, Thyestes was placed on his brother's throne by Ægysthus, from which he was soon after driven by Agamemnon and Menelaus. He retired from Argos, and was banished into the island of Cythera by Agamemnon, where he died. *Apollod.* 2, c. 4. *Sophocl. in Ajax.—Hygin.* fab. 86, &c.—*Ovid. in Ib.* 359.—*Lucan.* 1, v. 544, l. 7, v. 451.—*Senec. in Thyest.*

Thyrœites, I. a king of Athens, son of Oxinthas, the last of the descendants of Theseus who reigned at Athens. He was deposed because he refused to accept a challenge sent by Xanthus, king of Bœotia, and was succeeded by a Messenian, B. C. 1128, who repaired the honour of Athens by fighting the Bœotian king. *Paus.* 2, c. 18.——II. A Trojan prince, whose wife and son were put to death by order of Priam. It was to revenge the king's cruelty that he persuaded his countrymen to bring the wooden horse within their city. He was son of Laomedon, according to some. *Virg. Æn.* 2, v. 32.—*Dictys Cret.* 4, c. 4.

Tiberius, I. (Claudius Drusus Nero,) a Roman emperor after the death of Augustus, descended from the family of the Claudii. In his early years he commanded popularity by entertaining the populace with magnificent shows and fights of gladiators, and he gained some applause in the funeral oration which he pronounced over his father, though only nine years old. His first appearance in the Roman armies was under Augustus, in the war against the Cantabri, and afterwards, in the capacity of general, he obtained victories in different parts of the empire, and was rewarded with a triumph. Yet, in the midst of his glory, Tiberius fell under the displeasure of Augustus, and retired to Rhodes, where he continued for seven years as an exile, till by the influence of his mother Livia with the emperor, he was recalled. His return to Rome was the most glorious; he had the command of the Roman armies in Illyricum, Pannonia, and Dalmatia, and seemed to divide the sovereign power with Augustus. At the death of the celebrated emperor, Tiberius, who had been adopted, assumed the reins of government; and while with dissimulation and affected modesty he wished to decline the dangerous office, he found time to try the fidelity of his friends, and to make the greatest part of the Romans believe that he was invested with the purple, not from his own choice, but by the recommendation of Augustus and the urgent entreaties of the Roman senate. The beginning of his reign seemed to promise tranquillity to the world; Tiberius was a watchful guardian of the public peace, he was the friend of justice, and never assumed the sounding titles which must disgust a free nation; but he was satisfied to say of himself that he was the master of his slaves, the general of his soldiers, and the father of the citizens of Rome. That seeming moderation, however, which was but the fruit of the deepest policy, soon disappeared, and Tiberius was viewed in his real character. His ingratitude to his mother Livia, to whose intrigues he was indebted for the purple, his cruelty to his wife Julia, and his tyrannical oppression and murder of many noble senators, rendered him odious to the people, and suspected even by his most intimate favourites. The armies mutinied in Pannonia and Germany, but the tumults were silenced by the prudence of the generals and the fidelity of the officers, and the factious demagogues were abandoned to punishment. This acted as a check upon Tiberius in Rome; he knew from thence, as his successors experienced, that his power was precarious, and his very existence in perpetual danger. He continued, as he had begun, to pay the greatest deference to the senate; all libels against him he disregarded, and observed, that in a free city the thoughts and the tongue of every man should be free. The taxes were gradually lessened, and luxury restrained by the salutary regulations, as well as by the prevailing example and frugality of the emperor. While Rome exhibited a scene of peace and public tranquillity, the barbarians were severally defeated on the borders of the empire, and Tiberius gained new honours by the activity and valour of Germanicus and his other faithful lieutenants. Yet the triumphs of Germanicus were beheld with jealousy. Tiberius dreaded his power, he was envious of his popularity, and the death of that celebrated general in Antioch was, as some suppose, accelerated by poison and the secret resentment of the emperor. Not only his relations and friends, but the great and opulent were sacrificed to his ambition, cruelty, and avarice; and there was scarce in Rome one single family that did not reproach Tiberius for the loss of a brother, a father, or a husband. He at last retired to the island of Capreæ, on the coast of Campania, where he buried himself in unlawful pleasures. The care of the empire was intrusted to favourites, among whom Sejanus for a while shone with uncommon splendour. In his solitary retreat the emperor proposed rewards to such as invented new pleasures, or could produce fresh luxuries. He forgot his age as well as his dignity, and disgraced himself by the most unnatural vices and enormous indulgences which can draw a blush, even on the countenance of the most debauched and abandoned. While the emperor was lost to himself and the world, the provinces were harassed on every side by the barbarians, and Tiberius found himself insulted by those enemies whom hitherto he had seen fall prostrate at his feet with every mark of submissive adulation. At last, grown weak and helpless through infirmities, he thought of his approaching dissolution; and as he well knew that Rome could not exist without a head, he nominated as his successor Caius Caligula. Many might inquire why a youth naturally so vicious and abandoned as Caius was chosen to be the master of an extensive empire; but Tiberius wished his own cruelties to be forgotten in the barbarities which might be displayed in the reign of his successor, whose natural propensities he had well defined, in saying of Caligula, that he bred a serpent for the Roman people, and a Phaeton for the rest of the empire. Tiberius died at Misenum, the 16th of March, A. D. 37, in the 78th year of his age, after a reign of 22 years, 6 months, and 26 days.

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Caligula was accused of having hastened his end by suffocating him. The joy was universal when his death was known; and the people of Rome, in the midst of sorrow, had a moment to rejoice, heedless of the calamities which awaited them in the succeeding reigns. The body of Tiberius was conveyed to Rome, and burnt with great solemnity. A funeral oration was pronounced by Caligula, who seemed to forget his benefactor while he expatiated on the praises of Augustus, Germanicus, and his own. The character of Tiberius has been examined with particular attention by historians, and his reign is the subject of the most perfect and elegant of all the compositions of Tacitus. When a private man, Tiberius was universally esteemed; when he had no superior, he was proud, arrogant, jealous, and revengeful. If he found his military operations conducted by a warlike general, he affected moderation and virtue; but when he got rid of the powerful influence of a favourite, he was tyrannical and dissolute. If, as some observed, he had lived in the times of the Roman republic, he might have been as conspicuous as his great ancestors; but the sovereign power lodged in his hand rendered him vicious and oppressive. Yet, though he encouraged informers and favoured flattery, he blushed at the mean servilities of the senate, and derided the adulation of his courtiers, who approached him, he said, as if they approached a savage elephant. He was a patron of learning, he was an eloquent and ready speaker, and dedicated some part of his time to study. He wrote a lyric poem, entitled, A Complaint on the Death of Lucius Cæsar, as also some Greek pieces, in imitation of some of his favourite authors. He avoided all improper expressions, and all foreign words he totally wished to banish from the Latin tongue. As instances of his humanity, it has been recorded that he was uncommonly liberal to the people of Asia Minor, whose habitations had been destroyed by a violent earthquake, A. D. 17. One of his officers wished him to increase the taxes, *No*, said Tiberius, *a good shepherd must shear, not flay his sheep.* The senators wished to call the month of November, in which he was born, by his name, in imitation of J. Cæsar and Augustus, in the months of July and August; but this he refused, saying, *What will you do, conscript fathers, if you have thirteen Cæsars?* Like the rest of the emperors, he received divine honours after death, and even during his life. It has been wittily observed by Seneca, that he never was intoxicated but once all his life, for he continued in a perpetual state of intoxication from the time he gave himself to drinking till the last moment of his life. *Sueton. in vitâ*, &c. —*Tacit. Ann.* 6, &c.—*Dion. Cass.*——II. A friend of Julius Cæsar, whom he accompanied in the war of Alexandria. Tiberius forgot the favours he had received from his friend; and when he was assassinated, he wished all his murderers to be publicly rewarded.—— III. One of the Gracchi. *Vid. Gracchus.*—— IV. Sempronius, a son of Drusus and Livia, the sister of Germanicus, put to death by Caligula.——V. A son of Brutus, put to death by his father because he had conspired with other young noblemen to restore Tarquin to his throne.——VI. A Thracian, made emperor of Rome in the latter ages of the empire.

TIBULLUS, Aulus Albius, is the earliest and most admired of the Roman elegiac poets. His birth may be conjectured to have occurred between the years 695 and 700. It has often been remarked, that few of the great Latin poets, orators, or historians, were born at Rome, and that, if the capital had always confined the distinction of Romans to the ancient families within the walls, her name would have been deprived of some of its noblest ornaments. Tibullus, however, is one of the exceptions, as his birth, in whatever year it may have happened, unquestionably took place in the capital. He was descended of an equestrian family, of considerable wealth and possessions, though little known or mentioned in the history of their country. His father had been engaged on the side of Pompey in the civil wars, and died soon after Cæsar had finally triumphed over the liberties of Rome. It is said, but without any sufficient authority, that Tibullus himself was present at Philippi along with his friend Messala, in the ranks of the republican army. He retired in early life to his paternal villa near Pedum, (now *Zagarola*,) a town in the ancient Latian territory, and only a few miles distant from Præneste. In his youth he had tasted the sweets of affluence and fortune, but the ample patrimony which he inherited from his ancestors, was greatly diminished by the partitions of land made to the soldiers of the triumvirs. Dacier and other French critics have alleged, that he was ruined by his own dissipation and extravagance, which has been denied by Vulpius and Broukhusius, the learned editors and commentators of Tibullus, with the same eagerness as if their own fame and fortune had depended on the question. The partition of the lands in Italy was probably the chief cause of his indigence; but we think it not unlikely, that his own extravagance may have contributed to his early difficulties. He utters his complaints of the venality of his mistresses and favourites in terms which show that he had already suffered from their rapacity. Nevertheless, he expresses himself as if prepared to part with every thing to gratify their cupidity. It seems probable, that no part of the land, of which Tibullus had been deprived, was restored to him, as we find not in his elegies a single expression of gratitude or compliment, from which it might be conjectured that Augustus had atoned to him for the wrongs of Octavius. It is evident, however, that he was not reduced to extreme want. Tibullus himself complains indeed of poverty, but the poverty of the Latin poets is pretty well defined by Broukhusius, "Fortuna mediocris cui nihil deest," and nearly the same notion of it is communicated to us by Tibullus in his first elegy. It might even be inferred from a distich in a subsequent elegy, that his chief paternal seat had been preserved to him; and Horace, in a complimentary epistle, written long after the partition of the lands, says, that the gods had bestowed on him wealth, and the art of enjoying it. His friendship for Messala, and perhaps some hope of improving his moderate and diminished fortune, induced him to attend that celebrated commander in various military expeditions. It would appear that he had accom

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panied him in not less than three. Messala, being intrusted by the emperor with an extraordinary command in the East, requested Tibullus to accompany him, and to this proposal our poet, though it would appear with some reluctance, at length consented. He had not, however, been long at sea, when his health suffered so severely, that he was obliged to be put on shore at an island, which Tibullus names by its poetical appellation of Phæacia, but which was then commonly called Corcyra, (now *Corfu*.) He recovered from this dangerous sickness, and as soon as he was able to renew his voyage, he joined Messala, and travelled with him through Syria, Cilicia, and Egypt. Having returned to Italy, he again retired to his farm at Pedum, where, though he occasionally visited the capital, he chiefly resided during the remainder of his life. Tibullus was endued with elegant manners, and a handsome person, which often procured him the love, though they could not always secure the constancy, of the fair. With Delia, he seems to have been at one time successful, but she forsook him for a husband or a more favoured lover; and his fortune does not appear to have been sufficient to obtain for him the good graces of the rapacious Nemesis. While he thus bowed at the shrine of beauty, he at the same time drew closer his connexion with the most learned and polite of his countrymen, as Valgius, Macer, and Horace. Tibullus' enjoyment of this sort of life was considerably impaired by the state of his health, which had continued to be delicate ever since the illness with which he was attacked at Corcyra. His existence was protracted till 734, and his death, which happened in that year, was deplored by Ovid in a long elegiac poem. The events and circumstances of the life of Tibullus have exercised a remarkable influence on his writings. Those occurrences to which he was exposed tended to give a peculiar turn to his thoughts, and a peculiar colouring to his language. He fell on the evil days of his country. The Roman fair of the highest rank had become alike licentious and venal; and the property of those ancient possessors of the Italian soil, who had adhered to the republican party, was divided by unprincipled usurpers among their rapacious soldiery. Unhappy in love, and less prosperous in fortune, than in early youth he had reason to anticipate, all that he utters on these topics is stamped with such reality, that no reader can suspect for a moment, either that his complaints were borrowed from Greek sources, or were the mere creations of fancy. His inability to procure either the advantages of fortune or delights of contentment, is the source of constant struggle and disappointment. Hence the irritability, melancholy, and changeableness of his temper. Such circumstances in the life, and such features in the character, of Tibullus, will, we think, be found explanatory and illustrative of much which we find in his elegies. These elegies have been divided by German writers into *Erotic*, *Rural*, *Devotional*, and *Panegyrical*. The compositions evidently most adapted to the genius of Tibullus, are poems not merely written in elegiac verse, but which answer to our understanding of the word *Elegy*, in the subject and sentiments. The tone of complaint best accords with his soul. Like the nightingale, his most mournful notes are his sweetest, and melancholy feelings are those which he expresses most frequently, as well as with most truth and beauty. His first composition was to celebrate the virtues of his friend Messala, but his more favourite study was writing love verses in praise of his mistresses Delia and Plautia, of Nemesis and Neæra; and in these elegant effusions he showed himself the most correct of the Roman poets. As he had espoused the cause of Brutus, he lost his possessions when the soldiers of the triumvirate were rewarded with lands; but he might have recovered them if he had condescended, like Virgil, to make his court to Augustus. Four books of elegies are the only remaining pieces of his composition. They are uncommonly elegant and beautiful, and possessed with so much grace and purity of sentiment, that the writer is deservedly ranked as the prince of elegiac poets. Tibullus was intimate with the literary men of his age, and he for some time had a poetical contest with Horace, in gaining the favours of an admired courtesan. Ovid has written a beautiful elegy on the death of his friend. The poems of Tibullus are generally published with those of Propertius and Catullus, of which the best editions are, that of Vulpius, Petavii, 1737, 1749, 1755; that of Barbou, 12 mo. Paris, 1754; and that by Heyne, 8vo. Lips. 1776. *Ovid.* 3, *Am. el.* 9, *Trist.* 2, v. 447.—*Horat.* 1, *ep.* 4, l. 1, *od.* 33, v. 1.—*Quintil.* 10, c. 1.

Ticīna, a Roman poet a few years before the age of Cicero, who wrote epigrams, and praised his mistress Metella under the fictitious name of Perilla. *Ovid. Trist.* 2, v. 433.

Tigellīnus, a Roman celebrated for his intrigues and perfidy in the court of Nero. He was appointed judge at the trial of the conspirators who had leagued against Nero, for which he was liberally rewarded with triumphal honours. He afterwards betrayed the emperor, and was ordered to destroy himself, 68 A. D. *Tacit. Hist.* 1, c. 72.—*Plut.*—*Juv.* 1.

Tigrānes, I. a king of Armenia, who made himself master of Assyria and Cappadocia. He married Cleopatra, the daughter of Mithridates, and by the advice of his father-in-law, he declared war against the Romans. He despised these distant enemies, and even ordered the head of the messenger to be cut off who first told him that the Roman general was boldly advancing towards his capital. His pride, however, was soon abated, and though he ordered the Roman consul Lucullus to be brought alive into his presence, he fled with precipitation from his capital, and was soon after defeated near mount Taurus. This totally disheartened him, he refused to receive Mithridates into his palace, and even set a price upon his head. His mean submission to Pompey, the successor of Lucullus in Asia, and a bribe of 60,000 talents, insured him on his throne, and he received a garrison in his capital, and continued at peace with the Romans. His second son of the same name revolted against him, and attempted to dethrone him with the assistance of the king of Parthia, whose daughter he had married. This did not succeed, and the son had recourse to the Romans, by whom he was put in possession of Sophene, while the father remained quiet on

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the throne of Armenia. The son was afterwards sent in chains to Rome for his insolence to Pompey. *Cic. pro Man.—Val. Max.* 5, c. 5.—*Paterc.* 2, c. 33 and 37.—*Justin.* 40, c. 1 and 2.—*Plut. in Luc. Pomp.* &c.——II. A king of Armenia in the reign of Tiberius. He was put to death. *Tacit.* 6, *Ann.* c. 40.——III. One of the royal family of the Cappadocians, chosen by Tiberius to ascend the throne of Armenia.

Timæa, the wife of Agis, king of Sparta, was debauched by Alcibiades, by whom she had a son. This child was rejected in the succession to the throne, though Agis on his deathbed, declared him to be legitimate. *Plut. in Ag.*

Timæus, I. a friend of Alexander, who came to his assistance when he was alone surrounded by the Oxydracæ. He was killed in the encounter. *Curt.* 9, c. 5.——II. An historian of Sicily, who flourished about 262 B. C. and died in the 96th year of his age. His father's name was Andromachus. He was banished from Sicily by Agathocles. His general history of Sicily, and that of the wars of Pyrrhus, were in general esteem, and his authority was great, except when he treated of Agathocles. All his compositions are lost. *Plut. in. Nic.—Cic. de Orat.—Diod.* 5.—*C. Nep.*——III. A writer who published some treatises concerning ancient philosophers. *Diog. in Emp.*——IV. A Pythagorean philosopher, born at Locris. He followed the doctrines of the founder of the metempsychosis, but in some parts of his system of the world he differed from him. He wrote a treatise on the nature and the soul of the world, in the Doric dialect, still extant. *Plato in Tim.—Plut.*

Timagoras, an Athenian, capitally punished for paying homage to Darius, according to the Persian manner of kneeling on the ground, when he was sent to Persia as ambassador. *Val. Max.* 6, c. 3.—*Suidas.*

Timanthes, a painter of Sicyon, in the reign of Philip, the father of Alexander the Great. In his celebrated painting of Iphigenia going to be immolated, he represented all the attendants overwhelmed with grief; but his superior genius, by covering the face of Agamemnon, left to the conception of the imagination the deep sorrows of the father. He obtained a prize, for which the celebrated Parrhasius was a competitor. This was in painting an Ajax with all the fury which his disappointments could occasion when deprived of the arms of Achilles. *Cic. de Orat.—Val. Max.* 8, c. 11.—*Ælian. V. H.* 9, c. 11.

Timarchus, I. a philosopher of Alexandria, intimate with Lamprocles, the disciple of Socrates. *Diog.*——II. A rhetorician, who hung himself when accused of licentiousness by Æschines.——III. An officer in Ætolia, who burnt his ships to prevent the flight of his companions, and to insure himself the victory. *Polyæn.* 5.

Timasitheus, a prince of Lipara, who obliged a number of pirates to spare some Romans, who were going to make an offering of the spoils of Veii to the god of Delphi. The Roman senate rewarded him very liberally, and 137 years after, when the Carthaginians were dispossessed of Lipari, the same generosity was nobly extended to his descendants in the island. *Diod.* 14.—*Plut. in Cam.*

Timesius, a native of Clazomenæ, who began to build Abdera. He was prevented by the Thracians, but honoured as a hero at Abdera. *Herodot.* 1, c. 168.

Timoclea, a Theban lady, sister to Theagenes, who was killed at Cheronæa. One of Alexander's soldiers offered her violence, after which she led her ravisher to a well, and while he believed that immense treasures were concealed there, Timoclea threw him into it. Alexander commended her virtue, and forbade his soldiers to hurt the Theban females. *Plut. in Alex.*

Timocles, was one of the earlier poets of the new comedy. He was the contemporary of Demosthenes, whom he attacks in a fragment of the Ἥρωες, for a disinclination to peace; and in another, the Δῆλος, he accuses him of receiving bribes from Harpalus, the unfaithful treasurer of Alexander.

Timocrates, I. a Greek philosopher of uncommon austerity.——II. A Syracusan, who married Arete when Dion had been banished into Greece, by Dionysius. He commanded the forces of the tyrant.

Timocreon, a comic poet of Rhodes, who obtained poetical, as well as gymnastic prizes at Olympia. He lived about 476 years before Christ, distinguished for his voracity, and also for his resentment against Simonides and Themistocles. The following epitaph was written on his grave:—

Multa bibens, et multa vorans, mala dinique dicens
Multis, hic jaceo Timocreon Rhodius.

Timoleon, a celebrated Corinthian, son of Timodemus and Demariste. He was such an enemy to tyranny, that he did not hesitate to murder his own brother Timophanes when he attempted, against his representations, to make himself absolute in Corinth. This was viewed with pleasure by the friends of liberty; but the mother of Timoleon conceived the most inveterate aversion for her son, and for ever banished him from her sight. This proved painful to Timoleon; a settled melancholy dwelt upon his mind, and he refused to accept of any offices in the state. When the Syracusans, oppressed with the tyranny of Dionysius the younger, and of the Carthaginians, had solicited the assistance of the Corinthians, all looked upon Timoleon as a proper deliverer; but all applications would have been disregarded, if one of the magistrates had not awakened in him the sense of natural liberty. *Timoleon*, says he, *if you accept of the command of this expedition, we will believe that you have killed a tyrant; but if not, we cannot but call you your brother's murderer.* This had due effect, and Timoleon sailed for Syracuse with ten ships, accompanied by about 1000 men. The Carthaginians attempted to oppose him, but Timoleon eluded their vigilance. Icetas, who had the possession of the city, was defeated, and Dionysius, who despaired of success, gave himself up into the hands of the Corinthian general. This success gained Timoleon adherents in Sicily, many cities, which hitherto had looked upon him as an impostor, claimed his protection, and when he was at last master of Syracuse by the total overthrow of Icetas and of the Carthaginians, he razed the citadel which had been the seat of

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tyranny, and erected on the spot a common hall. Syracuse was almost destitute of inhabitants, and at the solicitation of Timoleon, a Corinthian colony was sent to Sicily; the lands were equally divided among the citizens, and the houses were sold for a thousand talents, which were appropriated to the use of the state, and deposited in the treasury. When Syracuse was thus delivered from tyranny, the conqueror extended his benevolence to the other states of Sicily, and all the petty tyrants were reduced and banished from the island. A code of salutary laws was framed for the Syracusans; and the armies of Carthage, which had attempted again to raise commotions in Sicily, were defeated, and peace was at last re-established. The gratitude of the Sicilians was shown every where to their deliverer. Timoleon was received with repeated applause in the public assemblies, and though a private man, unconnected with the government, he continued to enjoy his former influence at Syracuse: his advice was consulted on matters of importance, and his authority respected. He ridiculed the accusations of malevolence, and when some informers had charged him with oppression he rebuked the Syracusans who were going to put the accusers to immediate death. A remarkable instance of his providential escape from the dagger of an assassin has been recorded by one of his biographers. As he was going to offer a sacrifice to the gods after a victory, two assassins, sent by the enemies, approached his person in disguise. The arm of one of the assassins was already lifted up, when he was suddenly stabbed by an unknown person, who made his escape from the camp. The other assassin, struck at the fall of his companion, fell before Timoleon, and confessed, in the presence of the army, the conspiracy that had been formed against his life. The unknown assassin was meantime pursued, and when he was found, he declared that he had committed no crime in avenging the death of a beloved father, whom the man he had stabbed had murdered in the town of Leontini. Inquiries were made, and his confessions were found to be true. Timoleon died at Syracuse, about 337 years before the Christian era. His body received an honourable burial in a public place called from him *Timoleonteum*; but the tears of a grateful nation were more convincing proofs of the public regret, than the institution of festivals, and games yearly to be observed on the day of his death. *C. Nep. & Plut. in vitâ.—Polyæn.* 5, c. 3.—*Diod.* 16.

Timomăchus, a painter of Byzantium in the age of Sylla and Marius. His paintings of Medea murdering her children, and his Ajax, were purchased for 80 talents by J. Cæsar, and deposited in the temple of Venus at Rome. *Plin.* 35, c. 11.

Timon, I. a native of Athens, called *Misanthrope*, for his unconquerable aversion to mankind and all society. He was fond of Apemantus, another Athenian, whose character was similar to his own, and he said that he had some partiality for Alcibiades, because he was one day to be his country's ruin. Once he went into the public assembly, and told his countrymen, that he had a fig-tree on which many had ended their life with a halter, and that as he was going to cut it down to raise a building on the spot, he advised all such as were inclined to destroy themselves, to hasten and go and hang themselves in his garden. *Plut. in Alc. &c.—Lucian. in Tim.—Paus.* 6, c. 12.——II. A Greek poet, son of Timachus, in the age of Ptolemy Philadelphus. He wrote several dramatic pieces, all now lost, and died in the 90th year of his age. *Diog.—Athen.* 6 and 13.

Timophănes, a Corinthian, brother to Timoleon. He attempted to make himself tyrant of his country by means of the mercenary soldiers with whom he had fought against the Argives and Cleomenes. Timoleon wished to convince him of the impropriety of his measures, and when he found him unmoved, he caused him to be assassinated. *Plut. & C. Nep. in Tim.*

Timotheus, I. a poet and musician of Miletus, son of Thersander or Philopolis. He was received with hisses the first time he exhibited as musician in the assembly of the people, and further applications would have totally been abandoned, had not Euripides discovered his abilities, and encouraged him to follow a profession in which he afterwards gained so much applause. He received the immense sum of 1000 pieces of gold from the Ephesians, because he had composed a poem in honour of Diana. He died about the 90th year of his age, two years before the birth of Alexander the Great. There was also another musician of Bœotia in the age of Alexander, often confounded with the musician of Miletus. He was a great favourite of the conqueror of Darius. *Cic. de Leg.* 2, c. 15.—*Paus.* 3, c. 12.—*Plut. de music. de fort. &c.*——II. An Athenian general, son of Conon. He signalized himself by his valour and magnanimity, and showed that he was not inferior to his great father in military prudence. He seized Corcyra, and obtained several victories over the Thebans, but his ill success in one of his expeditions disgusted the Athenians, and Timotheus, like the rest of his noble predecessors, was fined a large sum of money. He retired to Chalcis, where he died. He was so disinterested, that he never appropriated any of the plunder to his own use, but after one of his expeditions he filled the treasury of Athens with 1200 talents. Some of the ancients, to intimate his continual successes, have represented him sleeping by the side of Fortune, while the goddess drove cities into his net. He was intimate with Plato, at whose table he learned temperance and moderation. *Athen.* 10, c. 3.—*Paus.* 1, c. 29.—*Plut. in Syll. &c.—Ælian. V. H.* 2, c. 10 and 18, l. 3, c. 16.—*C. Nep.*——III. A Greek statuary. *Paus.* 1, c. 32.——IV. A tyrant of Heraclea, who murdered his father. *Diod.* 16.——V. A king of the Sapæi.

Tiridates, I. a king of Parthia after the expulsion of Phraates by his subjects. He was soon after deposed, and fled to Augustus in Spain. *Horat.* 1, *Od.* 26.——II. A man made king of Parthia by Tiberius, after the death of Phraates, in opposition to Artabanus. *Tacit. Ann.* 6, &c.——III. A keeper of the royal treasures at Persepolis, who offered to surrender to Alexander the Great. *Curt.* 5, c. 5, &c.——IV. A king of Armenia in the reign of Nero.

Tiro, (Tullius,) a freedman of Cicero, greatly esteemed by his master for his learning and good qualities. It is said that he invented short-

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hand writing among the Romans. He wrote the life of Cicero, and other treatises now lost. *Cic. ad Att.* &c.

Tisamēnes, or Tisamēnus, I. a son of Orestes and Hermione, the daughter of Menelaus, who succeeded on the throne of Argos and Lacedæmon. The Heraclidæ entered his kingdom in the third year of his reign, and obliged him to retire with his family into Achaia. He was some time after killed in a battle against the Ionians, near Helice. *Apollod.* 2, c. 7.—*Paus.* 3, c. 1, l. 7, c. 1.——II. A king of Thebes, son of Thersander and grandson of Polynices. The furies, who continually persecuted the house of Œdipus, permitted him to live in tranquillity, but they tormented his son and successor Autesion, and obliged him to retire to Doris. *Paus.* 3, c. 5, l. 9, c. 6.

Tisarchus, a friend of Agathocles, by whom he was murdered, &c. *Polyæn.* 5.

Tisias, an ancient philosopher of Sicily, considered by some as the inventor of rhetorie, &c. *Cic. de inv.* 2, c. 2. *Orat.* 1, c. 18.

Tissaphernes, a satrap of Persia, commander of the forces of Artaxerxes at the battle of Cunaxa against Cyrus. It was by his valour and intrepidity that the king's forces gained the victory, and for this he obtained the daughter of Artaxerxes in marriage, and all the provinces of which Cyrus was governor. His popularity did not long continue, and the king ordered him to be put to death, when he had been conquered by Agesilaus, 395 B. C. *C. Nep.*

Tithenidia, a festival of Sparta in which *nurses*, τιθῆναι, conveyed male infants, intrusted to their charge, to the temple of Diana, where they sacrificed young pigs.

Tithraustes, a Persian satrap, B. C. 395, ordered to murder Tissaphernes by Artaxerxes. He succeeded to the offices which the slaughtered favourite enjoyed. He was defeated by the Athenians under Cimon.——The name was common to some of the superior officers of state in the court of Artaxerxes. *Plut.—C. Nep. in Dat. & Conon.*

Titia Lex *de magistratibus*, by P. Titius, the tribune, A. U. C. 710. It ordained that a triumvirate of magistrates should be invested with consular power to preside over the republic for five years. The persons chosen were Octavius, Antony, and Lepidus.——Another, *de provinciis*, which required that the provincial quæstors, like the consuls and prætors, should receive their provinces by lot.

Titiana Flavia, the wife of the emperor Pertinax, disgraced herself by her debaucheries and incontinence. After the murder of her husband she was reduced to poverty, and spent the rest of her life in an obscure retreat.

Titianus, (Attil.) a noble Roman, put to death A. D. 156, by the senate, for aspiring to the purple. He was the only one proscribed during the reign of Antoninus Pius.

Titii, priests of Apollo at Rome, who observed the flight of doves, and drew omens from it. *Varro de L. L.* 4, c. 15.—*Lucan.* 1, v. 602.

Titius Proculus, (Septimius,) a poet in the Augustan age, who distinguished himself by his lyric and tragic compositions, now lost. *Horat.* 1, ep. 3, v. 9.

Titormus, a shepherd of Ætolia, called another *Hercules* on account of his prodigious strength. He was stronger than his contemporary, Milo of Crotona, as he could lift on his shoulders a stone which the Crotonian moved but with difficulty. *Ælian. V. H.* 12, c. 22.—*Herodot.* 6, c. 127.

Titus Vespasianus, son of Vespasian and Flavia Domitilla, because known by his valour in the Roman armies, particularly at the siege of Jerusalem. In the 79th year of the Christian era he was invested with the imperial purple, and the Roman people had every reason to expect in him the barbarities of a Tiberius and the debaucheries of a Nero. While in the house of Vespasian, Titus had been distinguished for his extravagance and incontinence, his attendants were the most abandoned and dissolute, and it seemed that he wished to be superior to the rest of the world in the gratification of every impure desire, and in every unnatural vice. Yet he became a model of virtue, and abandoned his usual profligacy; and Berenice, whom he had loved with uncommon ardour, even to render himself despised by the Roman people, was dismissed from his presence. When raised to the throne he thought himself bound to be the father of his people, the guardian of virtue, and the patron of liberty. All informers were banished from his presence, and even severely punished. A reform was made in the judicial proceedings, and trials were no longer permitted to be postponed for years. To do good to his subjects was the ambition of Titus, and it was at the recollection that he had done no service, or granted no favour one day, that he exclaimed in the memorable words of *My friends, I have lost a day!* Two of the senators conspired against his life, but the emperor disregarded their attempts, he made them his friends by kindness, and, like another Nerva, presented them with a sword to destroy him. During his reign Rome was three days on fire, the towns of Campania were destroyed by an eruption of Vesuvius, and the empire was visited by a pestilence which carried away an infinite number of inhabitants. In this time of public calamity the emperor's benevolence and philanthropy were conspicuous. Titus comforted the afflicted as a father; he alleviated their distresses by his liberal bounties; and, as if they were but one family, he exerted himself for the good and preservation of the whole. The Romans, however, had not long to enjoy the favours of a magnificent prince. Titus was taken ill, and as he retired into the country of the Sabines to his father's house, his indisposition was increased by a burning fever. He lifted his eyes to heaven, and with modest submission, complained of the severity of fate, which removed him from the world when young, where he had been employed in making a grateful people happy. He died the 13th of September, A. D. 81, in the 41st year of his age, after a reign of two years, two months, and twenty days. After him Domitian ascended the throne, not without incurring the suspicion of having hastened his brother's end by ordering him to be placed, during his agony, in a tub full of snow, where he expired. Domitian has also been accused of raising commotions, and of making attempts to dethrone his brother; but Titus disregarded them, and forgave the offender. Some authors have reflected with severity upon the cruelties which Titus exer-

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sined against the Jews, but though certainly a disgrace to the benevolent features of his character, we must consider him as an instrument in the hands of Providence, exerted for the punishment of a wicked and infatuated people. *Joseph. B. J.* 7, c. 16, &c—*Suetonius.*—*Dio.* &c.

Tītus Tatius, I. a king of the Sabines. *Vid. Tatius.*——II. Livius, a celebrated historian. *Vid. Livius.*——III. A son of Junius Brutus, put to death by order of his father, for conspiring to restore the Tarquins.

Tlēpŏlĕmus, one of Alexander's generals, who obtained Carmania at the general division of the Macedonian empire. *Diod.* 18.

Tolus, a man whose head was found in digging for the foundation of the capitol, in the reign of Tarquin, whence the Romans concluded that their city should become the head or mistress of the world.

Tonea, a solemnity observed at Samos. It was usual to carry Juno's statue to the seashore, and to offer cakes before it, and afterwards to replace it again in the temple. This was in commemoration of the theft of the Tyrrhenians, who attempted to carry away the statue of the goddess, but were detained in the harbour by an invisible force.

Trabea. The plays of Quintus Trabea, supposed to belong chiefly to the class called *Togata*, are frequently cited by the grammarians, and are mentioned with approbation by Cicero. The name of Trabea was made use of in a well-known deception practised on Joseph Scaliger by Muretus. Scaliger piqued himself on his faculty of distinguishing the characteristic styles of ancient writers. In order to entrap him, Muretus showed him some verses, pretending that he had received them from Germany, where they had been transcribed from an ancient MS. attributed to Q. Trabea. Scaliger was so completely deceived, that he afterwards cited these verses, as lines from the play of *Harpace*, by Q. Trabea, in the first edition of his Commentary on Varro's Dialogues *De Re Rustica*, in order to illustrate some obscure expression of his author—"Quis enim," says he, "tam aversus a Musis, tamque humanitatis expers, qui horum publicatione offendatur." Muretus, not content with this malicious trick, afterwards sent him some other verses, to which he affixed the name of Attius, expressing, but more diffusely, the same idea. Scaliger, in his next edition of Varro, published them, along with the former lines, as fragments from the *Œnomaus*, a tragedy by Attius, and a plagiarism from Trabea—observing at the end of his note, "Fortasse de hoc nimis." Muretus said nothing for two years; but, at the end of that period, he published a volume of his own Latin poems, and, along with them, under the title *Ficta Trabea*, both sets of verses which he had thus palmed on Scaliger for undoubted remnants of antiquity. The whole history of the imposture was fully disclosed in a note: both poems, it was acknowledged, were versions of a fragment, attributed by some to Menander, and by others to Philemon, beginning—Ει τα δακρυα ἡμιν, κ. τ. λ. They have been also translated into Latin by Naugerius.

Trachălus, M. Galerius, a consul in the reign of Nero, celebrated for his eloquence as an orator, and for a majestic and commanding aspect. *Quintil.*—*Tacit.*

Trajānus, I. (M. Ulpius Crinitus,) a Roman emperor, born at Italica in Spain. Nerva adopted him as his son, invested him during his lifetime with the imperial purple, and gave him the name of Cæsar and of Germanicus. A little time after Nerva died, and the election of Trajan to the vacant throne was confirmed by the unanimous rejoicings of the people, and the free concurrence of the armies on the confines of Germany and the banks of the Danube. All the actions of Trajan showed a good and benevolent prince, whose virtues truly merited the encomiums which the pen of an elegant and courteous panegyrist has paid. The barbarians continued quiet, and the hostilities which they generally displayed at the election of a new emperor, whose military abilities they distrusted, were not few. Trajan, however, could not behold with satisfaction and unconcern the insolence of the Dacians, who claimed from the Roman people a tribute which the cowardice of Domitian had offered. The sudden appearance of the emperor on the frontiers awed the barbarians to peace, but Decebalus, their warlike monarch, soon began hostilities by violating the treaty. The emperor entered the enemy's country by throwing a bridge across the rapid streams of the Danube, and a battle was fought, in which the slaughter was so great, that in the Roman camp linen was wanted to dress the wounds of the soldiers. Trajan obtained the victory, and Decebalus, despairing of success destroyed himself, and Dacia became a province of Rome. That the ardour of the Roman soldiers in defeating their enemies might not cool, an expedition was undertaken into the East, and Parthia threatened with immediate war. Trajan passed through the submissive kingdom of Armenia, and by his well-directed operations made himself master of the provinces of Assyria and Mesopotamia. The return of the emperor towards Rome was hastened by indisposition, he stopped at Cilicia, and in the town of Selinus, which afterwards was called Trajanopolis, and a few days afterwards expired, in the beginning of August, A. D. 117, after a reign of 19 years, 6 months, and 15 days, in the 64th year of his age. He was succeeded on the throne by Adrian, whom the emperess Plotina introduced to the Roman armies as the adopted son of her husband. Trajan was fond of popularity, and he merited it. The sounding titles of Optimus, and the father of his country, were not unworthily bestowed upon a prince who was equal to the greatest generals of antiquity, and who, to indicate his affability, and his wish to listen to the just complaints of his subjects, distinguished his palace by the inscription of the public *palace*. Like other emperors, he did not receive with an air of unconcern the homage of his friends; but rose from his seat and went cordially to salute them. He refused the statues which the flattery of favourites wished to erect to him, and he ridiculed the follies of an enlightened nation, that could pay adoration to cold inanimate pieces of marble. His public entry into Rome gained him the hearts of the people; he appeared on foot, and showed himself an enemy to parade and an ostentatious equipage. When in his

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camp, he exposed himself to the fatigues of war like the meanest soldier, and crossed the most barren deserts and extensive plains on foot, and in his dress and food displayed all the simplicity which once gained the approbation of the Romans in their countryman Fabricius. He had a select number of intimates, whom he visited with freedom and openness, and at whose tables he partook many a moderate repast, without form or ceremony. His confidence, however, in the good intentions of others, was, perhaps, carried to excess. His favourite Sura had once been accused of attempts upon his life, but Trajan disregarded the informer, and as he was that same day invited to the house of the supposed conspirator, he went thither early. To try farther the sincerity of Sura, he ordered himself to be shaved by his barber, to have a medicinal application made to his eyes by the hand of his surgeon, and to bathe together with him. The public works of Trajan are also celebrated, he opened free and easy communications between the cities of his provinces, he planted many colonies, and furnished Rome with all the corn and provisions which could prevent a famine in the time of calamity. It was by his directions that the architect Apollodorus built that celebrated column which is still to be seen at Rome under the name of Trajan's column. The area on which it stands was made by the labours of men, and the height of the pillar proves that a large hill 144 feet high was removed at a great expense, A. D. 114, to commemorate the victories of the reigning prince. His persecutions of the Christians were stopped by the interference of the humane Pliny; but he was unusually severe upon the Jews, who had barbarously murdered 200,000 of his subjects, and even fed upon the flesh of the dead. His vices have been obscurely seen, through a reign of continued splendour and popularity, yet he is accused of incontinence and many unnatural indulgences. He was too much addicted to drinking, and his wish to be styled lord has been censured by those who admired the dissimulated moderation and the modest claims of an Augustus. *Plin. Paneg.* &c.—*Dio. Cass.*—*Eutrop.*—*Ammian.*—*Spartian.*—*Joseph. Bell. J.*—*Victor.*——II. The father of the emperor, who likewise bore the name of Trajan, was honoured with the consulship and a triumph, and the rank of a patrician by the emperor Vespasian.

Trebatius Testa, (C.) a man banished by Julius Cæsar for following the interests of Pompey, and recalled by the eloquence of Cicero. He was afterwards reconciled to Cæsar. Trebatius was not less distinguished for his learning than for his integrity, his military experience and knowledge of law. He wrote nine books on religious ceremonies, and treatises on civil law; and the verses that he composed proved him a poet of no inferior consequence. *Horat.* 2, *Sat.* 1, v. 4.

Trebellianus, C. Annius, a pirate who proclaimed himself emperor of Rome A. D. 264. He was defeated and slain in Isauria by the lieutenants of Gallienus.

Trebellienus Rufus, a prætor appointed governor of the children of King Cotys by Tiberius.

Trebellius Pollio, a Latin historian who wrote an account of the lives of the emperors. The beginning of this history is lost; part of the reign of Valerian, and the life of the two Gallieni, with the 30 tyrants, are the only fragments remaining. He flourished A. D. 305.

Trebonia Lex, *de provinciis*, by L. Trebonius the tribune, A. U. C. 698. It gave Cæsar the chief command in Gaul for five years longer than was enacted by the Vatinian law, and in this manner prevented the senators from recalling or superseding him.——Another, by the same, on the same year, conferred the command of the provinces of Syria and Spain on Cassius and Pompey for five years. *Dio. Cass.* 39.——Another, by L. Trebonius the tribune, A. U. C. 305, which confirmed the election of the tribunes, in the hands of the Roman people. *Liv.* 3 and 5.

Trebonius, Caius, one of Cæsar's friends, made, through his interest, prætor and consul. He was afterwards one of his benefactor's murderers. He was killed by Dolabella at Smyrna. *Cæs. Bell.* 5, c. 17.—*Cic. in Phil.* 11, c. 2.—*Paterc.* 56 and 69.—*Liv.* 119.—*Dio.* 47.—*Horat.* 1, *Sat.* 4, v. 114.

Triarius, (C.) a friend of Pompey. He had for some time the care of the war in Asia against Mithridates, whom he defeated, and by whom he was afterwards beaten. He was killed in the civil wars of Pompey and Cæsar. *Cæsar. Bell. Civ.* 3, c. 5.

Tribuni Plebis, magistrates at Rome, created in the year U. C. 261, when the people after a quarrel with the senators had retired to mons Sacer. The two first were C. Licinius and L. Albinus, but their number was soon after raised to five, and 37 years after to ten, which remained fixed: Their office was annual, and as the first had been created on the 4th of the ides of December, that day was ever after chosen for the election. Their power, though at first small, and granted by the patricians to appease the momentary seditions of the populace, soon became formidable, and the senators repented too late of having consented to elect magistrates, who not only preserved the rights of the people, but could summon assemblies, propose laws, stop the consultations of the senate, and even abolish their decrees by the word *Veto*. Their approbation was also necessary to confirm the *senatus consulta*, and this was done by affixing the letter T. under it. If any irregularity happened in the state, their power was almost absolute; they criticised the conduct of all the public magistrates, and even dragged a consul to prison if the measures he pursued were hostile to the peace of Rome. The dictator alone was their superior, but when that magistrate was elected, the office of tribune was not, like that of all other inferior magistrates, abolished while he continued at the head of the state. The people paid them so much deference, that their person was held sacred, and thence they were always called *Sacrosancti*. To strike them was a capital crime, and to interrupt them while they spoke in the assemblies, called for the immediate interference of power. The marks by which they were distinguished from other magistrates were not very conspicuous. They wore no particular dress, only a beadle, called *viator*, marched before them. They never sat in the senate, though, some time

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after, their office entitled them to the rank of senators. Yet great as their power might appear, they received a heavy wound from their number, and as their consultations and resolutions were of no effect if they were not all unanimous, the senate often took advantage of their avarice, and by gaining one of them by bribes, they, as it were, suspended the authority of the rest. The office of tribune of the people, though at first deemed mean and servile, was afterwards one of the first steps that led to more honourable employments, and as no patrician was permitted to canvass for the tribuneship, we find many that descended among the plebeians to exercise that important office. From the power with which they were at last invested by the activity, the intrigues, and continual applications of those who were in office, they became almost absolute in the state; and it has been properly observed, that they caused far greater troubles than those which they were at first created to silence. Sylla, when raised to the dictatorship, gave a fatal blow to the authority of the tribunes, and by one of his decrees they were no longer permitted to harangue and inflame the people; they could make no laws; no appeal lay to their tribunal, and such as had been tribunes, were not permitted to solicit for the other offices of the state. This disgrace, however, was but momentary; at the death of the tyrant, the tribunes recovered their privileges by means of Cotta and Pompey the Great. The office of tribune remained in full force till the age of Augustus, who, to make himself more absolute, and his person sacred, conferred the power and office upon himself, whence he was called *tribunitiâ potestate donatus*. His successors on the throne imitated his example, and as the emperor was the real and official tribune, such as were appointed to the office were merely nominal, without power or privilege. Under Constantine the tribuneship was totally abolished. The tribunes were never permitted to sleep out of the city, except at the *Feriæ Latinæ*, when they went with other magistrates to offer sacrifices upon a mountain near Alba. Their houses were always open, and they received every complaint, and were ever ready to redress the wrongs of their constituents. Their authority was not extended beyond the walls of the city.——There were also other officers who bore the name of tribunes, such as the *tribuni militum* or *militares*, who commanded a division of the legions. They were empowered to decide all quarrels that might arise in the army, they took care of the camp, and gave the watchword. There were only three at first chosen by Romulus, but the number was at last increased to six in every legion. After the expulsion of the Tarquins, they were chosen by the consuls, but afterwards the right of electing them was divided between the people and the consul. They were generally of senatorian and equestrian families, and the former were called *laticlavii*, and the latter *angusticlavii*, from their peculiar dress. Those that were chosen by the consuls were called *Rutuli*, because the right of the consuls to elect them was confirmed by Rutulus; and those elected by the people were called *Comitiati*, because chosen in the Comitia. They wore a golden ring, and were in office no longer than six months. When the consuls were elected, it was usual to choose 14 tribunes from the knights, who had served five years in the army, and who were called *juniores*, and ten from the people who had been in ten campaigns, who were called *seniores*.——There were also some officers called *tribuni militum consulari potestate* elected instead of consuls, A. U. C. 310. They were only three originally, but the number was afterwards increased to six, or more, according to the will and pleasure of the people and the emergencies of the state. Part of them were plebeians, and the rest of patrician families. When they had subsisted for about 70 years, not without some interruption, the office was totally abolished, as the plebeians were admitted to share the consulship, and the consuls continued at the head of the state till the end of the commonwealth.——The *tribuni cohortium prætorianarum* were intrusted with the person of the emperor, which they guarded and protected.——The *tribuni ærarii* were officers chosen from among the people, who kept the money which was to be applied to defray the expenses of the army. The richest persons were always chosen, as much money was requisite for the pay of the soldiers. They were greatly distinguished in the state, and they shared with the senators and Roman knights the privileges of judging. They were abolished by Julius Cæsar, but Augustus re-established them, and created 200 more, to decide causes of smaller importance.——The *tribuni celerum* had the command of the guard which Romulus chose for the safety of his person. They were 100 in number, distinguished for their probity, their opulence, and their nobility.——The *tribuni voluptatum* were commissioned to take care of the amusements which were prepared for the people, and that nothing might be wanting in the exhibitions. This office was also honourable.

TRICLARIA, a yearly festival celebrated by the inhabitants of three cities in Ionia, to appease the anger of Diana *Triclaria*, whose temple had been defiled by Menalippus and Cometho. It was usual to sacrifice a boy and a girl, but this barbarous custom was abolished by Eurypilus. The three cities were Aroe, Messatis, and Anthea, whose united labours had erected the temple of the goddess. *Paus.* 7, 19.

TRIUMVIRI *reipublicæ constituendæ*, were three magistrates, appointed equally to govern the Roman state with absolute power. These officers gave a fatal blow to the expiring independence of the Roman people, and became celebrated for their different pursuits, their ambition, and their various fortunes. The first triumvirate, B. C. 60, was in the hands of Julius Cæsar, Pompey, and Crassus, who, at the expiration of their office, kindled a civil war. The second and last triumvirate, B. C. 43, was under Augustus, M. Antony, and Lepidus, and through them the Romans totally lost their liberty. The triumvirate was in full force at Rome for the space of about 12 years.—There were also officers who were called *triumviri capitales*, created A. U. C. 464. They took cognizance of murders and robberies, and every thing in which slaves were concerned. Criminals under sentence of death were intrusted to their care, and they had them executed according to the commands of the prætors.——The

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triumviri nocturni watched over the safety of Rome in the night time, and in case of fire were ever ready to give orders, and to take the most effectual measures to extinguish it.——The *triumviri agrarii* had the care of colonies that were sent to settle in different parts of the empire. They made a fair division of the lands among the citizens, and exercised over the new colony all the power which was placed in the hands of the consuls at Rome.——The *triumviri monetales* were masters of the mint, and had the care of the coin, hence their office was generally intimated by the following letters often seen on ancient coins and medals: IIIVIR. A. A. A. F. F. i. e. *triumviri auro, argento, ære flando, feriendo.* Some suppose that they were created only in the age of Cicero, as those who were employed before them were called *Denariorum flandorum curatores.*——The *triumviri senatus legendi* were appointed to name those that were most worthy to be made senators from among the plebeians. They were first chosen in the age of Augustus, as before this privilege belonged to the kings, and afterwards devolved upon the consuls, and the censors, A. U. C. 310.——The *triumviri mensarii* were chosen in the second Punic war, to take care of the coin and prices of exchange.

Trogus Pompeius, was born in the country of the Vocontii in Gaul, now *Dauphiny*. He derived his second name from the great Pompey, who had bestowed on his grandfather the rights of Roman citizenship, in the time of the war with Sertorius. His father, however, deserted the fortunes of the patron of his family, and became a secretary of Julius Cæsar. His work consisted of forty-four books, and was entitled *Historiæ Philippicæ, et Totius Mundi Origines, et Terræ Situs.* It was called *Historia Philippica*, because the greater part related to the history of the Macedonian empire, founded by Philip, father of Alexander. But, though this was the principal subject, the author contrived, in the form of episodes or introductions, to connect with it the history of most other nations, from the first king of Assyria to his own time. The book itself has perished, but we possess an abridgment of it by Justin, who lived in the time of the Antonines, and whose epitome was probably the cause of the original work having been neglected and lost. The abbreviator has selected the facts which he conceived would prove most interesting, and had passed over those which he thought could afford neither entertainment nor instruction in the way of example. He has unfortunately omitted a great deal of topographical information, which probably appeared to him little amusing or useful, but which would have been of much interest in modern times, on account of our present imperfect knowledge of ancient geography. Several dissertations have lately been written concerning the sources whence Trogus Pompeius derived the facts of this universal history. Its first six books, which are introductory, and relate to the Assyrians, Persians, and ancient Greeks, previous to the time of Philip, were in a great measure compiled from Herodotus, and Ctesias the Cnidian. The four following books, which contained the life of Philip, were translated from Theopompus of Chios, who wrote a complete history of that monarch. The account of the reign of Alexander has been so much mutilated in the epitome of Justin, that the critics find it almost impossible to discover what authorities have been principally followed. For the wars of Alexander's successors, Trogus chiefly consulted Jerome of Cardia, and Phylarchus. The six books, from the 30th to the 36th, which comprehended the campaigns of the Romans in Greece, against the Achaians and Macedonians, and in Syria against Antiochus, have been extracted from Polybius. From a comparison of the epitome of Justin with some fragments of Posidonius of Rhodes, preserved by Athenæus, it appears that he had been the chief guide of Trogus, for the histories of Mithridates, the Ptolemies of Egypt, the Parthians and Jews, which were related in the six following books. The digression concerning the Jews is full of mistakes and confusion. Every one is aware of the erroneous notions entertained with regard to this race in the days of Augustus, and even in the age of Tacitus; and Justin, at whatever period he may have lived, has been at no pains to correct the errors of the work which he abridges. That part of the last two books which relates the ancient history of Rome, has been copied from Diocles the Peparethian, who was also the tainted authority to which Fabius Pictor unfortunately trusted, and from which have flowed all the fables concerning Mars, the Vestal Virgin, the Wolf, and Romulus and Remus.

Trojani Ludi, games instituted by Æneas, or his son Ascanius, to commemorate the death of Anchises, and celebrated in the circus of Rome. Boys of the best families, dressed in a neat manner, and accoutred with suitable arms and weapons, were permitted to enter the list. Sylla exhibited them in his dictatorship, and under Augustus they were observed with unusual pomp and solemnity. A mock fight on horseback, or sometimes on foot, was exhibited. The leader of the party was called *princeps juventutis*, and was generally the son of a senator, or the heir apparent to the empire. *Virg. Æn.* 5, v. 602.—*Sueton. in Cæs. and in Aug.*—*Plut. in Syll.*

Troïlus, a son of Priam and Hecuba, killed by Achilles during the Trojan war. *Apollod.* 3, c. 12.—*Horat.* 2, ed. 9, v. 16.—*Virg. Æn.* 1, v. 474.

Trophonius, a celebrated architect, son of Erginus, king of Orchomenos in Bœotia. He built Apollo's temple at Delphi, with the assistance of his brother Agamedes, and when he demanded of the god a reward for his trouble, he was told by the priestess to wait eight days, and to live during that time with all cheerfulness and pleasure. When the days were passed, Trophonius and his brother were found dead in their bed. According to Pausanias, however, he was swallowed up alive in the earth; and when afterwards the country was visited by a great drought, the Bœotians were directed to apply to Trophonius for relief, and to seek him at Lebadea, where he gave oracles in a cave. They discovered this cave by means of a swarm of bees, and Trophonius told them how to ease their misfortunes. The cave of Trophonius became one of the most celebrated oracles of Greece. Many ceremonies were required, and the suppliant was obliged to make

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particular sacrifices, to anoint his body with oil, and to bathe in the waters of certain rivers. He was to be clothed in a linen robe, and with a cake of honey in his hand, he was directed to descend into the cave by a narrow entrance, from whence he returned backwards, after he had received an answer. He was always pale and dejected at his return, and thence it became proverbial to say of a melancholy man, that he had consulted the oracle of Trophonius. There were annually exhibited games in honour of Trophonius at Lebadea. *Paus.* 9, c. 37, &c.—*Cic. Tusc.* 1, c. 47.—*Plut.*—*Plin.* 34, c. 7.—*Ælian. V. H.* 3, c. 45.

Tros, a son of Ericthonius, king of Troy, who married Calirrhoe, the daughter of the Schamander, by whom he had Ilus, Assaracus, and Ganymedes. He made war against Tantalus, king of Phrygia, whom he accused of having stolen away the youngest of his sons. The capital of Phrygia was called Troja from him, and the country itself Troas. *Virg.* 3, *G.* v. 36.—*Homer. Il.* 20, v. 219.—*Apollod.* 3, c. 12.

Tryphiodōrus, a Greek poet and grammarian of Egypt, in the 6th century, who wrote a poem in 24 books on the destruction of Troy, from which he excluded the α in the first book, the β in the second, and the γ in the third, &c.

Tubĕro, Q. Ælius, a Roman consul, son-in-law to Paulus the conqueror of Perseus. He is celebrated for his poverty, in which he seemed to glory, as well as the rest of his family. Sixteen of the Tuberos, with their wives and children, lived in a small house, and maintained themselves with the produce of a little field, which they cultivated with their own hands. The first piece of silver plate that entered the house of Tubero, was a small cup, which his father-in-law presented to him after he had conquered the king of Macedonia.

Tucca, Plautius, a friend of Horace and Virgil. He was, with Varus and Plotius, ordered by Augustus, as some report, to revise the Æneid of Virgil, which remained uncorrected on account of the premature death of the poet. *Horat.* 1, *Sat.* 5, v. 40. *Sat.* 19, v. 84.

Tullia, I. a daughter of Servius Tullius, king of Rome. She married Tarquin the Proud, after she had murdered her first husband Aruns, and consented to see Tullius assassinated that Tarquin might be raised to the throne. It is said that she ordered her chariot to be driven over the body of her aged father, which had been thrown, all mangled and bloody, in one of the streets of Rome. She was afterwards banished from Rome with her husband. *Ovid. in Ib.* 363.——II. Another daughter of Servius Tullius, who married Tarquin the Proud. She was murdered by her own husband, that he might marry her ambitious sister of the same name.

Tullia Lex, *de senatu*, by M. Tullius Cicero, A. U. C. 689, enacted that those who had a *libera legatio* granted them by the senate should hold it no more than one year. Such senators as had a *libera legatio* travelled through the provinces of the empire without any expense, as if they were employed in the affairs of the state.——Another, *de ambitu*, by the same, the same year. It forbade any person, two years before he canvassed for an office, to exhibit a show of gladiators, unless that case had devolved upon him by will. Senators guilty of the crime of *ambitus*, were punished with the *aquæ et ignis interdictio* for ten years, and the penalty inflicted on the commons was more severe than that of the Calpurnian law.

Tullĭŏla, or Tullia, a daughter of Cicero by Terentia. She married Caius Piso, and afterwards Furius Crassipes, and lastly P. Corn. Dolabella. With this last husband she had every reason to be dissatisfied. Dolabella was turbulent, and consequently the cause of much grief to Tullia and her father. Tullia died in childbed, about 44 years before Christ. Cicero was so inconsolable on this occasion, that some have accused him of an unnatural partiality for his daughter. According to a ridiculous story which some of the moderns report, in the age of Pope Paul 3d, a monument was discovered on the Appian road, with the superscription of *Tulliolæ filiæ meæ*. The body of a woman was found in it, which was reduced to ashes as soon as touched; there was also a lamp burning, which was extinguished as soon as the air gained admission there, and which was supposed to have been lighted above 1500 years. *Cic.—Plut. in Cic.*

Tullus, I. (Hostilius,) the third king of Rome after the death of Numa. He was of a warlike and active disposition, and signalized himself by his expedition against the people of Alba, whom he conquered, and whose city he destroyed after the famous battle of the Horatii and Curiatii. He afterwards carried his arms against the Latins and the neighbouring states with success, and enforced reverence for majesty among his subjects. He died with all his family about 640 years before the Christian era, after a reign of 32 years. The manner of his death is not precisely known. According to the most probable accounts he was murdered by Ancus Martius. *Flor.* 1, c. 3.—*Dionys. Hal.* 3, c. 1.—*Virg. Æn.* 6, v. 814.—*Liv.* 1, c. 22.—*Plut.*——II. Lucius Volcatius, stood in the same relation to Propertius, of a patron and friend, as Messala to Tibullus and Ovid. He was nephew of that Lucius Volcatius Tullus who was consul in the year 687, and who is mentioned by Cicero, in his orations against Catiline, and his letters to Atticus. At the commencement of the civil wars, the elder Tullus espoused the cause of Julius Cæsar. His nephew, who was then a youth, followed the same party; and having steadfastly adhered to the fortunes of the adopted son, he became consul along with Augustus in 720, the year preceding the consulship of Messala and the battle of Actium. After that victory, he was employed in various foreign expeditions, and spent much of his time in Greece and Asia Minor. He possessed, however, a delightful villa in Italy, surrounded with woods, and situated on the banks of the Tiber, betwixt Rome and Ostia, at which he occasionally resided, in great splendour and luxury. If we may believe a flattering poet, he had never yielded, even in youth, to the fascinations of love, but had devoted his whole existence to the service of his country. Tullus lived to an advanced age, having survived Mæcenas, whom he had long rivalled as a patron of literature, and, after his death, almost supplied his place. He is now chiefly known as the friend of Propertius, who has addressed to

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him many of his elegies, expressing devoted attachment, and confiding to him the story of his unfortunate loves.

Turnus, a king of the Rutuli, son of Daunus and Venilia. He made war against Æneas, and attempted to drive him away from Italy, that he might not marry the daughter of Latinus, who had been previously engaged to him. His efforts were attended with no success, though supported with great courage and a numerous army. He was conquered, and at last killed in a single combat by Æneas. He is represented as a man of uncommon strength. *Virg. Æn.* 7, v. 56, &c.—*Tibull.* 2, el. 5, v. 49.—*Ovid. Fast.* 4, v. 879. *Met.* 14, v. 451.

Turullius, one of Cæsar's murderers.

Tutia, a vestal virgin, accused of incontinence. She proved herself to be innocent by carrying water from the Tiber to the temple of Vesta in a sieve, after a solemn invocation to the goddess. *Liv.* 20.

Tychius, a celebrated artist of Hyle in Bœotia, who made Hector's shield, which was covered with the hides of seven oxen. *Ovid. Fast.* 3, v. 823.—*Strab.* 9.—*Homer. Il.* 7, v. 220.

Tydeus. *Vid.* Part III.

Tyrannion, I. a grammarian of Pontus, intimate with Cicero. His original name was Theophrastus, and he received that of Tyrannion from his austerity to his pupils. He was taken by Lucullus, and restored to his liberty by Muræna. He opened a school in the house of his friend Cicero, and enjoyed his friendship. He was extremely fond of books, and collected a library of about 30,000 volumes. To his care and industry the world is indebted for the preservation of Aristotle's works.——II. There was also one of his disciples called Diocles, who bore his name. He was a native of Phœnicia, and was made prisoner in the war of Augustus and Antony. He was bought by Dymes, one of the emperor's favourites, and afterwards by Terentia, who gave him his liberty. He wrote 68 different volumes, in one of which he proved that the Latin tongue was derived from the Greek, and another in which Homer's poems were corrected, &c.

Tyrtæus, a Greek elegiac poet, born in Attica, son of Archimbrotus. In the second Messenian war the Lacedæmonians were directed by the oracle to apply to the Athenians for a general, if they wished to finish their expedition with success, and they were contemptuously presented with Tyrtæus. The poet animated the Lacedæmonians with martial songs, just as they wished to raise the siege of Ithome, and inspired them with so much courage that they defeated the Messenians. For his services he was made a citizen of Lacedæmon, and treated with great attention. Of the compositions of Tyrtæus nothing is extant but the fragments of four or five elegies. He flourished about 684 B. C. *Justin.* 2, c. 5.—*Strab.* 8.—*Aristot. Polit.* 5, c. 7.—*Horat. de Art. p.* 402.—*Ælian. V. H.* 12, c. 50.—*Paus.* 4, c. 6, &c.

V.

Vacatione (*lex de*), was enacted concerning the exemption from military service, and contained this very remarkable clause, *nisi bellum Gallicum exoriatur*, in which case the priests themselves were not exempted from service. This can intimate how apprehensive the Romans were of the Gauls, by whom their city had once been taken.

Valens, I. (Flavius,) a son of Gratian, born in Pannonia. His brother Valentinian took him as his colleague on the throne, and appointed him over the eastern parts of the Roman empire. The bold measures, and the threats of the rebel Procopius, frightened the new emperor; and, if his friends had not intervened, he would have willingly resigned all his pretensions to the empire, which his brother had intrusted to his care. By permitting some of the Goths to settle in the provinces of Thrace, and to have free access to every part of the country, Valens encouraged them to make depredations on his subjects, and to disturb their tranquillity. His eyes were opened too late; he attempted to repel them, but he failed in the attempt. A bloody battle was fought, in which the barbarians obtained some advantage, and Valens was hurried away by the obscurity of the night, and the affection of his soldiers for his person, into a lonely house which the Goths set on fire. Valens, unable to make his escape, was burnt alive, in the 50th year of his age, after a reign of 15 years, A. D. 378. He put to death all such of his subjects whose name began by *Theod*, because he had been informed, by his favourite astrologers, that his crown would devolve upon the head of an officer whose name began with these letters. Valens did not possess any of the qualities which distinguish a great and powerful monarch. He was illiterate, and of a disposition naturally indolent and inactive. Yet, though fond of ease, he was acquainted with the character of his officers, and preferred none but such as possessed merit. He was a great friend of discipline, a pattern of chastity and temperance, and he showed himself always ready to listen to the just complaints of his subjects, though he gave an attentive ear to flattery and malevolent informations. *Ammian.* &c. ——II. Valerius, a pro-consul of Achaia, who proclaimed himself emperor of Rome, when Marcian, who had been invested with the purple in the East, attempted to assassinate him. He reigned only six months, and was murdered by his soldiers, A. D. 261.——III. Fabius, a friend of Vitellius, whom he saluted emperor in opposition to Otho. He was greatly honoured by Vitellius, &c.

Valentinianus I. a son of Gratian, raised to the imperial throne by his merit and valour. He kept the western part of the empire for himself, and appointed over the East his brother Valens. He gave the most convincing proof of his military valour in the victories which he obtained over the barbarians in the provinces of Gaul, the deserts of Africa, or on the banks of the Rhine and the Danube. The insolence of the Quadi he punished with great severity. While he spoke to them in warmth, he broke a blood-vessel and fell lifeless on the ground. He was conveyed into his palace by his attendants, and soon after died, suffering the greatest agonies, violent fits, and contortions of his limbs, on the 17th of November, A. D. 375. He was then in the 55th year of his age, and had reigned 12 years. He was naturally of an irascible disposition, and he gratified his pride in ex-

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pressing a contempt for those who were his equals in military abilities, or who shone for gracefulness or elegance of address. *Ammian.* ——About six days after the death of Valentinian, his second son, Valentinian the second, was proclaimed emperor, though only five years old. He succeeded his brother Gratian, A. D. 383, but his youth seemed to favour dissension, and the attempts and the usurpations of rebels. He was robbed of his throne by Maximus, four years after the death of Gratian; and in this helpless situation he had recourse to Theodosius, who was then emperor of the East. He was successful in his applications; Maximus was conquered by Theodosius, and Valentinian entered Rome in triumph, accompanied by his benefactor. He was some time after strangled by one of his officers, a native of Gaul, called Arbogastes, in whom he had placed too much confidence. Valentinian reigned nine years. This happened the 15th of May, A. D. 292, at Vienne, one of the modern towns of France. He has been commended for his many virtues, and the applause which the populace bestowed upon him was bestowed upon real merit. He was fond of imitating the virtues and exemplary life of his friend and patron Theodosius, and if he had lived longer, the Romans might have enjoyed peace and security.——Valentinian the third, was son of Constantius and Placidia, the daughter of Theodosius the Great, and therefore, as related to the imperial family, he was saluted emperor in his youth, and publicly acknowledged as such in Rome, the 3d of October, A. D. 423, about the 6th year of his age. He was at first governed by his mother and the intrigues of his generals and courtiers; and when he came to years of discretion, he disgraced himself by violence, oppression, and incontinence. He was murdered in the midst of Rome, A. D. 454, in the 36th year of his age and 31st of his reign, by Petronius Maximus, to whose life he had offered violence. The vices of Valentinian the third were conspicuous; every passion he wished to gratify at the expense of his honour, his health, and character; and as he lived without one single act of benevolence or kindness, he died lamented by none. He was the last of the family of Theodosius.

VALERIA, I. a sister of Publicola, who advised the Roman matrons to go and deprecate the resentment of Coriolanus. *Plut. in Cor.*——II. A daughter of Publicola, given as a hostage to Porsenna by the Romans. She fled from the enemy's country with Clœlia, and swam across the Tiber. *Plut. de Virt. Mul.*——III. A daughter of Messala, sister of Hortensius, who married Sylla.——IV. The wife of the emperor Valentinian.——V. The wife of the emperor Galerius, &c.

VALERIA LEX, *de provocatione*, by P. Valerius Poplicola, the sole consul, A. U. C. 243. It permitted the appeal from a magistrate to the people, and forbade the magistrates to punish a citizen for making the appeal. It further made it a capital crime for a citizen to aspire to the sovereignty of Rome, or to exercise any office without the choice and approbation of the people. *Val. Max.* 4, c. 1.—*Liv.* 2, c. 8.—*Dion. Hal.* 4.——Another, *de debitoribus*, by Valerius Flaccus. It required that all creditors should discharge their debtors on receiving a fourth part of the whole sum.——Another, by M. Valerius Corvinus, A. U. C. 453, which confirmed the first Valerian law, enacted by Poplicola.——Another called also *Horatia*, by L. Valerius and M. Horatius the consuls, A. U. C. 304. It revived the first Valerian law, which under the triumvirate had lost its force. ——Another, *de magistratibus*, by P. Valerius Poplicola, sole consul, A. U. C. 243. It created two quæstors to take care of the public treasure, which was for the future to be kept in the temple of Saturn. *Plut. in Pop.—Liv.* 2.

VALERIANUS, Publius Licinius, a Roman, proclaimed emperor by the armies in Rhætia, A. D. 254. The virtues which shone in him when a private man, were lost when he ascended the throne. He was cowardly in his operations, and, though acquainted with war and the patron of science, he seldom acted with prudence, or favoured men of true genius and merit. He took his son Gallienus as his colleague in the empire, and showed the malevolence of his heart by persecuting the Christians whom he had for a while tolerated. He also made war against the Goths and Scythians; but in an expedition which he undertook against Sapor, king of Persia, his arms were attended with ill success. He was conquered in Mesopotamia, and when he wished to have a private conference with Sapor, the conqueror seized his person, and carried him in triumph to his capital, where he exposed him, and in all the cities of his empire, to the ridicule and insolence of his subjects. When the Persian monarch mounted on horseback, Valerian served as a footstool, and the many other insults which he suffered excited indignation even among the courtiers of Sapor. The monarch at last ordered him to be flayed alive, and salt to be thrown over his mangled body, so that he died in the greatest torments. His skin was tanned, and painted in red; and that the ignominy of the Roman people might be lasting, it was nailed in one of the temples of Persia. Valerian died in the 71st year of his age, A. D. 260, after a reign of seven years.

VALERIUS PUBLIUS, I. a celebrated Roman, surnamed *Poplicola* for his popularity. He was very active in assisting Brutus to expel the Tarquins, and he was the first that took an oath to support the liberty and independence of his country. Though he had been refused the consulship, and had retired with great dissatisfaction from the direction of affairs, yet he regarded the public opinion, and when the jealousy of the Romans inveighed against the towering appearance of his house, he acknowledged the reproof, and in making it lower, the showed his wish to be on a level with his fellow-citizens, and not to erect what might be considered as a citadel for the oppression of his country. He was afterwards honoured with the consulship, on the expulsion of Collatinus, and he triumphed over the Etrurians after he had gained the victory in the battle in which Brutus and the sons of Tarquin had fallen. Valerius died after he had been four times consul, and enjoyed the popularity, and received the thanks and gratitude, which people redeemed from slavery and oppression usually pay to their patrons and deliverers. He was so poor that

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his body was buried at the public expense. The Roman matrons mourned his death a whole year. *Plut. in vitâ.—Flor.* 1, c. 9.—*Liv.* 3, c. 8, &c.——II. Corvinus, a tribune of the soldiers under Camillus. When the Roman army were challenged by one of the Senones remarkable for his strength and stature, Valerius undertook to engage him, and obtained an easy victory, by means of a crow that assisted him, and attacked the face of the Gaul; whence his surname of *Corvinus*. Valerius triumphed over the Etrurians, and the neighbouring states that made war against Rome, and was six times honoured with the consulship. He died in the 100th year of his age, admired and regretted for many private and public virtues. *Val. Max.* 8, c. 13.—*Liv.* 7, c. 27, &c.—*Plut. in Mar.—Cic. in Cat.*——III. Antias, an excellent Roman historian often quoted, and particularly by Livy.——IV. Flaccus, a consul with Cato, whose friendship he honourably shared. He made war against the Insubres and Boii, and killed 10,000 of the enemy.——V. Marcus Corvinus Messala, a Roman made consul with Augustus. He distinguished himself by his learning as well as military virtues. He lost his memory about two years before his death, and, according to some, he was even ignorant of his own name. *Sueton. in Aug.—Cic. in Brut.*——VI. Soranas, a Latin poet in the age of Julius Cæsar, put to death for betraying a secret. He acknowledged no god but the soul of the universe.——VII. Maximus, a brother of Poplicola.——VIII. A Latin historian, who carried arms under the sons of Pompey. He dedicated his time to study, and wrote an account of all the most celebrated sayings and actions of the Romans, and other illustrious persons, which is still extant, and divided into nine books. It is dedicated to Tiberius. Some have supposed that he lived after the age of Tiberius, from the want of purity and elegance which so conspicuously appear in his writings, unworthy of the correctness of the golden age of the Roman literature. The best editions of Valerius are those of Torrenius, 4to. L. Bat. 1726, and of Vorstius, 8vo. Berolin, 1672.——IX. Marcus, a brother of Poplicola, who defeated the army of the Sabines in two battles. He was honoured with a triumph, and the Romans, to show their sense of his great merit, built him a house on mount Palatine at the public expense.——X. Potitus, a general who stirred up the people and army against the decemvirs, and Appius Claudius in particular. He was chosen consul, and conquered the Volsci and Æqui.——XI. Flaccus, a Roman, intimate with Cato the censor. He was consul with him, and cut off an army of 10,000 Gauls in one battle. He was also chosen censor, and prince of the senate, &c.——XII. A Latin poet who flourished under Vespasian. He wrote a poem in eight books on the Argonautic expedition, but it remained unfinished on account of his premature death. The Argonauts were there left on the sea in their return home. Some critics have been lavish in their praises upon Flaccus, and have called him the second poet of Rome after Virgil. His poetry, however, is deemed by some frigid and languishing, and his style uncouth and inelegant. The best editions of Flaccus are those of Burman, L. Bat. 1724, and 12mo. Utr. 1702.——XIII. Asiaticus, a celebrated Roman, accused of having murdered one of the relations of the emperor Claudius. He was condemned by the intrigues of Messalina, though innocent, and he opened his veins and bled to death. *Tacit. Ann.*

Valgius, Rufus, a Roman poet in the Augustan age, celebrated for his writings. He was very intimate with Horace. *Tibull.* 3, l. 1, v. 180.—*Horat.* 1, *Sat.* 10, v. 82.

Vannius, a king of the Suevi, banished under Claudius, &c. *Tacit. Ann.* 22, c. 29.

Varia Lex, *de Civitate*, by Q. Varius Hybrida. It punished all such as were suspected of having assisted or supported the people of Italy in their petition to become free citizens of Rome. *Cic. pro Mil.* 36, *in Brut.* 56, 88, &c.

Varius, or Varus, Lucius, was one of the most eminent poets of the Augustan age. He had been present in his youth at the battle of Philippi, and had afterwards joined Sextus Pompey in Sicily. Nevertheless, he was patronised by Mæcenas, to whose notice he first introduced Horace; and he accompanied that minister on his celebrated journey to Brundisium. Previous, indeed, to the appearance of the *Æneid*, he was considered as the first epic poet of Rome, or at least equal to Valgius. At the time when Virgil was chiefly known as a pastoral poet, Horace says of him:—

——Fortè epos acer,
Ut nemo, Varius ducit——

and he also considered him as the writer who was most worthy to celebrate in heroic verse the exploits of Agrippa. At a subsequent period, when Virgil had become more distinguished, he mentions Varius along with him as representative of the best class of poets in the Augustan age. His eminence as an epic poet, and his friendship with Virgil procured him the distinction of being appointed by Augustus along with Tucca to revise the *Æneid*, and bring it before the public. Varius was the author of a panegyric on Augustus; but it was probably some longer work which procured him such celebrity as an epic poet, though it is not known what was the name or subject of this production. It is somewhat remarkable, however, that Quintilian, in his review of the Latin poets, in the tenth book of his Institutes, does not mention Varius as an epic writer, and only alludes to him as the author of the tragedy called *Thyestes*, which he says was equal to any composition of the Greek poets. *Horat.* 4, sat. 5, v. 40.

Varro, I. (M. Terentius,) a Roman consul, defeated at Cannæ by Annibal. *Vid. Terentius.*——II. Was born in the 637th year of Rome, and was descended of an ancient senatorial family. It is probable that his youth, and even the greater part of his manhood, were spent in literary pursuits, and in the acquisition of that stupendous knowledge, which has procured to him the appellation of the most learned of the Romans, since his name does not appear in the civil or military history of his country, till the year 680, when he was consul along with Cassius Varus. In 686, he served under Pompey, in his war against the pirates, in which he commanded the Greek ships. To the fortunes of that chief he continued firmly attached, and was appointed one of his lieuten-

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ants in Spain, along with Afranius and Petreius, at the commencement of the war with Cæsar. Hispania Ulterior was specially confided to his protection, and two legions were placed under his command. After the surrender of his colleagues in Hither Spain, Cæsar proceeded in person against him. Varro appears to have been little qualified to cope with such an adversary. One of the legions deserted in his own sight, and his retreat to Cadix, where he had meant to retire, having been cut off, he surrendered at discretion, with the other, in the vicinity of Cordova. From that period he despaired of the salvation of the republic, or found, at least, that he was not capable of saving it; for although, after receiving his freedom from Cæsar, he proceeded to Dyrrachium, to give Pompey a detail of the disasters which had occurred, he left it almost immediately for Rome. On his return to Italy he withdrew from all political concerns, and indulged himself during the remainder of his life in the enjoyment of literary leisure. The only service he performed for Cæsar, was that of arranging the books which the dictator had himself procured, or which had been acquired by those who preceded him in the management of public affairs. He lived during the reign of Cæsar in habits of the closest intimacy with Cicero; and his feelings, as well as conduct, at this period, resembled those of his illustrious friend, who, in all his letters to Varro, bewails, with great freedom, the utter ruin of the state, and proposes that they should live together, engaged only in those studies which were formerly their amusement, but were then their chief support. The site of Varro's villa was visited by Sir R. C. Hoare, who says, that it stood close to Casinum, now *St. Germano*: some trifling remains still indicate its site; but its memory, he adds, will shortly survive only in the page of the historian. After the assassination of Cæsar, this residence, along with almost all the wealth of Varro, which was immense, was forcibly seized by Marc Antony. Its lawless occupation by that profligate and blood-thirsty triumvir, on his return from his dissolute expedition to Capua, is introduced by Cicero into one of his philipics, and forms a topic of the most eloquent and bitter invective. Antony was not a person to be satisfied with robbing Varro of his property. At the formation of the memorable triumvirate, the name of Varro appeared in the list of the proscribed, among those other friends of Pompey whom the clemency of Cæsar had spared. This illustrious and blameless individual had now passed the age of seventy; and nothing can afford a more striking proof of the sanguinary spirit which guided the councils of the triumvirs, than their devoting to the dagger of the hired assassin a man equally venerable by his years and character, and who ought to have been protected, if not by his learned labours, at least by his retirement, from such inhuman persecution. But, though doomed to death as a friend of law and liberty, his friends contended with each other for the dangerous honour of saving him. Calenus having obtained the preference, carried him to his country-house, were Antony frequently came, without suspecting that it contained a proscribed inmate. Here Varro remained concealed till a special ediet was issued by the consul, M. Plancus, under the triumviral seal, excepting him and Messala Corvinus from the general slaughter. But though Varro thus passed in security the hour of danger, he was unable to save his library, which was placed in the garden of one of his villas, and fell into the hands of an illiterate soldiery. After the battle of Actium, Varro resided in tranquillity at Rome till his decease, which happened in 727, when he was ninety years of age. The tragical deaths, however, of Pompey and Cicero, with the loss of others of his friends,—the ruin of his country—the expulsion from his villas—and the loss of those literary treasures which he had stored up as the solace of his old age, and the want of which would be doubly felt by one who wished to devote all his time to study,—cast a deep shade over the concluding days of this illustrious scholar. His wealth was restored by Augustus, but his books could not be supplied. It is not improbable, that the dispersion of this library, which impeded the prosecution of his studies, and prevented the composition of such works as required reference and consultation, may have induced Varro to employ the remaining hours of his life in delivering those precepts of agriculture, which had been the result of long experience, and which needed only reminiscence to inculcate. It was some time after the loss of his books, and when he had nearly reached the age of eighty, that Varro composed the work on husbandry, as he himself testifies in the introduction. The first of the three books, which this agricultural treatise comprehends, is addressed to Fundanius, and is devoted to rules for the cultivation of land, whether for the production of grain, pulse, olives, or vines, and the establishment necessary for a well-managed and lucrative farm; excluding from consideration what is strictly the business of the grazier and shepherd, rather than of the farmer. The subject of agriculture, strictly so called, having been discussed in the first book, Varro proceeds in the second, addressed to Niger Turranus, to treat of the care of flocks and cattle, (*De Re Pecuaria*). The knowledge which he here communicates is the result of his own observations, blended with the information he had received from the great pasturers of Epirus, at the time when he commanded the Grecian ships on its coast, in Pompey's naval war with the pirates. As in the former book the instruction is delivered in the shape of dialogue. This book concludes with what forms the most profitable part of pasturage—the diary and sheep-shearing. The third book, which is by far the most interesting and best written in the work, treats *de villicis pastionibus*, which means the provisions, or moderate luxuries, which a plain farmer may procure, independent of tillage or pasturage,—as the poultry of his barn-yard—the trouts in the stream, by which his farm is bounded—and the game, which he may enclose in parks, or chance to take on days of recreation. If others of the agricultural writers have been more minute with regard to the construction of the villa itself, it is to Varro we are chiefly indebted for what lights we have received concerning its appertenances, as warrens, aviaries, and fish-ponds. The work *De Lingua Latina*, though it has descended to us

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incomplete, is by much the most entire of Varro's writings, except the Treatise on Agriculture. It is on account of this philological production, that Aulus Gellius ranks him among the grammarians, who form a numerous and important class in the history of Latin literature. They were called *grammatici* by the Romans—a word which would be better rendered philologers than grammarians. We find in the work *De Lingua Latina*, which was written during the winter preceding Cæsar's death, the same methodical arrangement that marks the treatise *De Re Rustica*. It is not certain whether the *Libri De Similitudine Verborum*, and those *De Utilitate Sermonis*, cited by Priscian and Charisius as philological works of Varro, were parts of his great production, *De Lingua Latina*, or separate compositions. There was a distinct treatise, however, *De Sermone Latino*, addressed to Marcellus, of which a very few fragments are preserved by Aulus Gellius. The *critical* works of this universal scholar, were entitled, *De Proprietate Scriptorum—De Poetis—De Poematis—Theatreales, sive de Actionibus Scenicis—De Scenicis Originibus—De Plautinis Comœdiis—De Plautinis Quæstionibus—De Compositione Satirarum—Rhetoricorum Libri*. These works are praised or mentioned by Gellius, Nonius Marcellus, and Diomedes; but almost nothing is known of their contents. Somewhat more may be gathered concerning Varro's *mythological* or *theological* works, as they were much studied, and very frequently cited by the early fathers, particularly St. Augustine and Lactantius. Of these the chief is the treatise *De Cultu Deorum*, noticed by St. Augustine in his seventh book, *De Civitate Dei*, where he says that Varro considers God to be not only the soul of the world, but the world itself. In this work he also treated of the origin of hydromancy, and other superstitious divinations. Sixteen books of the treatise *De Rerum Humanarum et Divinarum Antiquitatibus*, addressed to Julius Cæsar, as Pontifex Maximus, related to theological, or at least what we might call ecclesiastical subjects. This work, which is said to have chiefly contributed to the splendid reputation of Varro, was extant as late as the beginning of the fourteenth century. Plutarch, in his life of Romulus, speaks of Varro as a man of all the Romans most versed in history. The *historical* and political works are the *Annales Libri—Belli Punici Secundi Liber—De Initiis Urbis Romanæ—De Gente Populi Romani—Libri de Familiis Trojanis*, which last treated of the families that followed Æenas into Italy. With this class we may rank the *Hebdomadum, sive de Imaginibus Libri*, containing the panegyrics of 700 illustrious men. There was a picture of each, with a legend or verse under it, like those in the children's histories of the kings of England. That annexed to the portrait of Demetrius Phalereus, who had upwards of 300 brazen statues erected to him by the Athenians, is still preserved:—

> *" Hic Demetrius æneis tot aptus est*
> *Quot luces habet annus absolutus."*

There were seven pictures and panegyrics in each book, whence the whole work has been called Hebdomades. Varro has adopted the superstitious notions of the ancients concerning particular numbers, and the number seven seems specially to have commanded his veneration. There were in the world seven wonders—there were seven wise men among the Greeks—there were seven chariots in the Circensian games—and seven chiefs were chosen to make war on Thebes: all which he sums up with remarking, that he himself had then entered his twelfth period of seven years, on which day he had written seventy times seven books, many of which, in consequence of his proscription, had been lost in the plunder of his library. The treatise entitled *Sisenna, sive de Historia*, was a tract on the composition of history, inscribed to Sisenna, the Roman historian, who wrote an account of the civil wars of Marius and Sylla. It contained, it is said, many excellent precepts with regard to the appropriate style of history, and the accurate investigation of facts. But the greatest service rendered by Varro to history was his attempt to fix the chronology of the world. Censorinus informs us that he was the first who regulated chronology by eclipses. The *philosophical* writings of Varro are not numerous; but his chief work of that description, entitled *De Philosophia Liber*, appears to have been very comprehensive. St. Augustine informs us that Varro examined in it all the various sects of philosophers, of which he enumerated upwards of 288. The sect of the old academy was that which he himself followed, and its tenets he maintained in opposition to all others. It is not certain under what class Varro's *Novem-libri Disciplinarum* should be ranked, as it probably comprehended instructive lessons in the whole range of arts and sciences. One of the chapters, according to Vitruvius, was on the subject of architecture. Varro derived much notoriety from his *satirical* compositions. His *Tricarenus* or *Tricipitina*, was a satiric history of the triumvirate of Cæsar, Pompey, and Crassus. Much pleasantry and sarcasm were also interspersed in his books entitled *Logistorici*; but his most celebrated production in that line was the satire which he himself entitled *Menippean*. It was so called from the cynic Menippus of Gadara, a city in Syria, who, like his countryman Meleager, was in the habit of expressing himself jocularly on the most grave and important subjects. He was the author of a *Symposium*, in the manner of Xenophon. His writings were interspersed with verses, parodied from Homer and the tragic poets, or ludicrously applied for the purpose of burlesque. It is not known, however, that he wrote any professed satire. Besides the works of Varro abovementioned, there is a miscellaneous collection of sentences or maxims which have been attributed to him, though it is not known in what part of his numerous writings they were originally introduced. Barthius found seventeen of these sentences in a MS. of the middle age, and printed them in his *Adversaria*. Schneider afterwards discovered, in the *Speculum Historiale* of Vincent de Beauvais, a monk of the thirteenth century, a much more ample collection of them, which he has inserted in his edition of the *Scriptores rei Rustica*. They consist of moral maxims in the style of those preserved from the Mimes of Publius Sy-

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rus, and had doubtless been culled as flowers from the works of Varro, at a time when the immense garden of taste and learning, which he planted, had not yet been laid waste by the hand of time, or the spoiler. The best edition of Varro is that of Dordrac, 8vo. 1619. *Cic. in Acad. &c.—Quintil.*——III. Attacinus, a native of Gaul in the age of J. Cæsar. He translated into Latin verse the Argonautica of Apollonius Rhodius, with great correctness and elegance. He also wrote a poem entitled *de Bello Sequanico*, besides epigrams and elegies. Some fragments of his poetry are still extant. He failed in his attempt to write satire. *Horat.* 1, sat. 10, v. 46.—*Ovid. Am.* 1, v. 15.—*Quintil.* 10, c. 1.

Varus, Quintilius, I. a Roman proconsul, descended from an illustrious family. He was appointed governor of Syria, and afterwards made commander of the armies in Germany. He was surprised by the enemy, under Arminius, a crafty and dissimulating chief, and his army was cut to pieces. When he saw that every thing was lost, he killed himself, A. D. 10, and his example was followed by some of his officers. His head was afterwards sent to Augustus at Rome by one of the barbarian chiefs, as also his body; and so great was the influence of his defeat upon the emperor, that he continued for whole months to show all the marks of dejection and of deep sorrow, often exclaiming, "*O Varus, restore me my legions.*" The bodies of the slain were left in the field of battle, where they were found six years after by Germanicus, and buried with great pomp. His avarice was conspicuous; he went poor to Syria, whence he returned loaded with riches. *Horat.* 1, od. 24.—*Paterc.* 2, c. 117.—*Flor.* 4, c. 12.—*Virg. Ecl.* 6.——II. A son of Varus, who married a daughter of Germanicus. *Tacit. Ann.* 4, c. 6.——III. The father and grandfather of Varus, who was killed in Germany, slew themselves with their own swords, the one after the battle of Philippi, and the other in the plains of Pharsalia.——IV. Quintinius, a friend of Horace and other great men in the Augustan age. He was a good judge of poetry, and a great critic, as Horace, *Art. P.* 438, seems to insinuate. The poet has addressed the 18th ode of his first book to him, and in the 24th he mourns pathetically his death. Some suppose this Varus to be the person killed in Germany, while others believe him to be a man who devoted his time more to the muses than to war. *Vid. Varius.*——V. Lucius, an Epicurean philosopher, intimate with J. Cæsar. Some suppose that it was to him that Virgil inscribed his sixth eclogue. He is commended by *Quintil.* 6, c. 3, 78.——VI. Alfrenus, a Roman, who, though originally a shoemaker, became consul, and distinguished himself by his abilities as an orator. He was buried at the public expense, an honour granted to few, and only to persons of merit. *Horat.* 1, sat. 3.

Vantinius, I. an intimate friend of Cicero, once distinguished for his enmity to the orator. He hated the people of Rome for their great vices and corruption, whence excessive hatred became proverbial in the words *Vatinianum Odium. Catull.* 14, v. 3.——II. A shoemaker, ridiculed for his deformities and the oddity of his character. He was one of Nero's favourites, and he surpassed the rest of the courtiers in flattery, and in the commission of every impious deed. Large cups, of no value, are called *Vatiniani* from him, because he used one which was both ill-shaped and uncouth. *Tacit. Ann.* 13, c. 34.—*Juv.*—*Mart.* 14, ep. 96.

Vedius Pollio. *Vid. Pollio.*

Vegetius, a Latin writer, who flourished B. C. 386. The best edition of his treatise *de Re Militari*, together with Modestus, is that of Paris, 4to. 1607.

Velleius, I. (Paterculus,) a Roman historian, descended from an equestrian family of Campania. He was at first a military tribune in the Roman armies, and for nine years served under Tiberius in the various expeditions which he undertook in Gaul and Germany. Velleius wrote an epitome of the history of Greece and of Rome, and of other nations of the most remote antiquity; but of this authentic composition there remain only fragments of the history of Greece and Rome from the conquest of Perseus, by Paulus, to the 17th year of the reign of Tiberius, in two books. It is a judicious account of celebrated men and illustrious cities; the historian is happy in his descriptions and accurate in his dates; his pictures are true, and his narrative lively and interesting. The whole is candid and impartial till the reign of the Cæsars, when the writer began to be influenced by the presence of the emperor, or the power of his favourites. Paterculus is deservedly censured for his invectives against Cicero and Pompey, and his encomiums on the cruel Tiberius and the unfortunate Sejanus. Some suppose that he was involved in the ruin of this disappointed courtier, whom he had extolled as a pattern of virtue and morality. The best editions of Paterculus are those of Ruhnkenius, 8vo. 2 vols. L. Bat. 1779; of Barbou, Paris, 12mo. 1777; and of Burman, 8vo. L. Bat. 1719.——II. Caius, the grandfather of the historian of that name, was one of the friends of Livia. He killed himself when old and unable to accompany Livia in her flight.

Venēti. *Vid.* Part I.

Ventĭdius, Bassus, a native of Picenum, born of an obscure family. When Asculum was taken, he was carried before the triumphal chariot of Pompeius Strabo, hanging on his mother's breast. A bold, aspiring soul, aided by the patronage of the family of Cæsar, raised him from the mean occupation of a chairman and muleteer to dignity in the state. He displayed valour in the Roman armies, and gradually arose to the offices of tribune, prætor, high-priest, and consul. He made war against the Parthians, and conquered them in three great battles, B. C. 39. He was the first Roman ever honoured with a triumph over Parthia. He died greatly lamented by the all Roman people, and was buried at the public expense. *Plut. in Anton.—Juv.* 7, v. 199.

Veranius, a governor of Britain under Nero. He succeeded Didius Gallus. *Tacit.* 14, *Ann.*

Vercingetŏrix, a chief of the Gauls in the time of Cæsar. He was conquered and led in triumph, &c. *Cæsar. Bell. G.* 7. c. 4.—*Flor.* 3, c. 10.

Verginius, one of the officers of the Roman troops in Germany, who refused the absolute power which his soldiers offered to him. *Tacit.* 1, *Hist.* c. 8.

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Verres, C. a Roman, who governed the province of Sicily as prætor. The oppression and rapine of which he was guilty while in office, so offended the Sicilians, that they brought an accusation against him before the Roman senate. Cicero undertook the cause of the Sicilians, and pronounced those celebrated orations which are still extant. Verres was defended by Hortensius, but as he despaired of the success of his defence, he left Rome without waiting for his sentence, and lived in great affluence in one of the provinces. He was at last killed by one of the soldiers of Antony the triumvir, about 26 years after his voluntary exile from the capital. *Cic. in Ver.*—*Plin.* 34, c. 2. *Lactant.* 2, c. 4.

Verrius Flaccus, a freedman and grammarian, famous for his powers in instructing. He was appointed over the grandchildren of Augustus, and also distinguished himself by his writings. *Gell.* 4, c. 5.—*Suet. in Gram.*

Verrius Flaccus, a Latin critic, B. C. 4, whose works have been edited with Dacier and Clerk's notes, 4to. Amst. 1699.

Verulanus, a lieutenant under Corbulo, who drove away Tiridates from Media, &c. *Tacit. Ann.* 14, c. 26.

Verus, I. (Lucius Ceionius Commodus,) a Roman emperor, son of Ælius and Domitia Lucilla. He was adopted in the 7th year of his age, by M. Aurelius, at the request of Adrian, and he married Lucilia, the daughter of his adopted father, who also took him as his colleague on the throne. He was sent by M. Aurelius to oppose the barbarians in the East. His arms were attended with success, and he obtained a victory over the Parthians. He was honoured with a triumph at his return home, and soon after he marched with his imperial colleague against the Marcomanni in Germany. He died in this expedition of an apoplexy, in the 39th year of his age, after a reign of eight years and some months. His body was brought back to Rome, and buried by M. Aurelius with great pomp and solemnity. Verus has been greatly censured for his debaucheries. At one entertainment alone, where there were no more than 12 guests, the emperor spent no less than six millions of sestersces, or about 32,200*l.* sterling. In his Parthian expedition Verus did not check his vicious propensities; for four years he left the care of the war to his officers, while he retired to the voluptuous retreats of Daphne, and the luxurious banquets of Antioch. His fondness for a horse has been faithfully recorded. The animal had a statue of gold, and when dead, the emperor to express his sorrow, raised him a magnificent monument on mount Vatican.——II. L. Annæus, a son of the emperor Aurelius, who died in Palestine.——III. The father of the emperor Verus. He was adopted by the emperor Adrian, but, like his son, he disgraced himself by his debaucheries and extravagance. He died before Adrian.

Vespasianus, (Titus Flavius,) a Roman emperor, descended from an obscure family at Reate. He was honoured with the consulship as a reward for his private merit and his public services. He accompanied Nero into Greece, but he offended the prince by falling asleep while he repeated one of his poetical compositions. This momentary resentment of the emperor did not prevent Vespasian from being sent to carry on a war against the Jews. His operations were crowned with success; many of the cities of Palestine surrendered, and Vespasian began the siege of Jerusalem. This was, however, achieved by the hands of his son Titus, and the death of Vitellius and the affection of his soldiers hastened his rise, and he was proclaimed emperor at Alexandria. The choice of the army was approved by every province of the empire; but Vespasian did not betray any signs of pride at so sudden and so unexpected an exaltation, and though once employed in the mean office of a horse doctor, he behaved, when invested with the imperial purple, with all the dignity which became a successor of Augustus. In the beginning of his reign Vespasian attempted to reform the manners of the Romans. He repaired the public buildings, embellished the city, and made the great roads more spacious and convenient. After he had reigned with great popularity for 10 years, Vespasian died, A. D. 79, in the 70th year of his age. He was the first Roman emperor who was succeeded by his own son on the throne. Vespasian has been admired for his great virtues. When the king of Parthia addressed him with the superscription of *Arsaces, king of kings, to Flavius Vespasianus*, the emperor, no way dissatisfied, answered him again in his own words, *Flavius Vespasianus, to Arsaces, king of kings.* To men of learning and merit Vespasian was very liberal; one hundred thousand sesterces were annually expended to encourage and promote the arts and sciences. *Sueton. in vitâ.*—*Tacit. Hist.* 4.

Vestales, priestesses among the Romans, consecrated to the service of Vesta, as their name indicates. This office was very ancient, as the mother of Romulus was one of the vestals. Æneas is supposed to have first chosen the vestals. Numa first appointed four, to which Tarquin added two. They were always chosen by the monarchs, but after the expulsion of the Tarquins, the highpriest was intrusted with the care of them. As they were to be virgins, they were chosen young, from the age of six to ten; and if there was not a sufficient number that presented themselves as candidates for the office, twenty virgins were selected, and they upon whom the lot fell were obliged to become priestesses. Plebeians as well as patricians were permitted to propose themselves, but it was required that they should be without blemish or deformity. For thirty years they were to remain in the greatest continence; the ten first years were spent in learning the duties of the order, the ten following were employed in discharging them with fidelity and sanctity, and the ten last in instructing such as had entered the noviciate. When the thirty years were elapsed they were permitted to marry, or, if they still preferred celibacy, they waited upon the rest of the vestals. The employment of the vestals was to take care that the sacred fire of Vesta was not extinguished, for if it ever happened, it was deemed the prognostic of great calamities to the state. In such a case all was consternation at Rome, and the fire was again kindled by glasses with the rays of the sun. Another equally particular charge of the vestals was to keep a sacred pledge, on which depended the very existence of Rome, which, according

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to some, was the palladium of Troy. The privileges of the vestals were great, they had the most honourable seats at public games and festivals, a lictor with the fasces always preceded them when they walked in public, they were carried in chariots when they pleased, and they had the power of pardoning criminals when led to execution if they declared that their meeting was accidental. Their declarations in trials were received without the formality of an oath, they were chosen as arbiters in causes of moment, and in the execution of wills; and so great was the deference paid them by the magistrates, as well as by the people, that the consuls themselves made way for them, and bowed their fasces when they passed before them. To insult them was a capital crime, and whoever attempted to violate their chastity was beaten to death with scourges. If any of them died while in office, their body was buried within the walls of the city, an honour granted to few. Such of the vestals as proved incontinent were punished in the most rigorous manner. Numa ordered them to be stoned, but Tarquin the elder dug a hole under the earth, where a bed was placed with a little bread, wine, water, and oil, and a lighted lamp, and the guilty vestal was stripped of the habit of her order, and compelled to descend into the subterraneous cavity, which was immediately shut, and she was left to die through hunger. For the space of one thousand years, during which the order continued established, from the reign of Numa, only eighteen were punished for the violation of their vow. The vestals were abolished by Theodosius the Great, and the fire of Vesta extinguished. The dress of the vestals was peculiar; they wore a white vest with purple borders, a white linen surplice called *linteum superum*, above which was a great purple mantle which flowed to the ground, and which was tucked up when they offered sacrifices. They had a close covering on their head, called *insula*, from which hung ribands, or *vittæ*. Their manner of living was sumptuous, as they were maintained at the public expense. *Liv.* 2, &c.—*Plut. in Num.* &c.—*Val. Max.* 1, c. 1.—*Cic. de Nat. D.* 3, c. 30.—*Flor.* 1.—*Propert.* 4, el. 11.—*Tacit.* 4, c. 10.

Vestālia, festivals in honour of Vesta, observed at Rome on the 9th of June. Banquets were then prepared before the houses, and meat was sent to the vestals to be offered to the gods, millstones were decked with garlands, and the asses that turned them were led round the city covered with garlands. The ladies walked in the procession barefooted, to the temple of the goddess, and an altar was erected to Jupiter surnamed Pistor. *Ovid. Fast.* 6, v. 305.

Vettius, (Sp.) I. a Roman senator, who was made interrex at the death of Romulus till the election of another king. He nominated Numa, and resigned his office. *Plut. in Num.* ——II. Cato, one of the officers of the allies in the Marsian war. He defeated the Romans, and was at last betrayed and murdered.——III. A Roman knight who became enamoured of a young female at Capua, and raised a tumult amongst the slaves who proclaimed him king. He was betrayed by one of his adherents, upon which he laid violent hands on himself.

Vetūria, the mother of Coriolanus. She was solicited by all the Roman matrons to go to her son with her daughter-in-law, and entreat him not to make war against his country. She went and prevailed over Coriolanus, and for her services to the state, the Roman senate offered to reward her as she pleased. She only asked to raise a temple to the goddess of female fortune, which was done on the very spot where she had pacified her son. *Liv.* 2, c. 40.—*Dionys. Hal.* 7, &c.

Veturius, *Vid. Mamurius*, a consul defeated by the Samnites, and obliged to pass under the yoke with great ignominy.

Vetus, L. a Roman, who proposed to open a communication between the Mediterranean and the German ocean, by means of a canal. He was put to death by order of Nero.

Vibius, a Roman who refused to pay any attention to Cicero when banished, though he had received from him the most unbounded favours.

Victor, Sext. Aurelius, a writer in the age of Constantius. He gave the world a concise history of the Roman emperors, from the age of Augustus to his own time, or A. D. 360. He also wrote an abridgment of the Roman history before the age of Julius Cæsar, which is now extant, and ascribed by different authors to C. Nepos, to Tacitus, Suetonius, Pliny, &c. Victor was greatly esteemed by the emperors, and honoured with the consulship. The best editions of Victor are that of Pitiscus, 8vo. Utr. 1696, and that of Artuzenius, 4to. Amst. 1733.

Victorīna, a celebrated matron who placed herself at the head of the Roman armies, and made war against the emperor Gallienus. Her son Victorinus, and her grandson of the same name, were declared emperors; but when they were assassinated, Victorina invested with the imperial purple one of her favourites called Tetricus. She was some time after poisoned, A. D. 269, and, according to some, by Tetricus himself.

Victorīnus, a Christian writer, who composed a worthless epic poem on the death of the seven children mentioned in the Maccabees, and distinguished himself more by the active part he took in his writings against the Arians.

Villia Lex, *annalis* or *annaria*, by L. Villius the tribune, A. U. C. 574, defined the proper age required for exercising the office of a magistrate, 25 years for the quæstorship, 27 or 28 for the edileship or tribuneship, for the office of prætor 30, and for that of consul 43. *Liv.* 11, c. 44.

Vincentius, one of the Christian fathers, A. D. 434, whose works are best edited by Baluzius, Paris, 1669.

Vindex Julius, a governor of Gaul, who revolted against Nero, and determined to deliver the Roman empire from his tyranny. He was followed by a numerous army, but at last defeated by one of the emperor's generals. When he perceived that all was lost, he laid violent hands upon himself, 68. A. D. *Sueton. in Gall.* —*Tacit. Hist.* 1, c. 51.—*Plin.* 9, ep. 19.

Vindicius, a slave, who discovered the conspiracy which some of the most noble of the Roman citizens had formed to restore Tarquin to his throne. He was amply rewarded, and made a citizen of Rome. *Liv.* 2, c. 5.—*Plut. in Popl.*

Vinius, Asella, a servant of Horace, to whom

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ep. 13 is addressed as injunctions how to deliver to Augustus some poems from his master.

VIPSANIA, a daughter of M. Agrippa, mother of Drusus. She was the only one of Agrippa's daughters who died a natural death. She was married to Tiberius when a private man, and when she had been repudiated, she married Asinius Gallus. *Tacit. A.* 1, c. 12, l. 3, c. 19.

VIRGILIUS MARO, PUBL. There exist but few authentic materials from which we can collect any circumstances concerning the life of this poet. We possess only some scattered remarks of ancient commentators or grammarians, and a Life by Donatus, of very dubious authority. It appears that Virgil's father was a man of low birth, and that, at one period of his life, he was engaged in the meanest employments. According to some authorities, he was a potter or brick-maker; and according to others, the hireling of a travelling merchant, called Magus or Maius. He so ingratiated himself, however, with his master, that he received his daughter Maia in marriage, and was intrusted with the charge of a farm, which his father-in-law had acquired in the vicinity of Mantua. Our poet was the offspring of these humble parents; and was born in the year of Rome 684, at the village of Andes (now *Pietola*), which lies at a few miles' distance from Mantua. The cradle of illustrious men, like the origin of celebrated nations, has been frequently surrounded with the marvellous. Hence, the dream of his mother Maia, that she had brought forth a branch of laurel, and the prodigy of the swarm of bees which lighted on the lips of the infant. The studies of Virgil commenced at Cremona, where he remained till he assumed the toga virilis; and to this day the inhabitants of Cremona pretend to show a house, in the street of St. Bartholomew, in which Virgil resided when a youth. At the age of sixteen, he removed to Milan, and shortly afterwards to Naples, where he laid the foundation of that multifarious learning which shines so conspicuously in the Æneid, and which he employed with such judgment, as richly to merit the eulogy of Macrobius—"Virgilius quem nullius unquam disciplinæ error involvit." During his residence in this city, he perused the most celebrated Greek writers, being instructed in their language and literature by Parthenius Nicenus, well known as the author of a collection of amatory tales, which he wrote for the use of Cornelius Gallus, in order to furnish him with materials for elegies and other poems. Virgil likewise carefully read the Greek historians, particularly Thucydides, and he studied the Epicurean system of philosophy under Syro, a celebrated teacher of that sect. But medicine and mathematics were the sciences to which he was chiefly addicted; and to this early tincture of geometrical knowledge may, perhaps, in some degree, be ascribed his ideas of luminous order and masterly arrangement, and that regularity of thought, as well as exactness of expression, by which all his writings are distinguished. The battle of Modena was fought in 711, and the triumvirate, having been shortly afterwards formed, Vedius Pollio was appointed, on the part of Antony, to the command of the district in which the farm of Virgil lay. Pollio, who was a noted extortioner, levied enormous contributions from the inhabitants of the territory intrusted to his care; and in some instances, when the pecuniary supplies failed, he drove the ancient colonists from their lands, and settled his veterans in their place. He was fond, however, of poetry, and was a generous protector of literary men. The rising genius of Virgil had now begun to manifest itself. His poetic talents, and amiable manners, recommended him to the favour of Pollio; and so long as that chief continued in the command of the Mantuan district, he was relieved from all exaction, and protected in the peaceable possession of his property. But the tranquillity which he enjoyed under the protection of Pollio was of short duration. Previously to the battle of Philippi, the triumvirs had promised to their soldiers the land belonging to some of the richest towns in the empire. Cremona had unfortunately espoused the cause of Brutus, and thus peculiarly incurred the vengeance of the victorious party. But as its territory was not found adequate to contain the veteran soldiers of the triumvirs, amongst whom it had been divided, the deficiency was supplied from the neighbouring district of Mantua, in which the farm of Virgil lay. Pollio, being a zealous partisan of Antony, and supporting the party of his brother and Fulvia, who unsuccessfully opposed the division of the lands, had it probably no longer in his power to protect Virgil from the aggressions of the soldiery. He was dispossessed under circumstances of peculiar violence, and which even threatened danger to his personal safety; being compelled on one occasion, to escape from the fury of the centurion Arrius, by swimming the Mincius. He had the good fortune, however, to obtain the favour of Alphenus Varus, with whom he had studied philosophy at Naples, under Syro the Epicurean, and who now either succeeded Pollio in the command of the district, or was appointed by Augustus to superintend in that quarter the division of the lands. Under his protection Virgil twice repaired to Rome, where he was favourably received not only by Mæcenas, but Augustus himself, from whom he procured the restoration of the patrimony of which he had been deprived. This happened in the commencement of the year 714; and during the course of that season, in gratitude for the favours he had received, he composed his eclogue entitled *Tityrus*, in which he introduces two shepherds, one of whom laments the distraction of the times, and complains of the aggressions of the soldiery, while the other rejoices for the recovery of his farm, and promises ever to honour as a god the youth who had restored it. The situation of Virgil's residence was low and humid, and the climate chill at certain seasons of the year. His delicate constitution, and the pulmonary complaints with which he was affected, induced him, about the year 714 or 715, when he had reached the age of thirty, to seek a warmer sky. To this change, it may be conjectured, he was farther instigated by his increasing celebrity, and the extension of his poetic fame. His countrymen were captivated by the perfect novelty of pastoral composition, and by the successful boldness with which Virgil had transferred the sweet Sicilian strains to a language which, before his attempt, must

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have appeared, from its harshness and severity, but little adapted to be a vehicle for the softness of rural description, or the delicacy of amorous sentiment, and which had scarcely yet been polished or refined to the susceptibility of such smooth numbers as the pastoral muse demanded. The bucolics, accordingly, were relished and admired by all classes of his contemporaries. So universal was their popularity, that the philosophic eclogue of *Silenus*, soon after its composition, was publicly recited in the theatre by Cytheris, a celebrated mima, who was then the mistress of Antony and Cornelius Gallus, and who, in her earlier years, had touched the heart of Brutus. On quitting his paternal fields, Virgil first proceeded to the capital. Here his private fortune was considerably augmented by the liberality of Mæcenas; and such was the favour he possessed with his patron, that we find him, soon after his arrival at Rome, introducing Horace to the notice of the minister, and attending him, alone with that poet, on a political mission to Brundisium. At the period when Virgil enjoyed so much honour and popularity in the capital, Naples was a favourite retreat of illustrious and literary men—the "studio florentes ignobilis oti," who longed to prosecute in repose light and agreeable studies. There Virgil retired, about 717, when in the 33d year of his age; and he continued during the remainer of his life, to dwell chiefly in that city, or at a delightful villa which he possessed in the Campania Felix, in the neighbourhood of Nola, ten miles east from Naples,—leading a life which may be considered as happy, when compared with the fate of the other great epic poets, Homer, Tasso, and Milton, in whom the mind or the vision was darkened. About the time when he first went to reside at Naples, he commenced his Georgics, by order of Mæcenas, and continued, for the seven following years, closely occupied with the composition of that inimitable poem. During this long period, he was accustomed to dictate a number of verses in the morning, and to spend the rest of the day in revising and correcting them, or reducing them to a smaller number—comparing himself in this respect, to a she bear, which licks her misshapen offspring into proper form and proportion. It was not till he had finished this subject with unrivalled success that he presumed to write the Æneid. This poem, which occupied him till his death, was commenced in 724, the same year in which he had completed the Georgics. After he had been engaged for some time in its composition, the greatest curiosity and interest concerning it began to be felt at Rome. A work, it was generally believed, was in progress which would eclipse the fame of the Iliad; and the passage which describes the shield of Æneas, appears to have been seen by Propertius. Augustus himself at length became desirous to read the poem, so far as it had been carried; and, in the year 729, while absent from Rome on a military expedition against the Cantabrians, he wrote to the author from the extremity of his empire, intreating to be allowed a perusal of it. Macrobius had preserved one of Virgil's answers to Augustus:—"I have of late received from you frequent letters. With regard to my Æneas, if, by Hercules, it were worth your listening to, I should willingly send it. But so vast is the undertaking, that I almost appear to myself to have commenced such a work from some defect in judgment or understanding; especially since, as you know, other and far higher studies are required for such a performance." Having brought the Æneid to a conclusion, but not to the perfection which he wished to bestow on it, Virgil, contrary to the advice and wish of his friends, resolved to travel into Greece, that he might correct and polish this great production at leisure, in that land of poetic imagination. Virgil proceeded directly to Athens, where he commenced the revisal of his epic poem, and added the magnificent introduction to the third book of the Georgics.—He had been thus engaged for some months at Athens, when Augustus arrived in that city, on his return to Italy, from a progress through his eastern dominions. The arrival of Augustus, however, induced him to shorten his stay, and to embrace the opportunity of returning to Italy in the retinue of the emperor. But the hand of death was already upon him. From his youth he had been of a delicate constitution; and as age advanced, he was afflicted with frequent headaches, asthma, and spitting of blood. Even the climate of Naples could not preserve him from frequent attacks of these maladies, and their worst symptoms had increased during his residence in Greece. The vessel in which he embarked with the emperor, touched at Megara, where he was seized with great debility and languor. When he again went on board, his distemper was so increased by the motion and agitation of the vessel, that he expired a few days after he had landed at Brundisium, on the southeastern coast of Italy. His death happened in the year 734, when he was in the fifty-first year of his age. When he felt its near approach, he ordered his friends, Varius and Plotius Tucca, who were then with him, to burn the Æneid, as an imperfect poem. Augustus, however, interposed to save a work, which he no doubt foresaw would at once confer immortality on the poet, and on the prince who patronised him. It was accordingly intrusted to Varius and Tucca, with a power to revise and retrench, but with a charge that they should make no additions; a command which they so strictly observed, as not to complete even the hemistichs, which had been left imperfect. Virgil bequeathed the greater part of his wealth, which was considerable, to a brother. The remainder was divided among his patrons, Mæcenas and his friends Varius and Tucca. Before his death he had also commanded that his bones should be carried to Naples, where he had lived so long and so happily. This order was fulfilled under charge of Augustus himself. The excellence of Virgil's eclogues appears to have been regarded by his countrymen as precluding all attempts of a similar description, for no swains were taught, by any subsequent poet, to touch the rustic pipe till Calpurnius ventured his feeble efforts in the latest ages of Roman literature. The poem, entitled the *Georgics*, which, in succession of time, was the next work of Virgil, is as remarkable for majesty and magnificence of diction, as the eclogues are for sweetness and harmony of versification. It is the most complete, elaborate, and finished poem,

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in the Latin, or perhaps any other language; and though the choice of subject, and the situations, afforded less expectation of success than the pastorals, so much has been achieved by art and genius, that the author has chiefly exhibited himself as a poet on topics where it was most difficult to appear as such. Rome, from its local situation, was not well adapted for commerce; and from the time of Romulus to that of Cæsar, agriculture had been the chief care of the Romans. Its operations were conducted by the greatest statesmen, and its precepts inculcated by the profoundest scholars. The long continuance, however, and cruel ravages of the civil wars, had now occasioned an almost general desolation. Italy was, in a great measure, depopulated of its husbandmen. The soldiers by whom the lands were newly occupied, had too long ravaged the fields to think of cultivating them; and, in consequence of the farms lying waste, a famine and insurrection had nearly ensued. In these circumstances Mæcenas resolved, if possible, to revive the decayed spirit of agriculture, to recall the lost habits of peaceful industry, and to make rural improvement, as it had been in former times, the prevailing amusement among the great: and he wisely judged, that no method was so likely to contribute to these important objects, as a recommendation of agriculture by all the insinuating charms of poetry. At his suggestion, accordingly, Virgil commenced his *Georgics*, which was thus in some degree undertaken from a political motive, and with a view to promote the welfare of his country. But though written with a patriotic object—by order of a Roman statesman—and on a subject peculiarly Roman, the imitative spirit of Latin poetry still prevailed, and the author could not avoid recurring even in his *Georgics* to a Grecian model. A few verses on the signs and prognostics of weather have been translated from the *Phænomena* of Aratus. But the *Works and Days of Hesiod* is the pattern which he has chiefly held in view. In reference to his imitation of this model, he himself stiles his *Georgics* an Ascræan poem; and he appears, indeed, to have been a sincere admirer of the ancient bard. We come now to the *Æneid*, a work which belongs to a nobler class of poetry than the *Georgics*, and is perhaps equally perfect in its kind. It ranks, indeed, in the very highest order, and it was in this exalted species that Virgil was most fitted to excel. No one who has read the *Æneid*, and studied the historical character of Augustus, or the early events of his reign, can doubt that Æneas is an allegorical representation of that emperor. Warburton has attempted to prove, in his *Divine Legation of Moses*, that the descent of Æneas to the infernal regions is a figurative description of an initiation into the Eleusinian mysteries. The author has, no doubt, pursued the allegory too far, and has wrought up some fanciful coincidences. But in many steps of the hero's progress through the three estates of the dead, he has successfully shown the exact conformity of his adventures with the trials undergone by the initiated. Now, it is matter of historical record, that, during a residence at Athens, Augustus passed through all the mysteries and ceremonies which the Grecian priesthood had instituted, to confirm the doctrine of a future state of rewards and punishments; but he highly respected the secrecy of these rites, and hence Virgil was obliged to cover the whole with a thick veil of allegory. Turnus is Antony. It is remarkable, that during the most abject age of court flattery, a certain tenderness was shown by the Latin poets towards the character of this implacable but Roman enemy of Augustus. This feeling is observable in the writings of Horace, who, in his political odes, casts all the odium on Cleopatra, but spares her infatuated lover. In like manner, none of the darker shades of disposition are thrown into the character of Turnus. He is represented as a bold though somewhat rude warrior, and an ardent lover; and his defects are concealed, as those of Antony in some degree were, by frankness, generosity, and the lustre of a daring courage. Evander, the ancient friend of Anchises, and ally of Æneas, typifies the old Cæsareans who joined the party of Augustus against Antony; Achates is Agrippa; Lavinia—Livia; Latinus—Lepidus; and the furious Amata is Fulvia, who, by her turbulent spirit, incensed the people against Cæsar, and excited the Perugian war. We should be sorry to think that Virgil meant to represent Cicero by the wretched declaimer Drances; but his enmity to Turnus, who is Antony, gives plausibility to the conjecture. The features of his character may not correspond with those of Ciccro's, but they have some analogy to those which the calumnies of the age attributed to him. Besides the well-known and authentic works of Virgil, several poems still exist, which are very generally ascribed to him, but which, from their inferiority, are supposed to be the productions of his early youth. Of these the longest is the *Culex*, which has been translated by Spenser, under the title of *Virgil's Gnat*. There can be no doubt, from two epigrams of Martial, that there was a poem called *Culex*, which had been written by Virgil. But it may be questioned if the *Culex*, to which Martial alludes, be the same with the poem under that name which we now possess. The *Culex*, which still appears in some of the editions of Virgil, is not without passages of considerable merit, but it exhibits few marks of the taste and judgment of Virgil. The subject of the *Culex* may be considered as partly pastoral and partly mock heroic; but the mockery is of a gentle and delicate description, and much real beauty and tenderness break out amid the assumed solemnity. By far the finest, and probably the most genuine, passage of the poem, is that near the beginning, in which the author describes the goatherd leading out his flocks to their pasture, and in which he descants on the pleasures of a country life. As amended by Heyne, and cleared from the interpolations of the scholiasts, we may find in it the germe of those flowers of song, which afterwards expanded to such maturity and perfection in the *Georgics*. The *Ciris*, a poem of the same doubtful authenticity with the *Culex*, and which some commentators have attributed to Cornelius Gallus, records the well-known mythological fable of Scylla, daughter of Nisus; who, having become enamoured of Minos, the enemy of her father, cut off from her parent's head the fatal lock which preserved his kingdom. In detestation of the act, Minos,

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on his voyage home from Crete to Megara, fastened her to the side of his vessel, and thus dragged her along through the sea, to the utter amazement of Tethys and the seanymphs, who betray much curiosity on the occasion. She is at length relieved by her transformation into the bird called Ciris, from which the poem derives its title. From the *Ciris*, Spenser, who had translated the *Culex*, imitated a long passage, which constitutes part of the *Legend of Britomart*, in the third book of the *Fairy Queen*. The conversations between Britomart and her nurse Glauce, who presses her to reveal the object of her passion, as also the incantations employed by the beldam, correspond closely with the discourse between Scylla and Carme, and the enchantments of the latter. The *Moretum* would certainly be a curious and interesting production, could it be authenticated as the work of Virgil, or even of Septimius Serenus, to whom Wernsdorff has ascribed it, and who flourished at Rome during the reigns of the Flavian family. Its subject is one concerning which few relics have descended to us from antiquity. It gives an account of the occupations and everyday life of an Italian peasant, and, so far as it goes, every thing is related with the greatest minuteness; but the employments only of the morning are recorded. The *Copa* merely contains an invitation from a hostess, who was a native of Syria, to pass the hours merrily in a place of entertainment which she kept beyond the gates of Rome: but a good-humoured drinking song, by the majestic author of the *Georgics* and *Æneid*, is in itself a curiosity. A few of the lines, though some barbarisms of expressions occur, are also written with considerable spirit, and present not an uninteresting picture of the manners that prevailed in those hostels which stood beyond the walls of the city, on the banks of the Tiber or shore of Ostia. We here learn what were the usual preparations of a Syrian hostess two thousand years ago on the banks of the Tiber; and it is said, that, at this day, the bread and the wine, the mulberries, grapes, vine leaves, and chestnuts, are the ordinary luxuries and enjoyments of similar places of entertainment now existing in Italy. Among the very numerous and excellent editions of Virgil, these few may be collected as the best; that of Masvicius, 2 vols, 4to. Leovardiae, 1717; Baskerville, 4to. Birmingham, 1757; of the Variorum, in 8vo. L. Bat. 1661; of Heyne, 4 vols. 8vo. Lips. 1767; of Edinburgh, 2 vols. 12mo. 1755; and of Glasgow, 12mo. 1758.——II. Caius, a prætor of Sicily, who, when Cicero was banished, refused to receive the exiled orator, though his friend, for fear of the resentment of Clodius. *Cic. ad Q. Frater.*

VIRGĪNIA, a daughter of the centurion L. Virginius. Appius Claudius, the decemvir, became enamoured of her, and attempted to remove her from the place where she resided. She was claimed by one of his favourites as the daughter of a slave, and Appius, in the capacity and with the authority of judge, had pronounced the sentence, and delivered her into the hands of his friend, when Virginius, informed of his violent proceedings, arrived from the camp. The father demanded to see his daughter, and when this request was granted, he snatched a knife and plunged it into Virginia's breast, exclaiming, *This is all, my dearest daughter, I can give thee, to preserve thy chastity from the lust and violence of a tyrant.* No sooner was the blow given, than Virginius ran to the camp with the bloody knife in his hand. The soldiers were astonished and incensed, not against the murderer, but the tyrant that was the cause of Virginia's death, and they immediately marched to Rome. Appius was seized, but he destroyed himself in prison, and prevented the execution of the law. Spurius Oppius, another of the decemvirs, who had not opposed the tyrant's views, killed himself also; and Marcus Claudius, the favourite of Appius, was put to death, and the decemviral power abolished, about 449 years before Christ. *Liv.* 3, c. 44, &c.—*Ovv.* 10, v. 294.

VIRGĪNIUS, I. the father of Virginia, made tribune of the people. *Vid. Virginia.*——II. A tribune of the people, who accused Q. Cæso, the son of Cincinnatus. He increased the number of the tribunes to ten, and distinguished himself by his seditions against the patricians. ——III. Another tribune, in the age of Camillus, fined for his opposition to a law which proposed going to Veii.——IV. Caius, a prætor of Sicily, who opposed the entrance of Cicero into his province, though under many obligations to the orator. Some read Virgilius.——V. One of the generals of Nero in Germany. He made war against Vindex, and conquered him. He was treated with great coldness by Galba, whose interest he had supported with so much success. He refused all dangerous stations, and, though twice offered the imperial purple, he rejected it with disdain. *Plut.*

VIRIĀTHUS, a mean shepherd of Lusitania, who gradually rose to power, and by first heading a gang of robbers, saw himself at last followed by a numerous army. He made war against the Romans with uncommon success, and for 14 years enjoyed the envied title of protector of public liberty in the provinces of Spain. Many generals were defeated, and Pompey himself was ashamed to find himself beaten. Cæpio was at last sent against him. But his despair of conquering him by force of arms, obliged him to have recourse to artifice, and he had the meanness to bribe the servants of Viriathus to murder their master, B. C. 40. *Flor.* 2, c. 17. —*Val. Max.* 6, c. 4.—*Liv.* 52 and 54.

VIRIDOMĀRUS, a young man of great power among the Ædui. Cæsar greatly honoured him, but he fought at last against the Romans. *Cæs. Bell. G.* 7, c. 39, &c.

VITELLIUS AULUS, I. a Roman, raised by his vices to the throne. He was descended from one of the most illustrious families of Rome, and as such he gained an easy admission to the palace of the emperors. The greatest part of his youth was spent at Capreæ, where his willingness and compliance to gratify the most vicious propensities of Tiberius, raised his father to the dignity of consul and governor of Syria. The applause he gained in this school of debauchery was too flattering to allow Vitellius to alter his conduct, and no longer to be one of the votaries of vice. Caligula was pleased with his skill in driving a chariot. Claudius loved him because he was a great gamester, and he recommended himself to the favours of Nero by wishing him to sing publicly in the crowded theatre. He did not fall with his patrons, like the other fa-

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vomites, but the death of an emperor seemed to raise him to greater honours. He passed through all the honours of the state, and gained the soldiery by donations and liberal promises. He was at the head of the Roman legions in Germany when Otho was proclaimed emperor, and the exaltation of his rival was no sooner heard in the camp, than he was likewise invested with the purple by his soldiers. He accepted with pleasure the dangerous office, and instantly marched against Otho. Three battles were fought, and in all Vitellius was conquered. A fourth, however, in the plains between Mantua and Cremona left him master of the field and of the Roman empire. Vitellius feasted four or five times a day. The most celebrated of his feasts was that with which he was treated by his brother Lucius. The table, among other meats, was covered with two thousand different dishes of fish, and seven thousand of fowls; and so expensive was he in every thing, that above seven millions sterling were spent in maintaining his table in the space of four months; and Josephus has properly observed, that if Vitellius had reigned long, the great opulence of all the Roman empire would have been found insufficient to defray the expenses of his banquets. This extravagance, which delighted the favourites, soon raised the indignation of the people. Vespasian was proclaimed emperor by the army, and his minister Primus was sent to destroy the imperial glutton. Vitellius concealed himself under the bed of the porter of his palace, but this obscure retreat betrayed him; he was dragged naked through the streets, his hands were tied behind his back, and a drawn sword was placed under his chin to make him lift his head. After suffering the greatest insults from the populace, he was at last carried to the place of execution, and put to death with repeated blows. His head was cut off and fixed to a pole, and his mutilated body dragged with a hook and thrown into the Tiber, A. D. 69, after a reign of one year, except 12 days. *Suet.—Tacit. Hist.* 2.—*Eutrop.*—*Dio.*—*Plut.*——II. Lucius, the father of the emperor, obtained great honours by his flattery to the emperors. He was made governor of Syria, and in this distant province he obliged the Parthians to sue for peace. His adulation to Messalina, is well known, and he obtained, as a particular favour, the honourable office of pulling off the shoes of the emperess. *Suet.*——III. Publius, an uncle of the emperor of that name. He was accused under Nero of attempts to bribe the people with money from the treasury against the emperor. He killed himself before his trial.——IV. A son of the emperor Vitellius, put to death by one of his father's friends.——Some of the family of the Vitellii conspired with the Aquilii and other illustrious Romans, to restore Tarquin to his throne. Their conspiracy was discovered by the consuls, and they were severely punished. *Plut.*

Vitruvius, M. Pollio, a celebrated architect in the age of Augustus, born at Formiæ. He is known only by his writings, and nothing is recorded in history of his life or private character. He wrote a treatise on his profession, which he dedicated to Augustus, and it is the only book on architecture, now extant, written by the ancients. In this work he shows that he was master of his profession. The best edition of Vitruvius is that of De Laet, Amst. 1649.

Ulpianus Domitius, a lawyer in the reign of Alexander Severus, of whom he became the secretary and principal minister. He raised a persecution against the Christians, and was at last murdered by the prætorian guards, of which he had the command, A. D. 226. There are some fragments of his compositions on civil law still extant. The Greek commentaries of Ulpian on Demosthenes were printed in fol. 1527, *apud Aldum*.

Ulysses, a king of the islands of Ithaca and Dulichium, son of Anticlea and Laertes, or, according to some, of Sisyphus. *Vid. Sisyphus* and *Anticlea*. He became, like the other princes of Greece, one of the suiters of Helen; but as he despaired of success in his applications, on account of the great number of his competitors, he solicited the hand of Penelope, the daughter of Icarius. The rape of Helen, however, by Paris, did not long permit him to remain in his kingdom, and as he was bound to defend her against every intruder, he was summoned to the war with the other princes of Greece. Pretending to be insane, not to leave his beloved Penelope, he yoked a horse and a bull together, and ploughed the seashore, where he sowed salt instead of corn. This dissimulation was soon discovered, and Palamedes, by placing before the plough of Ulysses, his infant son Telemachus, convinced the world that the father was not mad who had the providence to turn away the plough from the furrow not to hurt his child. Ulysses was therefore obliged to go to the war, but he did not forget him who had discovered his pretended insanity. *Vid. Palamedes.* During the Trojan war, the king of Ithaca was courted for his superior prudence and sagacity. By his means Achilles was discovered among the daughters of Lycomedes, king of Scyros, (*Vid. Achilles,*) and Philoctetes was induced to abandon Lemnos, and to fight the Trojans with the arrows of Hercules. *Vid. Philoctetes.* He was not less distinguished for his activity and valour. With the assistance of Diomedes, he murdered Rhesus, and slaughtered the sleeping Thracians in the midst of their camp, (*Vid. Rhesus* and *Dolon,*) and he introduced himself into the city of Priam, and carried away the Palladium of the Trojans. *Vid. Palladium.* For these eminent services he was universally applauded by the Greeks, and he was rewarded with the arms of Achilles, which Ajax had disputed with him. After the Trojan war, Ulysses embarked on board his ships to return to Greece, but he was exposed to a number of misfortunes before he reached his native country. He was thrown by the winds upon the coasts of Africa, and visited the country of the Lotophagi, and of the Cyclops in Sicily. Polyphemus, who was the king of the Cyclops, seized Ulysses with his companions, five of whom he devoured, (*Vid. Polyphemus,*) but the prince of Ithaca intoxicated him and put out his eye, and at last escaped from the dangerous cave where he was confined, by tying himself under the belly of the sheep of the Cyclops when led to pasture. In Æolia he met with a friendly reception, and Æolus gave him, confined in bags, all the winds which could ob-

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struct his return to Ithaca, but the curiosity of his companions to know what the bags contained, proved nearly fatal. The winds rushed with impetuosity, and all the fleet was destroyed except the ship which carried Ulysses. From thence he was thrown upon the coasts of the Læstrigones, and of the island Ææa, where the magician Circe changed all his companions into pigs for their voluptuousness. He escaped their fate by means of an herb which he had received from Mercury, and after he had obliged the magician by force of arms to restore his companions to their original shape, he yielded to her charms, and made her mother of Telegonus. He visited the infernal regions, and consulted Tiresius how to regain his country in safety; and, after he had received every necessary information, he returned on earth. He passed along the coasts of the Sirens unhurt, by the directions of Circe, (*Vid. Sirenes,*) and escaped the whirlpools and shoals of Scylla and Charybdis. On the coasts of Sicily, his companions stole and killed some oxen that were sacred to Apollo, for which the god destroyed the ships, and all were drowned except Ulysses, who saved himself on a plank, and swam to the island of Calypso, in Ogygia. There, for seven years, he forgot Ithaca, in the arms of the goddess, by whom he had two children. The gods at last interfered, and Calypso, by order of Mercury, suffered him to depart after she had furnished him with a ship, and every thing requisite for a voyage. He had almost reached the island of Corcyra, when Neptune, still mindful that his son Polyphemus had been robbed of his sight by the perfidy of Ulysses, raised a storm and sunk his ship. Ulysses swam with difficulty to the island of the Phæacians, where the kindness of Nausica, and the humanity of her father, King Alcinous, entertained him for a while. He related the series of his misfortunes to the monarch, and at last, by his benevolence, he was conducted in a ship to Ithaca. The Phæacians laid him on the seashore as he was asleep, and Ulysses found himself safely restored to his country, after a long absence of 20 years. He was well informed that his palace was besieged by a number of suiters, who continually disturbed the peace of Penelope, and therefore he assumed the habit of a beggar, by the advice of Minerva, and made himself known to his son, and his faithful shepherd Eumæus. With them he took measures to re-establish himself on his throne; he went to the palace, and was personally convinced of the virtues and of the fidelity of Penelope. Before his arrival was publicly known, all the importuning suiters were put to death, and Ulysses restored to the peace and bosom of his family. *Vid. Laertes, Penelope, Telemachus, Eumæus.* He lived about sixteen years after his return, and was at last killed by his son Telegonus, who had landed in Ithaca with the hopes of making himself known to his father. This unfortunate event had been foretold to him by Tiresias, who assured him that he should die by the violence of something that was to issue from the bosom of the sea. *Vid. Telegonus.* According to some authors, Ulysses went to consult the oracle of Apollo, after his return to Ithaca, and he had the meanness to seduce Erippe, the daughter of a king of Epirus, who had treated him with great kindness. Erippe had a son by him whom she called Euryalus. When come to years of puberty, Euryalus was sent to Ithaca by his mother; but when Ulysses returned, he put to immediate death his unknown son, on the crimination of Penelope, his wife, who accused him of attempts upon her virtue. The adventures of Ulysses, on his return to Ithaca from the Trojan war, are the subject of Homer's Odyssey. *Homer. Il. & Od.—Virg. Æn.* 2, 3, &c. —*Dictys Cret.* 1, &c.—*Ovid. Met.* 13.—*Heroid.* 1.—*Hygin.* fab. 201, &c.—*Apollod.* 3, c. 10.—*Paus.* 1, c. 17 and 23, l. 3, c. 12, l. 7, c. 4. —*Ælian. V. H.* 13, c. 12.—*Horat.* 3, *Od.* 29, v. 8.—*Parthen. Erot.* 3.—*Plut.*—*Plin.* 35.—*Tzetz. ad Lyc.*

Undecemviri, magistrates at Athens, to whom such as were publicly condemned were delivered to be executed. *C. Nep. in Phoc.*

Vŏcōnĭa Lex, *de testamentis*, by Q. Voconius Saxa, the tribune, A. U. C. 584, enacted that no woman should be left heiress to an estate, and that no rich person should leave by his will more than the fourth part of his fortune to a woman. This step was taken to prevent the decay of the noblest and most illustrious of the families of Rome. This law was abrogated by Augustus.

Vologĕses, a name common to many of the kings of Parthia, who made war against the Roman emperors. *Tacit.* 12, *Ann.* 14.

Volsci. *Vid.* Part I.

Volumnius, (T.) I. a Roman, famous for his friendship towards M. Lucullus, whom M. Antony had put to death. His great lamentations were the cause that he was dragged to the triumvir, of whom he demanded to be conducted to the body of his friend, and there to be put to death. His request was easily granted. *Liv.* 124, c. 20.——II. An Etrurian, who wrote tragedies in his native language.——III. a consul, who defeated the Samnites and the Etrurians. *Liv.* 9.——IV. A friend of M. Brutus. He wrote an account of his death and of his actions, from which Plutarch selected some remarks.

Vŏlŭsius, I. a poet of Patavia, who wrote, like Ennius, the annals of Rome in verse. *Seneca*, ep. 93.—*Catull.* 96, v. 7.——II. Saturninus, a governor of Rome, who died in the 93d year of his age, beloved and respected under Nero. *Tacit. Ann.* 13.

Volux, a son of Bacchus, whom the Romans defeated. Sylla suspected his fidelity. *Sallust. Jug.* 105.

Vonŏnes, I. a king of Parthia, expelled by his subjects, and afterwards placed on the throne of Armenia. *Tacit. Ann.* 12, c. 14. ——II. Another, king of Armenia.——III. A man made king of Parthia by Augustus.

Vopiscus, a native of Syracuse, 303 A. D. who wrote the life of Aurelian, Tacitus, Florianus, Probus, Firmus, Carus, &c. He is one of the six authors who are called *Historiæ Augustæ scriptores*, but he excels all others in his style, although we look in vain for the purity of the Augustan age.

Votiēnus Montānus, a man of learning, banished to one of the Baleares for his malevolent reflections upon Tiberius. Ovid has celebrated him as an excellent poet. *Tacit. Ann.* 4, c. 42.

Vulcanālia, festivals in honour of Vulcan

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brought to Rome from Preneste, and observed in the month of August. The streets were illuminated, fires kindled every where, and animals thrown into the flames, as a sacrifice to the deity. *Varro. de L. L.* 5.——*Dion. Hal.* 1.—*Columell.* 18.—*Plin.* 18, c. 13.

Vulcanius, Tarentianus, a Latin historian, who wrote an account of the life of the three Gordians, &c.

Vulcātius, I. a Roman knight, who conspired with Piso against Nero, &c. *Tacit.*——II. a senator in the reign of Diocletian, who attempted to write a history of all such as had reigned at Rome. Of his works nothing is extant but an account of Avidius Cassius, who revolted in the East during the reign of M. Aurelius, which some ascribe to Spartianus.

Vulso, I. a Roman consul who invaded Africa with Regulus.——II. Another consul. He had the provinces of Asia while in office, and triumphed over the Galatians.

X.

Xanthĭca, a festival observed by the Macedonians in the month called Xanthicus, the same as April. It was then usual to make a lustration of the army with great solemnity.

Xanthus, a Greek historian of Lydia, who wrote an account of his country, of which some fragments remain. *Dionys. Hal.*

Xantippe, the wife of Socrates, remarkable for her ill humour and peevish disposition, which are become proverbial. Some suppose that the philosopher was acquainted with her moroseness and insolence before he married her, and that he took her for his wife to try his patience, and inure himself to the malevolent reflections of mankind. She continually tormented him with her impertinence; and one day, not satisfied with using the most bitter invectives, she emptied a vessel of dirty water on his head, upon which the philosopher coolly observed, *after thunder there generally falls rain.* *Ælian. V. H.* 7, c. 10, l. 9, c. 7, l. 11, c. 12.—*Diog. in Socrat.*

Xantippus, I. a Lacedæmonian general, who assisted the Carthaginians in the first Punic war. He defeated the Romans, 256 B. C. and took the celebrated Regulus prisoner. Such signal services deserved to be rewarded, but the Carthaginians looked with envious jealousy upon Xantippus, and he retired to Corinth after he had saved them from destruction. Some authors support that the Carthaginians ordered him to be assassinated, and his body to be thrown into the sea, as he was returning home; while others say that they had prepared a leaky ship to convey him to Corinth, which he artfully avoided. *Liv.* 18 and 28, c. 43.—*Appian. de Pun.*——II. An Athenian general, who defeated the Persian fleet at Mycale with Leotychides. A statue was erected to his honour in the citadel of Athens. He made some conquests in Thrace, and increased the power of Athens. He was father to the celebrated Pericles by Agariste the niece of Clisthenes, who expelled the Pisistratidæ from Athens. *Paus.* 3, c. 7, l. 8, c. 52.——III. A son of Pericles, who disgraced his father by his disobedience, his ingratitude, and his extravagance. He died of the plague in the Peloponnesian war. *Plut.*

Xenarchus, I. a peripatetic philosopher of Seleucia, who taught at Alexandria and at Rome, and was intimate with Augustus. *Strab.* 14.——II. A prætor of the Achæan league, who wished to favour the interest of Perseus, king of Macedonia, against the Romans.

Xeniădes, a Corinthian, who went to buy Diogenes the cynic when sold as a slave. He asked him what he could do? upon which the Cynic answered, *Command freemen.* This noble answer so pleased Xeniades, that he gave the cynic his liberty, and intrusted him with the care and education of his children. *Diog.*—*Gell.* 2, c. 18.

Xenŏcles, a tragic writer, who obtained four times a poetical prize, in a contention in which Euripides was competitor, either through the ignorance or by the bribery of his judges. The names of his tragedies which obtained the victory, were Œdipus, Lycaon, Bacchæ, Athamas Satyricus, against the Alexander, Palamedes, Trojani, and Sisyphus Satyricus, of Euripides. His grandson bore also the name of Xenocles, and excelled in tragical compositions. *Ælian. V. H.* 2, c. 8.

Xenocrătes, I. an ancient philosopher, born at Chalcedon, and educated in the school of Plato, whose friendship he gained and whose approbation he merited. Though of a dull and sluggish disposition, he supplied the defects of nature by unwearied attention and industry, and was at last found capable of succeeding in the school of Plato after Speusippus, about 339 years before Christ. He was remarkable as a disciplinarian, and he required that his pupils should be acquainted with mathematics before they came under his care, and he even rejected some who had not the necessary qualification, saying that they had not yet found the key of philosophy. He did not only recommend himself to his pupils by precepts, but more powerfully by example; and since the wonderful change he had made upon the conduct of one of his auditors, (*Vid. Polemon,*) his company was as much shunned by the dissolute and extravagant, as it was courted by the virtuous and the benevolent. Philip of Macedon attempted to gain his confidence with money, but with no success. Alexander in this imitated his father, and sent some of his friends with 50 talents for the philosopher. They were introduced, and supped with Xenocrates. The repast was small, frugal, and elegant without ostentation. On the morrow, the officers of Alexander wished to pay down the 50 talents, but the philosopher asked them whether they had not perceived from the entertainment of the preceding day, that he was not in want of money: *Tell your master*, said he, *to keep his money, he has more people to maintain than I have.* Yet, not to offend the monarch, he accepted a small sum, about the 200th part of one talent. His character was not less conspicuous in every other particular, and he has been cited as an instance of virtue from the following circumstance: Lais had pledged herself to forfeit an immense sum of money if she did not triumph over the virtue of Xenocrates. She tried every art, but in vain; and she declared at last that she had not lost her money, as she had pledged herself to conquer a human being, not a lifeless stone. Though so respected and admired, yet Xenocrates was poor, and he was drag-

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god to prison because he was unable to pay a small tribute to the state. He was delivered from confinement by one of his friends. His integrity was so well known, that when he appeared in the court as a witness, the judges dispensed with his oath. He died B. C. 314, in his 82d year, after he had presided in the academy for above 25 years. It is said that he fell in the night with his head into a basin of water, and that he was suffocated. He had written above 60 treatises on different subjects, all now lost. He acknowledged no other deity but heaven and the seven planets.—*Diog.*—*Cic. ad Attic.* 10, ep. 1, &c. *Tusc.* 5, c. 32.—*Val. Max.* 2, c. 10.—*Lucian.*——II. A physician in the age of Nero, not in great esteem. His Greek treatise, *de alimento ex aquatilibus*, is best edited by Franzius, Lips. 8vo. 1774.

Xenophanes, I. a Greek philosopher of Colophon, disciple of Archelaus, B. C. 535. He wrote several poems and treatises, and founded a sect which was called the Eleatic, in Sicily. Wild in his opinions about astronomy, he supposed that the stars were extinguished every morning and rekindled at night; that eclipses were occasioned by the temporary extinction of the sun; that the moon was inhabited, and 18 times bigger than the earth; and that there were several suns and moons for the convenience of the different climates of the earth. He further imagined that God and the world were the same, and he credited the eternity of the universe; but his incoherent opinion about the divinity raised the indignation of his countrymen, and he was banished. He died very poor when about 100 years old. *Cic. quæst.* 4, c. 37, *de Div.* 1, c. 3, *de Nat. D.* 1, c. 11.—*Lactant. Div. Inst.* 3, c. 23.——II. One of the ministers of Philip, who went to Annibal's camp, and made a treaty of alliance between Macedonia and Carthage.

Xenophilus, a Pythagorean philosopher, who lived to his 170th year, and enjoyed all his faculties to the last. He wrote upon music, and thence he was called the musician. *Lucian. de Macrob.*—*Plin.* 7, c. 50.—*Val. Max.* 8, c. 13.

Xenophon, I. an Athenian, son of Gryllus, celebrated as a general, an historian, and a philosopher. In the school of Socrates he received those instructions and precepts which afterwards so eminently distinguished him at the head of an army, in literary solitude, and as the father of a family. He was invited by Proxenus, one of his intimate friends, to accompany Cyrus the younger in an expedition against his brother Artaxerxes, king of Persia; but he refused to comply without previously consulting his venerable master, and inquiring into the propriety of such a measure. Socrates strongly opposed it, and observed, that it might raise the resentment of his countrymen, as Sparta had made an alliance with the Persian monarch; but, however, before he proceeded further, he advised him to consult the oracle of Apollo. Xenophon paid due deference to the injunctions of Socrates, but as he was ambitious of glory, and eager to engage in a distant expedition, he hastened with precipitation to Sardis, where he was introduced to the young prince, and treated with great attention. In the army of Cyrus, Xenophon showed that he was a true disciple of Socrates, and that he had been educated in the warlike city of Athens. After the decisive battle in the plains of Cunaxa, and the fall of young Cyrus, the prudence and vigour of his mind were called into action. The ten thousand Greeks who had followed the standard of an ambitious prince, were now at the distance of above 600 leagues from their native home, in a country surrounded on every side by a victorious enemy, without money, without provisions, and without a leader. Xenophon was selected from among the officers to superintend the retreat of his countrymen, and though he was often opposed by malevolence and envy, yet his persuasive eloquence and his activity convinced the Greeks, that no general could extricate them from every difficulty better than the disciple of Socrates. This celebrated retreat was at last happily effected; the Greeks returned home after a march of 1155 parasangs, or leagues, which was performed in 215 days, after an absence of 15 months. The whole perhaps might now be forgotten, or at least but obscurely known, if the great philosopher who planned it, had not employed his pen in describing the dangers which he escaped, and the difficulties which he surmounted. He was no sooner returned from Cunaxa, than he sought new honours in following the fortune of Agesilaus in Asia. He enjoyed his confidence, he fought under his standard, and conquered with him in the Asiatic provinces, as well as at the battle of Coronæa. His fame, however, did not escape the aspersions of jealousy; he was publicly banished from Athens for accompanying Cyrus against his brother, and being now without a home, he retired to Scillus, a small town of the Lacedæmonians, in the neighbourhood of Olympia. In this solitary retreat he dedicated his time to literary pursuits, and as he had acquired riches in his Asiatic expeditions, he began to adorn and variegate by the hand of art, for his pleasure and enjoyment, the country which surrounded Scillus. He built a magnificent temple to Diana, in imitation of that of Ephesus, and spent part of his time in rural employments, or in hunting in the woods and mountains. His peaceful occupations, however, were soon disturbed: a war arose between the Lacedæmonians and Elis; the sanctity of Diana's temple, and the venerable age of the philosopher, who lived in the delightful retreats of Scillus, were disregarded; and Xenophon, driven by the Æliens from his favourite spot, where he had composed and written for the information of posterity and honour of his country, retired to the city of Corinth. In this place he died, in the 90th year of his age, 359 years before the Christian era. The works of Xenophon are numerous; he wrote an account of the expedition of Cyrus, called *the Anabasis*, and as he had no inconsiderable share in the enterprise, his descriptions must be authentic, as he was himself an eyewitness. Many, however, have accused him of partiality. His *Cyropædia*, divided into eight books, has given rise to much criticism; and while some warmly maintain that it is a faithful account of the life and the actions of Cyrus the Great, and declare that it is supported by the authority of scripture, others as vehemently deny its authenticity. According to the opinions of Plato and of Cicero, the Cyropædia of Xenophon was a moral romance, and they

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support, that the historian did not so much write what Cyrus had been, as what every good and virtuous monarch ought to be. His *Hellenica* were written as a continuation of the history of Thucydides; and in his *Memorabilia* of Socrates, and in his *Apology*, he has shown himself, as Valerius Maximus observes, a perfect master of the philosophy of that great man. These are the most famous of his compositions, besides which there are other small tracts; his eulogium given on Agesilaus, his œconomics on the duties of domestic life, the dialogue entitled Hiero, in which he happily describes and compares the misery which attended the tyrant with the felicity of a virtuous prince; a treatise on hunting, the symposium of the philosophers, on the government of Athens and Sparta, a treatise on the revenues of Attica, &c. The simplicity and the elegance of Xenophon's diction have procured him the name of the Athenian muse and the bee of Greece; and they have induced Quintilian to say, that the graces dictated his language, and that the goddess of persuasion dwelt upon his lips. His sentiments, as to the divinity and religion, were the same as those of the venerable Socrates; he supported the immortality of the soul, and exhorted his friends to cultivate those virtues which insure the happiness of mankind with all the zeal and fervour of a Christian. He has been quoted as an instance of tenderness and resignation to providence. As he was offering a sacrifice, he was informed that Gryllus, his eldest son, had been killed at the battle of Mantinea. Upon this he tore the garland from his head; but when he was told that his son had died like a Greek, and had given a mortal wound to Epaminondas, the enemy's general, he replaced the flowers on his head, and continued the sacrifice, exclaiming that the pleasure he derived from the valour of his son was greater than the grief which his unfortunate death occasioned. The best editions of Xenophon are those of Leunclavius, fol. Francof. 1596; of Ernesti, 4 vols. 8vo. Lips. 1763; and the Glasgow edition, 12mo. of the Cyropædia, 1767; the expedition of Cyrus, 1764; the Memorabilia, 1761; and the history of Greece, 1762; and likewise the edition of Zeunius, published at Leipsic, in 8vo. in 6 vols. between the years 1778 and 1791. *Cic. in Orat.* 19.—*Val. Max.* 5, c. 10.—*Quintil.* 10, c. 2.—*Ælian. V. H.* 3, c. 13, l. 4, c. 5.—*Diog. in Xenoph.*—*Seneca.*——II. a writer in the beginning of the fourth century, known by his Greek romance in five books, *De Amoribus Anthiæ Abrocomæ*, published in 8vo. and 4to. by Cocceius, Lond. 1726.——III. A physician of the emperor Claudius, born in the island of Cos, and said to be descended from the Asclepiades. He enjoyed the emperor's favours, and through him the people of Cos were exempt from all taxes. He had the meanness to poison his benefactor at the instigation of Agrippina. *Tacit.* 12, *Ann.* c. 61 and 67.

XERXES, I. succeeded his father Darius on the throne of Persia, and though but the second son of the monarch, he was preferred to his elder brother, Artabazanes. The causes alleged for this preference were, that Artabazanes was the son of Darius when a private man, and that Xerxes was born after his father had been raised on the Persian throne, of Atossa, the daughter of Cyrus. Xerxes continued the warlike preparations of his father, and added the revolted kingdom of Egypt to his extensive possessions. He afterwards invaded Europe, and entered Greece with an army, which, together with the numerous retinue of servants, eunuchs, and women, that attended it, amounted to no less than 5,283,220 souls. This multitude was stopped at Thermopylæ, by the valour of 300 Spartans under King Leonidas. Xerxes, astonished that such a handful of men should dare to oppose his progress, ordered some of his soldiers to bring them alive into his presence; but for three successive days the most valiant of the Persian troops were repeatedly defeated in attempting to execute the monarch's injunctions, and the courage of the Spartans might perhaps have triumphed longer, if a Trachinian had not led a detachment to the top of the mountain, and suddenly fallen upon the devoted Leonidas. The king himself nearly perished upon this occasion; and it has been reported, that in the night, the desperate Spartans sought, for a while, the royal tent, which they found deserted, and wandered through the Persian army, slaughtering thousands before them. The battle of Thermopylæ was the beginning of the disgrace of Xerxes; the more he advanced, it was to experience new disappointments, his fleet was defeated at Artemisium and Salamis, and though he burnt the deserted city of Athens, and trusted to the artful insinuations of Themistocles, yet he found his millions unable to conquer a nation that was superior to him in the knowledge of war and maritime affairs. Mortified with the ill success of his expedition, and apprehensive of imminent danger in the enemy's country, Xerxes hastened to Persia, and in 30 days he marched over all that territory which before he had passed, with much pomp and parade, in the space of six months. Mardonius, the best of his generals, was left behind with an army of 300,000 men, and the rest that had survived the ravages of war, of famine, and pestilence, followed their timid monarch into Thrace. When he reached the Hellespont, Xerxes found the bridge of boats which he had erected there totally destroyed by the storms, and he crossed the straits in a small fishing vessel. Restored to his kingdom and safety, he forgot his dangers, his losses, and his defeats, and gave himself up to riot and debauchery. His indolence and luxurious voluptuousness offended his subjects, and Artabanus, the captain of his guards, conspired against him and murdered him in his bed, in the 21st year of his reign, about 464 years before the Christian era. The personal accomplishments of Xerxes have been commended by ancient authors; and Herodotus observes, that there was not one man, among the millions of his army, that was equal to the monarch in comeliness or stature, or that was as worthy to preside over a great and extensive empire. The picture is finished, and the character of Xerxes completely known, when we hear Justin exclaim, that the vast armament which invaded Greece was without a head. Xerxes has been cited as an instance of humanity. When he reviewed his millions from a stately throne in the plains of Asia, he suddenly shed a torrent of tears on the recollection that the multitude of men he saw

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before his eyes, in one hundred years should be no more. His pride and insolence have been deservedly censured; he ordered chains to be thrown into the sea, and the waves to be whipped, because the first bridge he had laid across the Hellespont had been destroyed by a storm. He cut a channel through mount Athos, and saw his fleet sail in a place which before was dry ground. The very rivers were dried up by his army as he advanced towards Greece, and the cities which he entered reduced to want and poverty. *Herodot.* 1, c. 183, l. 7, c. 2, &c.—*Diod.* 11.—*Strab.* 9.—*Ælian.* 3, *V. H.* 25.—*Justin.* 2, c. 10, &c.—*Paus.* 3, c. 4, l. 8, c. 46.—*Lucan.* 2. v. 672.—*Plut. in Them.* &c.—*Val. Max.*—*Isocrat. in Panath.*—*Seneca. de Const. Sap.* 4.——The II. succeeded his father Artaxerxes Longimanus on the throne of Persia, 425 B. C. and was assassinated in the first year of his reign by his brother Sogdianus.

Z.

Zacynthus, a native of Bœotia, who accompanied Hercules when he went into Spain to destroy Geryon. At the end of the expedition he was intrusted with the care of Geryon's flocks by the hero, and ordered to conduct them to Thebes. As he went on his journey, he was bit by a serpent, and some time after died. His companions carried his body away, and buried it in an island of the Ionian sea, which from that time was called *Zacynthus*. The island of Zacynthus, now called *Zante*, is situated at the south of Cephallenia, and at the west of the Peloponnesus. It is about 60 miles in circumference. *Liv.* 26, c. 24.—*Plin.* 4, c. 12.—*Strab.* 2 and 8.—*Mela.* 2, c. 7.—*Homer. Od.* 1, v. 246, l. 9, v. 24.—*Ovid. de Art. Am.* 2, v. 432.—*Paus.* 4, c. 23.—*Virg. Æn.* 3, v. 270.

Zaleucus, a lawgiver of the Locrians, in Italy, and one of the disciples of Pythagoras, 550 B. C. He was very humane, and at the same time very austere, and he attempted to enforce the laws more by inspiring shame than dread. He had decreed that a person guilty of adultery should lose both his eyes. His philosophy was called to a trial when he was informed that his son was an adulterer. He ordered the law to be executed; the people interfered, but Zaleucus resisted, and rather than violate his own institutions, he commanded one of his own eyes, and one of those of his son, to be put out. This made such an impression upon the people, that while Zaleucus presided over the Locrians, no person was again found guilty of adultery. *Val. Max.* 1, c. 2, l. 6, c. 5.—*Cic. de Leg.* 2, c. 6, *ad Attic*, 6, ep. 1.—*Ælian. V. H.* 2, c. 37, l. 3, c. 17, l. 13, c. 24.—*Strab.* 6.

Zamolxis, or Zalmoxis, a slave and disciple of Pythagoras. He accompanied his master in Egypt, and afterwards retired into the country of the Getæ, which had given him birth. He began to civilize his countrymen; and the more easily to gain reputation, he concealed himself for three years in a subterraneous cave, and afterwards made them believe that he was just raised from the dead. Some place him before the age of Pythagoras. After death he received divine honours. *Diod.*—*Herodot.* 4, c. 19, &c.

Zarbienus, a petty monarch of Asia, who was gained to the interest of the Romans by one of the officers of Lucullus. Tigranes put him to death for his desertion, and his funeral was celebrated with great magnificence by the Roman general. *Plut. in Luc.*

Zebina, Alexander, an imposter, who usurped the throne of Syria at the instigation of Ptolemy Physcon.

Zeno, I. a philosopher of Elia or Velia, in Italy, the disciple, or according to some, the adopted son of Parmenides, and the supposed inventor of dialectic. His opinions about the universe, the unity, incomprehensibility, and immutability of all things, were the same with those of Xenophanes and the rest of the Eleatic philosophers. It is said that he attempted to deliver his country from the tyranny of Nearchus. His plot was discovered, and he was exposed to the most excruciating torments to reveal the names of his accomplices; but this he bore with unparalleled fortitude, and, not to be at last conquered by tortures, he cut off his tongue with his teeth, and spit it into the face of the tyrant. Some say that he was pounded alive in a mortar, and that in the midst of his torments he called to Nearchus, as if to reveal something of importance; the tyrant approached him, and Zeno, as if willing to whisper to him, caught his ear with his teeth, and bit it off. *Cic. Tusc.* 2, c. 22, *de Nat. D.* 3, c. 33.—*Diod. in Frag.*—*Val. Max.* 3, c. 3.—*Diog.* 9.——II. The founder of the sect of the stoics, born at Ctium, in the island of Cyprus. The first part of his life was spent in commercial pursuits, but he was soon called to more elevated employments. As he was returning from Phœnicia, a storm drove his ship on the coast of Attica, and he was shipwrecked near the Piræus. He entered the house of a bookseller, and, to dissipate his melancholy reflections he began to read. The book was written by Xenophon, and the merchant was so captivated by the eloquence and beauties of the philosopher, that from that time he renounced the pursuits of a busy life, and applied himself to the study of philosophy. Ten years were spent in frequenting the school of Crates, and the same number under Stilpo, Xenocrates, and Polemon. Perfect in every branch of knowledge, and improved from experience as well as observation, Zeno opened a school at Athens, and soon saw himself attended by the great, the learned, and the powerful. His followers were called *Stoics*, because they received the instruction of the philosopher in the portico called στοα. He was so respected during his lifetime, that the Athenians publicly decreed him a brazen statue, and a crown of gold, and engraved their decree, to give it more publicity, on two columns in the academy, and in the Lyceum. His life was an example of soberness and moderation, his manners were austere, and to his temperance and regularity he was indebted for the continual flow of health which he always enjoyed. After he had taught publicly for 48 years, he died in the 98th year of his age, B. C. 264. He was buried in that part of the city called Ceramicus, where the Athenians raised him a monument. The founder of the stoic philosophy shone before his followers as a pure example of imitation. He wished to live in the world as if nothing was properly his own; he loved others, and his affections were extended even to his enemies. He felt a pleasure in being kind, benevolent, and

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attentive; and he found that these sentiments of pleasure were reciprocal. He saw a connexion and dependance in the universe, and perceived that from thence arose the harmony of civil society, the tenderness of parents, and filial gratitude. In the attainment of virtue the goods of the mind were to be preferred to those of the body, and when that point was once gained, nothing could equal our happiness and perfection; and the stoic would view with indifference health or sickness, riches or poverty, pain and pleasure, which could neither move nor influence the serenity of his mind. Zeno recommended resignation; he knew that the laws of the universe cannot be changed by man, and therefore he wished that his disciples should not in prayer deprecate impending calamities, but rather beseech Providence to grant them fortitude to bear the severest trials with pleasure and due resignation to the will of Heaven. An arbitrary command over the passions was one of the rules of stoicism, to assist our friends in the hour of calamity was our duty, but to give way to childish sensations was unbecoming our nature. Pity, therefore, and anger were to be banished from the heart, propriety and decorum were to be the guides in every thing, and the external actions of men were the best indications of their inward feelings, their secret inclinations, and their character. It was the duty of the stoic to study himself; in the evening he was enjoined to review with critical accuracy the events of the day, and to regulate his future conduct with more care, and always to find an impartial witness within his own breast. Such were the leading characters of the stoic philosophy, whose followers were so illustrious, so perfect, and so numerous, and whose effects were productive of such exemplary virtues in the annals of the human mind. Zeno in his maxims used to say, that with virtue men could live happy under the most pressing calamities. He said that nature had given us two ears, and only one mouth, to tell us that we ought to listen more than speak. He compared those whose actions were dissonant with their professions to the coin of Alexandria, which appeared beautiful to the eye though made of the basest metals. He acknowledged only one God, the soul of the universe, which he conceived to be the body, and therefore believed that those two together united, the soul and the body, formed one perfect animal, which was the god of the stoics. Amongst the most illustrious followers of his doctrine, and as the most respectable writers, may be mentioned *Epictetus*, *Seneca*, the emperor *Antoninus*, &c. *Cic. Acad.* 1, c. 12, *de Nat. D.* 1, c. 14, l. 2, c. 8 and 24, l. 3, c. 24, *pro. Mur. de Orat.* 32, &c.—*Finib.*—*Seneca.*—*Epictetus.*—*Arrian.*—*Ælian. V. H.* 9, c. 26.—*Diog.*——III. An Epicurean philosopher of Sidon, who numbered among his pupils Cicero, Pomponius Atticus, Cotta, Pompey, &c. *Cic. de Nat. D.* 1, c. 21 and 34.——IV. A rhetorician, father to Polemon, who was made king of Pontus. The son of Polemon, who was king of Armenia, was also called Zeno. *Strab.* 12.—*Tacit. Ann.* 2, c. 56.——V. A native of Lepreos, son of Calliteles, crowned at the Olympic games and honoured with a statue in the grove of Jupiter and at Olympia. *Paus.* 6, c. 15.——The name of Zeno was common to some of the Roman emperors on the throne of Constantinople, in the 5th and 6th centuries.

Zenobia, I. a queen of Iberia, wife of Rhadamistus. She accompanied her husband when he was banished from his kingdom by the Armenians, but as she was unable to follow him on account of her pregnancy, she entreated him to murder her. Rhadamistus long hesitated, but fearful of her falling into the hands of his enemy, he obeyed, and threw her body into the Araxes. Her clothes kept her upon the surface of the water, where she was found by some shepherds, and as the wound was not mortal, her life was preserved, and she was carried to Tiridates, who acknowledged her as queen. *Tacit. Ann.* 12, c. 51.——II. Septimia, a celebrated princess of Palmyra, who married Odenatus, whom Gallienus acknowledged as his partner on the Roman throne. After the death of her husband, which, according to some authors, she is said to have hastened, Zenobia reigned in the East as regent of her infant children, who were honoured with the title of Cæsars. She assumed the name of Augusta, and she appeared in imperial robes, and ordered herself to be styled the queen of the East. The troubles which at that time agitated the western parts of the empire prevented the emperor from checking the insolence and ambition of this princess, who boasted to be sprung from the Ptolemies of Egypt. Aurelian was no sooner invested with the imperial purple than he marched into the East, determined to punish the pride of Zenobia. He well knew her valour, and he was not ignorant that, in her wars against the Persians, she had distinguished herself no less than Odenatus. She was the mistress of the East, Egypt acknowledged her power, and all the provinces of Asia Minor were subject to her command. When Aurelian approached the plains of Syria, the Palmyrean queen appeared at the head of 700,000 men. She bore the labours of the field like the meanest of her soldiers, and walked on foot fearless of danger. Two battles were fought; the courage of the queen gained the superiority, but an imprudent evolution of the Palmyrean cavalry ruined her cause: and while they pursued with spirit the flying enemy, the Roman infantry suddenly fell upon the main body of Zenobia's army, and the defeat was inevitable. The queen fled to Palmyra, determined to support a siege. Aurelian followed her, and after he had almost exhausted his stores, he proposed terms of accommodation, which were rejected with disdain by the warlike princess. Her hopes of victory, however, soon vanished, and though she harassed the Romans night and day by continual sallies from her walls, and the working of her military engines, she despaired of success when she heard that the armies which were marching to her relief from Armenia, Persia, and the East, had partly been defeated and partly bribed from her allegiance. She fled from Palmyra in the night; but Aurelian, who was apprized of her escape, pursued her, and she was caught as she was crossing the river Euphrates. She was brought into the presence of Aurelian, and though the soldiers were clamorous for her death, she was reserved to adorn the triumph of the conqueror. She was treated with great humanity, and Aurelian gave her large possessions near Tibur,

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where she was permitted to live the rest of her days in peace, with all the grandeur and majesty which became a queen of the East and a warlike princess. Her children were patronised by the emperor, and married to persons of the first distinction at Rome. Zenobia has been admired not only for her military abilities, but also for her literary talents. She was acquainted with every branch of useful learning, and spoke with fluency the language of the Egyptians, the Greeks, and the Latins. She composed an abridgment of the history of the oriental nations, and of Egypt, which was greatly commended by the ancients. She received no less honour from the patronage she afforded to the celebrated Longinus, who was one of her favourites, and who taught her the Greek tongue. She has also been praised for her great chastity and her constancy, though she betrayed too often her propensities to cruelty and intoxication when in the midst of her officers. She fell into the hands of Aurelian about the 273d year of the Christian era. *Aur. Vict.*—*Zos.*, &c.

Xenocles, was the shortest of the dwarfish sons of Carcinus. With Philocles and Theognis he is thus introduced, in an exemplification of Mnesilochus:—

ὁ δὲ Ξενοκλῆς οὐ καλὸς καλῶς ποιεῖ.—Thesmoph. 169.

He is mentioned with still more disrespect in the *Ranæ*, (v. 86.)

Ἡρακλῆς. ὁ δὲ Ξενοκλῆς;
Διώνυσος. ἐξόλοιτο νὴ Δία.

Yet this contemptible poet carried off from Euripides the tragic garland, Olymp. 91st, 2, B. C. 415. In the *Pax*, Aristophanes applies the term μηχανοδίφας to the family. From the Scholiast it appears that Xenocles was celebrated for introducing machinery and stage shows, especially in the ascent or descent of his gods. From the two lines in the *Nubes*, quoted above, we may infer that the father, Carcinus, was, like his son, fond of introducing the deities.

Zenodōrus, a sculptor in the age of Nero. He made a statue of Mercury, as also a colossus for the emperor, which was 110 or 120 feet high, and which was consecrated to the sun. The head of this colossus was some time after broken by Vespasian, who placed there the head of an Apollo surrounded with seven beams, each of which was seven feet and a half long. From this famous colossus, the modern coliseum, whose ruins are now so much admired at Rome, took its name. *Plin.* 34, c. 7.

Zenodōtus, I. a native of Trœzene, who wrote a history of Umbria. *Dion. Hal.* 2.—— II. A grammarian of Alexandria, in the age of Ptolemy Soter, by whom he was appointed to take care of the celebrated library of Alexandria. He died B. C. 245.

Zeuxidāmus, a king of Sparta, of the family of the Proclidæ. He was father of Archidamus, and grandson of Theopompus, and was succeeded by his son Archidamus. *Paus.* 3, c. 7.

Zeuxidas, a prætor of the Achæan league, deposed because he had proposed to his countrymen an alliance with the Romans.

Zeuxis, a celebrated painter, born at Heraclea, which some suppose to be the Heraclea of Sicily. He flourished about 468 years before the Christian era, and was the disciple of Apollodorus, and contemporary with Parrhasius. In the art of painting, he not only surpassed all his contemporaries, but also his master, and became so sensible, and at the same time so proud, of the value of his pieces, that he refused to sell them, observing that no sum of money, however great, was sufficient to buy them. His most celebrated paintings were his Jupiter, sitting on a throne surrounded by the gods; his Hercules, strangling the serpents in the presence of his affrighted parents; his modest Penelope; and his Helen, which was afterwards placed in the temple of Juno Lacinia, in Italy. This last piece he had painted at the request of the people of Crotona, and that he might not be without a model, they sent him the most beautiful of their virgins. Zeuxis examined their naked beauties, and retained five, from whose elegance and graces united, he conceived in his mind the form of the most perfect woman in the universe, which his pencil at last executed with wonderful success. His contest with Parrhasius is well known; (*Vid. Parrhasius.*) but though he represented nature in such perfection, and copied all her beauties with such exactness, he often found himself deceived. He painted grapes, and formed an idea of the goodness of his piece from the birds which came to eat the fruit on the canvass. But he soon acknowledged that the whole was an ill-executed piece, as the figure of the man who carried the grapes was not done with sufficient expression to terrify the birds. According to some, Zeuxis died from laughing at a comical picture he had made of an old woman. *Cic. de Inv.* 2, c. 1.—*Plut. in Par.* &c.—*Quintil.*

Zōīlus, a sophist and grammarian of Amphipolis, B. C. 259. He rendered himself known by his severe criticisms on the works of Isocrates and Plato, and the poems of Homer, for which he received the name of *Homeromastix*, or the chastiser of Homer. He presented his criticisms to Ptolemy Philadelphus, but they were rejected with indignation, though the author declared that he starved for want of bread. Some say that Zoilus was cruelly stoned to death, or exposed on a cross, by order of Ptolemy; while others support that he was burnt alive at Smyrna. The name of *Zoilus*, is generally applied to austere critics. The works of this unfortunate grammarian are lost. *Ælian. V. H.* II, c. 10.—*Dionys. Hal.*—*Ovid. de Rem. Am.* 366.

Zopȳrus, I. a Persian, son of Megabyzus, who, to show his attachment to Darius, the son of Hystaspes, while he besieged Babylon, cut off his ears and nose, and fled to the enemy, telling them that he had received such a treatment from his royal master because he had advised him to raise the siege, as the city was impregnable. This was credited by the Babylonians, and Zopyrus was appointed commander of all their forces. When he had totally gained their confidence, he betrayed the city into the hands of Darius, for which he was liberally rewarded. The regard of Darius for Zopyrus could never be more strongly expressed than what he used often to say, that he had rather have Zopyrus not mutilated than twenty Babylons. *Herodot.* 3, c. 154, &c.—*Plut. in Apoph. reg.* 3.—*Justin.* 1, c. 10.——II. A physician, in the age of Mithridates. He gave the

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monarch a description of an antidote which would prevail against all sorts of poisons. The experiment was tried upon criminals, and succeeded.

Zoroaster, a king of Bactria, supposed to have lived in the age of Ninus, king of Assyria, some time before the Trojan war. According to Justin, he first invented magic, or the doctrines of the Magi, and rendered himself known by his deep and acute researches in philosophy, the origin of the world, and the study of astronomy. He was respected by his subjects and contemporaries for his abilities as a monarch, a lawgiver, and a philosopher; and though many of his doctrines are puerile and ridiculous, yet his followers are still found in numbers in the wilds of Persia and the extensive provinces of India. Like Pythagoras, Zoroaster admitted no visible object of devotion, except fire, which he considered as the most proper emblem of a supreme being; which doctrines seem to have been preserved by Numa in the worship and ceremonies he instituted in honour of Vesta. According to some of the moderns, the doctrines, the laws, and regulations of this celebrated Bactrian are still extant, and they have been lately introduced in Europe, in a French translation, by M. Anquetil. The age of Zoroaster is so little known, that some speak of two, three, four, and even six lawgivers of that name. Some authors, who support that two persons only of this name flourished, described the first as an astronomer, living in Babylon, 2459 years B. C., whilst the era of the other, who is supposed to have been a native of Persia, and the restorer of the religion of the Magi, is fixed 589, and by some 519 years B. C. *Justin.* 1, c. 1.—*August. de Civ.* 21, c. 14. —*Oros.* 1.—*Plin.* 7, c. 10, l. 30, c. 1.

Zosimus, an officer in the reign of Theodosius the younger, about the year 410 of the Christian era. He wrote the history of the Roman emperors in Greek, from the age of Augustus to the beginning of the fifth century, of which only the five first books, and the beginning of the sixth, are extant. In the first of these he is very succinct in his account from the time of Augustus to the reign of Diocletian, but in the succeeding he becomes more diffuse and interesting. His composition is written with elegance, but not much fidelity; and the author showed his malevolence against the Christians in his history of Constantine and some of his successors. The best editions of Zosimus are that of Cellarius, 8vo. Jenæ, 1728, and that of Reitemier, 8vo. Lips. 1784.

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PART III.

MYTHOLOGY.

Abĭus, a Scythian, son of Seuthes, in the age of Crœsus or the Trojan war, who received a flying arrow from Apollo, with which he gave oracles, and transported himself wherever he pleased. He is said to have returned to the Hyperborean countries from Athens without eating, and to have made the Trojan Palladium with the bones of Pelops. Some suppose that he wrote treatises in Greek; and it is reported, that there is a Greek manuscript of his epistles to Phalaris in the library of Augsburg. But there were probably two persons of that name. *Herodot.* 4, c. 36.—*Strab.* 7.—*Paus.* 3, c. 13.

Abas, I. a son of Metanira, or Melaninia, changed into a lizard for laughing at Ceres. *Ovid. Met.* 5, fab. 7.——II. The 11th king of Argos, son of Belus, some say of Lynceus and Hypermnestra, was famous for his genius and valour. He was father to Prœtus and Acrisius, by Ocalea, and built Abæ. He reigned 23 years, B. C. 1384. *Paus.* 2, c. 16, l. 10, c. 35.—*Hygin.* 170, &c.—*Apollod.* 2, c. 2. *Vid.* Parts I. and II.

Abdērus, a man of Opus in Locris, armour-bearer to Hercules, torn to pieces by the mares of Diomedes, which the hero had intrusted to his care when going to war against the Bistones. Hercules built a city, which, in honour of his friend, he called Abdera. *Apollod.* 2, c. 5.—*Philostrat.* 2, c. 25.

Abrŏta, the wife of Nisus, the youngest of the sons of Ægeus. As a monument to her chastity, Nisus, after her death, ordered the garment which she wore to become the models of fashion in Megara. *Plut. Quæst. Græc.*

Absēus, a giant, son of Tartarus and Terra. *Hygin. Præf.* fab.

Absyrtus, a son of Æetes, king of Colchis, and Hypsea. His sister Medea, as she fled away with Jason, tore his body to pieces, and strewed his limbs in her father's way to stop his pursuit. Some say that she murdered him in Colchis; others, near Istria. It is said by others that he was not murdered, but that he arrived safe in Illyricum. The place where he was killed has been called Tomos, and the river adjoining to it Absyrtos. *Lucan.* 3, v. 190.—*Strab.* 7.—*Hygin.* fab. 23.—*Apollod.* 1, c. 9.—*Flacc.* 8, v. 261.—*Ovid. Trist.* 3 el. 9.—*Cic. de Nat. D.* 3, c. 19.—*Plin.* 3, c. 21 and 26.

Acacallis, I. a nymph, mother of Philander and Phylacis by Apollo. These children were exposed to the wild beasts in Crete; but a goat gave them her milk, and preserved their life. *Paus.* 10, c. 16.——II. A daughter of Minos, mother of Cydon, by Mercury, and of Amphithemis by Apollo. *Paus.* 8, c. 53.—*Apollon.* 4, v. 1493.

Acadēmus, an Athenian, who discovered to Castor and Pollux where Theseus had concealed their sister Helen, for which they amply rewarded him. *Plut. in Thes.*

Acalle, a daughter of Minos and Pasiphae. *Apollod.* 3, c. 1.

Acamas, son of Theseus and Phædra, went with Diomedes to demand Helen from the Trojans after her elopement from Menelaus. In his embassy he had a son, called Munitus, by Laodice, the daughter of Priam. He was concerned in the Trojan war, and afterwards built the town of Acamentum, in Phrygia, and on his return to Greece called a tribe after his own name at Athens. *Paus.* 10, c. 26.—*Q. Calab.* 12.—*Hygin.* 108.

Acantha, a nymph loved by Apollo, and changed into the flower Acanthus.

Acastus, son of Pelias, king of Thessaly, by Anaxibia, married Astydamia or Hippolyte, who fell in love with Peleus, son of Æacus, when in banishment at her husband's court. Peleus, rejecting the addresses of Hippolyte, was accused before Acastus of attempts upon her virtue, and soon after, at a chase, exposed to wild beasts. Vulcan, by order of Jupiter, delivered Peleus, who returned to Thessaly, and put to death Acastus and his wife. *Vid. Peleus* and *Astydamia.*—*Ovid. Met.* 8, v. 306.—*Heroid.* 13, v. 25.—*Apollod.* 1, c. 9, &c.

Acca Laurentia, the wife of Faustulus, shepherd of king Numitor's flocks, who brought up Romulus and Remus, who had been exposed on the banks of the Tiber. *Dionys. Hal.* 1, c. 18.—*Liv.* 1, c. 4.—*Aul. Gell.* 6, c. 7. *Vid.* Part II.

Acesius, a surname of Apollo, in Elis and Attica, as god of medicine. *Paus.* 6, c. 24.

Achĕlŏides, a patronymic given to the Sirens as daughters of Achelous. *Ovid. Met.* 5, fab. 15.

Achelōus, the son of Oceanus or Sol, by Terra or Tethys, god of the river of the same name in Epirus. As one of the numerous suiters of Dejanira, daughter of Œneus, he entered the lists against Hercules, and being inferior, changed himself into a serpent, and afterwards into an ox. Hercules broke off one of his horns, and Achelous being defeated, retired in disgrace into his bed of waters. The

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broken horn was taken up by the nymphs, and filled with fruits and flowers; and after it had for some time adorned the hand of the conqueror, it was presented to the goddess of Plenty. Some say that he was changed into a river after the victory of Hercules. This river is said by some to have sprung from the earth after the deluge. *Herodot.* 2, c. 10.—*Strab.* 10. *Vid.* Part I.

Achilles. *Vid.* Part II.

Acidalia, a surname of Venus, from a fountain of the same name in Bœotia, sacred to her. The Graces bathed in the fountain. *Virg. Æn.* 1, v. 720.—*Ovid. Fast.* 4, v. 468.

Acis, a shepherd of Sicily, son of Faunus and the nymph Simæthis. Galatæa passionately loved him; upon which his rival, Polyphemus, through jealousy, crushed him to death with a piece of a broken rock. The gods changed Acis into a stream which rises from mount Ætna. *Ovid. Met.* 13. fab. 8.

Acmonides, one of the Cyclops. *Ovid. Fast.* 4, v. 288.

Acoetes, the pilot of the ship whose crew found Bacchus asleep, and carried him away. As they ridiculed the god, they were changed into sea monsters, but Acœtes was preserved. *Ovid. Met.* 3, fab. 8, &c.

Aconteus, a famous hunter, changed into a stone by the head of Medusa, at the nuptials of Perseus and Andromeda. *Ovid. Met.* 5, v. 201.

Acontius, a youth of Cea, who, when he went to Delos to see the sacrifices of Diana, fell in love with Cydippe, a beautiful virgin, and being unable to obtain her, on account of the obscurity of his origin, wrote these verses on an apple, which he threw into her bosom:—

Juro tibi sanctæ per mystica sacra Dianæ
Me tibi venturam comitem, sponsamque futuram.

Cydippe read the verses, and being compelled by the oath she had inadvertently made, married Acontius. *Ovid. Her.* ep. 20.

Acræa, a surname of Diana, from a temple built to her by Melampus, on a mountain near Argos.——A surname of Juno. *Paus.* 2, c. 17.

Acrisius, son of Abas, king of Argos, by Ocalea, daughter of Mantineus. He was born at the same birth as Prœtus, with whom it is said that he quarrelled even in his mother's womb. After many dissensions Prœtus was driven from Argos. Acrisius had Danae by Eurydice, daughter of Lacedæmon; and being told by an oracle that his daughter's son would put him to death, he confined Danae in a brazen tower, to prevent her becoming a mother. She, however, became pregnant, by Jupiter, changed into a golden shower; and though Acrisius ordered her, and her infant called Perseus, to be exposed on the sea, yet they were saved; and Perseus soon after became so famous for his actions, that Acrisius, anxious to see so renowned a grandson, went to Larissa. Here Perseus, wishing to show his skill in throwing a quoit, killed an old man, who proved to be his grandfather, whom he knew not, and thus the oracle was unhappily fulfilled. Acrisius reigned about 31 years. *Hygin.* fab. 63.—*Ovid. Met.* 4, fab. 16.—*Horat.* 3, od. 16.—*Apollod.* 2, c. 2, &c.—*Paus.* 2, c. 16, &c.—*Vid.* Danae, Perseus, Polydectes.

Actæon, a famous huntsman, son of Aristæus and Autonoe daughter of Cadmus, whence he is called *Autoneius heros.* He saw Diana and her attendants bathing near Gargaphia, for which he was changed into a stag, and devoured by his own dogs. *Paus.* 9, c. 2.—*Ovid. Met.* 3, fab. 3.

Actæus, a powerful person, who made himself master of a part of Greece, which he called Attica. His daughter Agraulos married Cecrops, whom the Athenians called their first king, though Actæus reigned before him. *Paus.* 1, c. 2 and 14.

Actis, son of Sol, went from Greece into Egypt, where he taught astrology, and founded Heliopolis. *Diod.* 5.

Actor, I. a companion of Hercules in his expedition against the Amazons.——II. The father of Menœtius by Ægina, whence Patroclus is called *Actorides.* *Ovid. Trist.* 1, el. 8.——III. The father of Eurytus, and brother of Augeas. *Apollod.* 2, c. 7.

Actorides, two brothers, so fond of each other, that, in driving a chariot, one generally held the reins and the other the whip; whence they are represented with two heads, four feet, and one body. Hercules conquered them. *Pindar.*

Adad, a deity among the Assyrians, supposed to be the sun.

Adamantea, Jupiter's nurse in Crete, who suspended him in his cradle to a tree, that he might be found neither in the earth, the sea, nor in heaven. To drown the infant's cries, she had drums beat, and cymbals sounded, around the tree. *Hygin.* fab. 139.

Addephagia, a goddess of the Sicilians. *Ælian.* 1, *V. H.* c. 27.

Ades. *Vid. Hades.*

Admeta, daughter of Eurystheus, was priestess of Juno's temple at Argos.

Admetus, son of Pheres and Clymene, king of Pheræ, in Thessaly. Apollo, banished from heaven, is said to have tended his flocks for nine years, and to have obtained from the Parcæ, that Admetus should never die if another person laid down his life for him, which his wife Alceste did, devoting herself voluntarily to death. Admetus was one of the Argonauts, and was at the hunt of the Calydonian boar. Pelias promised his daughter in marriage only to him who could bring him a chariot drawn by a lion and a wild boar; and Admetus effected this by the aid of Apollo, and obtained Alceste's hand. *Senec. in Medea.*—*Hygin.* fab. 50, 51 & 243.—*Ovid. de Art. Am.* 3.—*Apollod.* 1, c. 8 & 9, &c. *Vid.* Part II.

Adonis, son of Cinyras, by Myrrha, (*vid. Myrrha,*) was the favourite of Venus. He was fond of hunting, and at last received a mortal bite from a wild boar which he had wounded, and Venus changed him into a flower called anemony. Proserpine is said to have restored him to life, on condition that he should spend six months with her and the rest of the year with Venus. This implies the alternate return of summer and winter. Adonis is often taken for Osiris, because the festivals of both were often begun with mournful lamentations, and finished with a revival of joy, as they were returning to life again. Adonis had temples raised to his memory, and is said by some to have been beloved by Apollo and Bacchus. *Apollod.* 3, c.

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14.—*Propert.* 2, el. 13, v. 53.—*Virg. Ecl.* 10, v. 18.—*Bion. in Adon.*—*Hygin.* 58, 164, 248, &c. —*Ovid. Met.* 10, fab. 10.—*Musæus de Her.*—*Paus.* 2, c. 20, l. 9, c. 41.

ADRASTIA, I. a daughter of Jupiter and Necessity. She is called by some Nemesis, and is the punisher of injustice. The Egyptians placed her above the moon, whence she looked down upon the actions of men. *Strab.* 13.——II. A daughter of Melisseus, to whom some attribute the nursing of Jupiter. She is the same as Adrasta. *Apol.* 1, c. 1.

ADRASTUS. *Vid.* Part II.

ÆA, a huntress, changed into an island of the same name by the gods, to rescue her from the pursuit of her lover, the river Phasis. It had a town called Æa, which was the capital of Colchis. *Flacc.* 5, v. 420.

ÆACUS, son of Jupiter by Ægina, daughter of Asopus, was king of the island of Œnopia, which he called by his mother's name. A pestilence having destroyed all his subjects, he entreated Jupiter to re-people his kingdom; and according to his desire, all the ants which were in an old oak were changed into men, and called by Æacus *myrmidons*, from μυρμηξ, *an ant*.—Æacus married Endeis, by whom he had Telamon and Peleus. He afterwards had Phocus by Psamathe, one of the Nereids. He was a man of such integrity that the ancients have made him one of the judges of hell, with Minos and Rhadamanthus. *Horat.* 2, od. 13, l. 4. od. 8.—*Paus.* 1, c. 44, l. 2, c. 29.—*Ovid. Met.* 7, fab. 25, l. 13, v. 25.—*Propert.* 4, el. 12.—*Plut. de consol. ad Apoll.*—*Apollod.* 3, c. 12.—*Diod.* 4.

ÆÆ, or ÆÆA.. *Vid. Æa.*

ÆCHMACŌRAS, a son of Hercules and Phyllone, daughter of Alcimedon, by whom he was exposed with his mother, to wild beasts, and miraculously saved by Hercules. *Paus.* 8, 12.

ÆDON, daughter of Pandarus, married Zethus, brother to Amphion, by whom she had a son called Itylus.—She was so jealous of her sister Niobe, because she had more children than herself, that she resolved to murder the elder, who was educated with Itylus. She by mistake killed her own son, and was changed into a goldfinch as she attempted to kill herself. *Homer. Od.* 19, v. 518.

ÆĒTA, or ÆĒTES, king of Colchis, son of Sol and Perseis, daughter of Oceanus, was father of Medea, Absyrtus, and Chalciope by Idya, one of the Oceanides. He killed Phryxus, son of Athamas, who had fled to his court on a golden ram. This murder he committed to obtain the fleece of the golden ram. The Argonauts came against Colchis, and recovered the golden fleece by means of Medea, though it was guarded by bulls that breathed fire, and by a venemous dragon. Their expedition has been celebrated by all the ancient poets. *Vid. Jason, Medea*, and *Phryxus. Apollod.* 1, c. 9. —*Ovid. Met.* 7, fab. 1, &c.—*Paus.* 2 c. 3.—*Justin.* 43, c. 2.—*Flacc.* and *Orpheus in Argon.*

ÆGÆON, I. one of Lycaon's fifty sons. *Apollod.* 3, c. 8.——II. The son of Cœlus, or of Pontus and Terra, the same as Briareus. It is supposed that he was a notorious pirate, chiefly residing at Ægæ, whence his name; and that the fable about his one hundred hands arises from his having one hundred men to manage his oars in his piratical excursions. *Virg. Æn.* 10, v. 565.—*Hesiod. Th.* 149.—*Homer. Il.* 10, v. 404.—*Ovid. Met.* 2, v. 10.

ÆGĒRIA. *Vid. Egeria.*

ÆGESTA, the daughter of Hippotes, and mother of Ægestus, called Acestes. *Virg. Æn.* 1, v. 554. *Vid.* Part I.

ÆGEUS, king of Athens, son of Pandion, being desirous of having children, went to consult the oracle, and in his return, stopped at the court of Pittheus, king of Trœzene, who gave him his daughter Æthra in marriage. He left her pregnant, and told her, that if she had a son, to send him to Athens as soon as he could lift a stone under which he had concealed his sword. By this sword he was to be known to Ægeus, who did not wish to make any public discovery of a son, for fear of his nephews, the Pallantides, who expected his crown. Æthra became mother of Theseus, whom she accordingly sent to Athens with his father's sword. At that time Ægeus lived with Medea, the divorced wife of Jason. When Theseus came to Athens, Medea attempted to poison him; but he escaped, and upon showing Ægeus the sword he wore, discovered himself to be his son. When Theseus returned from Crete, after the death of the Minotaur, he forgot, agreeable to the engagement made with his father, to hoist up white sails as a signal of his success; and Ægeus, at the sight of black sails, concluding that his son was dead, threw himself from a high rock into the sea; which from him, as some suppose, has been called the Ægean. Ægeus reigned forty-eight years, and died B. C. 1235. He is supposed to have first introduced into Greece the worship of Venus Urania, to render the goddess propitious to his wishes in having a son. *Vid. Theseus, Minotaurus*, and *Medea. Apollod.* 1, c. 8, 9, l. 3, c. 15.—*Paus.* 1, c. 5, 22, 38, l. 4, c. 2.—*Plut. in Thes.*—*Hygin.* fab. 37, 43, 79, and 173.

ÆGIALE, one of Phaeton's sisters, changed into poplars, and their tears into amber. They are called Heliades.

ÆGIALEUS, I. son of Adrastus by Amphitea or Demoanassa, was one of the Epigoni. They all returned home safe, except Ægialeus, who was killed. *Paus.* 1, c. 43, 44, l. 2, c. 20, l. 9, c. 5.—*Apollod.* 1, c. 9, l. 3, c. 7.——II. The same as Absyrtus, brother to Medea. *Justin.* 42, c. 3.——*Cic. de Nat. D.* 3.—*Diod.* 4.

ÆGINA, daughter of Asopus, had Æacus by Jupiter, changed into a flame of fire. Some say that she was changed by Jupiter into the island which bears her name. *Plin.* 4, c. 12.—*Strab.* 8.—*Mela*, 2, c. 7.—*Apollod.* 1, c. 9, l. 3, c. 12.—*Paus.* 2, c. 5 and 29. *Vid.* Part I.

ÆGIŌCHUS, a surname of Jupiter, from his being brought up by the goat Amalthæa, and using her skin, instead of a shield, in the war of the Titans. *Diod.* 5.

ÆGIPAN, a name of Pan, because he had goat's feet.

ÆGIS, the shield of Jupiter, απο της αιγος, *a goat's skin*. Jupiter gave this shield to Pallas, who placed upon it Medusa's head, which turned into stones all those who fixed their eyes upon it. *Virg. Æn.* 8, v. 352 and 435.

ÆGISTHUS. *Vid.* Part II.

ÆGLE, the youngest daughter of Æsculapius and Lampetia.

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Ægobolus, a surname of Bacchus at Potnia, in Bœotia.

Ægocĕros, or Capricornus, an animal into which Pan transformed himself when flying before Typhon, in the war with the giants. Jupiter made him a constellation. *Lucret.* 1, v. 613.

Ægypānes, a fabulous country in the middle of Africa, said to be inhabited by monsters. *Mela*, 1, c. 4 and 8.

Ægyptus, son of Belus, and brother to Danaus, gave his 50 sons in marriage to the 50 daughters of his brother. He was killed by his niece Polyxena. *Vid. Danaus, Danaides, Lynceus.* Ægyptus was king, after his father, of a part of Africa, which from him has been called Ægyptus. *Hygin.* fab. 168, 170.—*Apollod.* 2, c. 1.—*Ovid. Heroid.* 14.—*Paus.* 7, c. 21. *Vid.* Part I.

Ælio, one of the Harpies (from αελλα *tempestas.*) *Flac.* 4, v. 450.—*Hesiod. Th.* 267.—*Ovid. Met.* 13, v. 710.

Ælurus, (*a cat,*) a deity worshipped by the Egyptians; and, after death, embalmed, and buried in the city of Bubastis. *Herodot.* 2, c. 66, &c.—*Diod.* 1.—*Cic. de Nat. D.* 1.—*A. Gell.* 20, c. 7.—*Plut. in Pr.*

Æněas. *Vid.* Part II.

Æŏlus, the king of storms and winds, was the son of Hippotas. He reigned over Æolia; and because he was the inventor of sails, and a great astronomer, the poets have called him the god of the wind. The name seems to be derived from αιολος, *various*, because the winds over which he presided are ever varying—There were two others, a king of Etruria, father to Macareus and Canace, and a son of Hellenus, often confounded with the god of the winds. The last married Enaretta, by whom he had seven sons and five daughters. *Apollod.* 1, c. 7.—*Homer. Od.* 10, v. 1.—*Ovid. Met.* 11, v. 478, l. 14, v. 224.—*Apollon.* 4, *Argon.*—*Flacc.* 1, v. 556.—*Diod.* 4 and 5.—*Virg. Æn.* 1, v. 56, &c.

Æpytus. *Vid.* Part II.

Æsculāpius, son of Apollo, by Coronis, or, as some say, by Larissa, daughter of Phlegias, was god of medicine. The god, in a fit of anger, destroyed Coronis with lightning, but saved the infant from her womb, and gave him to be educated to Chiron, who taught him the art of medicine. Some authors say that Coronis exposed her child near Epidaurus. A goat of the flocks of Aresthanas gave him her milk, and the dog who kept the flock stood by him to shelter him from injury. He was found by the master of the flock, who went in search of his stray goat, and saw his head surrounded with resplendent rays of light. Æsculapius was physician to the Argonauts, and considered so skilled in the medicinal power of plants, that he was called the inventor, as well as the god of medicine. He restored many to life, of which Pluto complained to Jupiter, who struck Æsculapius with thunder. He received divine honours after death, chiefly at Epidaurus, Pergamus, Athens, Smyrna, &c. Goats, bulls, lambs, and pigs were sacrificed on his altars; and the cock and the serpent were sacred to him. Æsculapius was represented with a large beard, holding in his hand a staff, round which was wreathed a serpent; his other hand was supported on the head of a serpent. He married Epione, by whom he had two sons, famous for their skill in medicine, Machaon and Podalirus; and four daughters, of whom Hygiea, goddess of health, is the most celebrated. Some have supposed that he lived a short time after the Trojan war. Hesiod makes no mention of him. *Homer. Il.* 4, v. 193. *Hymn. in Æscul.*—*Apollod.* 3, c. 10.—*Apollon.* 4. *Argon.*—*Hygin.* fab. 49.—*Ovid. Met.* 2, fab. 8.—*Paus.* 2, c. 11 and 27, l. 7, c. 23, &c.—*Diod.* 4.—*Pindar, Pyth.* 3.—*Lucan. Dial. de Saltat.*—*Val. Max.* 1, c. 8.—*Cic. de Nat. D.* 3, c. 22, says there were three of this name: the 1st, a son of Apollo, worshipped in Arcadia; 2d, a brother of Mercury; 3d, a man who first taught medicine.

Æson, son of Cretheus, was born at the same birth as Pelias. He succeeded his father in the kingdom of Iolchos, but was soon exiled by his brother. He married Alcimeda, by whom he had Jason, whose education he intrusted to Chiron, being afraid of Pelias. When Jason was grown up, he demanded his father's kingdom from his uncle, who gave him evasive answers, and persuaded him to go in quest of the golden fleece. At his return, Jason found his father very infirm; and Medea, at his request, drew the blood from Æson's veins, and refilled them with the juice of certain herbs which she had gathered, and immediately the old man recovered the vigor and bloom of youth. Some say that Æson killed himself by drinking bull's blood, to avoid the persecution of Pelias. *Diod.* 4.—*Apollod.* 1, c. 9.—*Ovid. Met.* 7, v. 285.—*Hygin.* fab. 12.

Æthalĭdes, a herald, son of Mercury, to whom it was granted to be amongst the dead and the living at stated times. *Apollon. Argon.* 1, v. 641.

Æthlius, a son of Jupiter by Protogenia, was father of Endymion. *Apollod.* 1, c. 7.

Æthon, a horse of the sun. *Ovid. Met.* 2, fab. 1.——of Pallas. *Virg. Æn.* 11, v. 89.

Æthra, daughter of Pitheus, king of Trœzene, and mother of Theseus. She was carried away by Castor and Pollux, when they recovered their sister Helen, whom Theseus had stolen and intrusted to her care. She went with Helen to Troy. *Homer. Il.* 3, v. 144.—*Paus.* 2, c. 31, l. 5, c. 19.—*Hygin.* fab. 37 and 79. *Plut. in Thes.*—*Ovid. Her.* 10. v. 131.

Æthūsa, a daughter of Neptune by Amphitrite, or Alcyone, mother by Apollo of Eleuthere and two sons. *Paus.* 9, c. 20.

Ætolus. *Vid.* Part II.

Agamemnon. *Vid.* Part II.

Aganippe. *Vid.* Part I.

Agāve, daughter of Cadmus and Hermione, married Echion, by whom she had Pentheus. She is said to have killed her husband in celebrating the orgies of Bacchus. She received divine honours after death, because she had contributed to the education of Bacchus. *Theocrit.* 26.—*Ovid. Met.* 3, v. 725.—*Lucan.* 1, v. 574.—*Stat. Theb.* 11, v. 318.—*Apollod.* 3, c. 4.

Agelāus, a son of Hercules and Omphale, from which Crœsus was descended.—*Apollod.* 2, c. 7.

Agēnor, king of Phœnicia, son of Neptune and Libya, and brother to Belus. He married Telephassa, by whom he had Cadmus, Phœnix, Cilix, and Europa. *Hygin.* fab. 6. *Bal.* 1, v. 15, l. 17, v. 58.—*Apollod.* 2, c. 1, l. 3, c. 1.

Aglāia. *Vid.* Charites.

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Aglaurus, or Agraulos, daughter of Erechtheus, the oldest king of Athens, was changed into a stone by Mercury. Some make her a daughter of Cecrops. *Vid. Herse. Ovid. Met.* 2, fab. 12.

Agno, one of the nymphs who nursed Jupiter. She gave her name to a fountain on mount Lycæus. When the priest of Jupiter, after a prayer, stirred the waters of this fountain with a bough, a thick vapour arose, which was soon dissolved into a plentiful shower. *Paus.* 8, c. 31, &c.

Agonius, a Roman deity, who presided over the actions of men. *Vid. Agonalia*, Part II.

Agoræa, a name of Minerva at Sparta. *Paus.* 3, c. 11.

Agoræus, a surname of Mercury among the Athenians, from his presiding over the markets. *Paus.* 1, c. 15.

Agre, one of Actæon's dogs. *Ovid. Met.* 3, v. 213.

Agrius, son of Parthaon, drove his brother Œneus from the throne. He was afterwards expelled by Diomedes, the grandson of Œneus, upon which he killed himself. *Hygin.* fab. 175 and 242.—*Apollod.* 1, c. 7.—*Homer. Il.* 14, v. 117.

Agyleus, and Agyieus, from *αγυια, a street*, a surname of Apollo, because sacrifices were offered to him in the public streets of Athens. *Horat.* 4, od. 6.

Ajax. *Vid.* Part II.

Aius Locutius, a deity to whom the Romans erected an altar from the following circumstance: one of the common people, called Coditius, informed the tribunes, that as he passed one night through one of the streets of the city, a voice more than human, issuing from above Vesta's temple, told him that Rome would soon be attacked by the Gauls. His information was neglected, but his veracity was proved by the event; and Camillus, after the conquest of the Gauls, buil a temple to that supernatural voice which had given Rome warning of the approaching calamity, under the name of Aius Locutius.

Alæa, a surname of Minerva in Peloponnesus. Her festivals are also called Alæa. *Paus.* 8, c. 4, 7.

Alala, the goddess of war, sister to Mars. *Plut. de glor. Athen.*

Alastor, one of Pluto's horses when he carried away Proserpine. *Claud. de Rapt. Pros.* 1, v. 286.

Albion, son of Neptune by Amphitrite, came into Britain, where he established a kingdom, and first introduced astrology and the art of building ships. He was killed at the mouth of the Rhone with stones thrown by Jupiter, because he opposed the passage of Hercules. *Mela*, 2, c. 5. *Vid.* Part I.

Alcæus, I. a son of Androgeus, who went with Hercules into Thrace, and was made king of part of the country. *Apollod.* 2, c. 5.——II. A son of Perseus, father of Amphitryon and Anaxo. *Apol.* 2, c. 4.—*Paus.* 8, c. 14. *Vid.* Part II.

Alcathous, I. a son of Pelops, who being suspected of murdering his brother Chrysippus, came to Megara, where he killed a lion, which had destroyed the king's son. He succeeded to the kingdom of Megara, and, in commemoration of his services, festivals, called Alcathoia, were instituted at Megara. *Paus.* 1, c. 4, &c. ——II. A Trojan, who married Hippodamia, daughter of Anchises. He was killed in the Trojan war by Idomeneus. *Homer. Il.* 12, v. 93.

Alceste, or Alcestis, daughter of Pelias and Anaxibia, married Admetus. She, with her sisters, put to death her father, that he might be restored to youth and vigour by Medea, who, however, refused to perform her promise. Upon this, the sisters fled to Admetus, who married Alceste. They were soon pursued by an army, headed by their brother Acastus; and Admetus being taken prisoner was redeemed from death by the generous offer of his wife, who was sacrificed in his stead to appease the shades of her father. Some say that Alceste lay down her life for her husband, when she had been told by an oracle that he could never recover from a disease except some one of his friends died in his stead. According to some authors, Hercules brought her back from hell. *Vid. Admetus. Juv.* 6, v. 651.—*Apollod.* 1, c. 9.—*Paus.* 5, c. 17. —*Hygin.* fab. 251.—*Eurip. in Alcest.*

Alcides, a name of Hercules, from his *strength*, αλκος, or from his grandfather Alcæus.

Alcidice, the mother of Tyro, by Salmoneus. *Apollod.* 2, c. 9.

Alcimede, the mother of Jason, by Æson. *Flacc.* 1, v. 296.

Alcinoe, a daughter of Sthenelus son of Perseus. *Apollod.* 2, c. 4.

Alcinous. *Vid.* Part II.

Alcippe, I. a daughter of the god Mars and Agraulos. *Apollod.* 3, c. 14.——II. The wife of Metion, and mother to Eupalamus. *Id.* 3, c. 16.——III. The daughter of Œnomaus, and wife of Evenus, by whom she had Marpessa. *Virg. Ecl.* 7.

Alcithoe, a Theban woman, who ridiculed the orgies of Bacchus. She was changed into a bat, and the spindle and yarn with which she worked, into a vine and ivy. *Ovid. Met.* 4, fab. 1.

Alcmæon, I. was son of the prophet Amphiaraus and Eriphyle. His father going to the Theban war, where, according to an oracle, he was to perish, charged him to revenge his death upon Eriphyle, who had betrayed him. *Vid. Eriphyle.* As soon as he heard of his father's death, he murdered his mother, for which crime the furies persecuted him till Phlegeus purified him, and gave him his daughter Alphesibœa in marriage. Acmæon gave her the fatal collar which his mother had received to betray his father, and afterwards divorced her, and married Callirhoe, the daughter of Achelous, to whom he promised the necklace he had given to Alphesibœa. When he attempted to recover it, Alphesibœa's brothers murdered him on account of the treatment he had shown their sister, and left his body a prey to dogs and wild beasts. Alcmæon's children by Callirhoe revenged their father's death by killing his murderers. *Vid. Alphesibœa, Amphiaraus. Paus.* 5, c. 17, l. 6, c. 18, l. 8, c. 24.—*Plut. de Exil.*—*Apollod.* 3, c. 7.—*Hygin.* fab. 73 and 245.—*Stat. Theb.* 2 and 4.—*Ovid. Fast.* 2, v. 44. *Met.* 9, fab. 10.——II. A son of Ægyptus, the husband of Hippomedusa. *Apollod.*

Alcmena, was daughter of Electryon, king of Argos, by Anaxo, whom *Plut. de Rub. Græc.* calls Lysidice, and *Diod.* l. 2, Eurymede. Her father promised his crown and his daughter to

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Amphitryon, if he would revenge the death of his sons, who had been all killed, except Licymnius, by the Teleboans, a people of Ætolia. While Amphitryon was gone against the Ætolians, Jupiter introduced himself to Alcmena as her husband. When the time of her delivery was at hand, Juno, influenced by jealousy, employed Lucina to prolong her travails, until Nicippe, the wife of Sthenelus, should bring forth; that her son Eurystheus, enjoying the privilege which Jupiter had in this case conferred on priority of birth, might control the destiny of his rival. At length, Alcmena brought forth twins, Hercules, son of Jupiter, and Iphiclus, son of Amphitryon. After Amphitryon's death, Alcmena married Rhadamanthus, and retired to Ocalea in Bœotia. This marriage, according to some authors, was celebrated in the island of Leuce. The people of Megara said that she died in her way from Argos to Thebes, and that she was buried in the temple of Jupiter Olympius. *Paus.* 1, c. 41, l. 5, c. 18, l. 9, c. 16. —*Plut. in Thes. & Romul.*—*Homer. Od.* 11, *Il.* 19.—*Pindar. Pyth.* 9.—*Lucian. Dial. Deor.*—*Diod.* 4.—*Hygin.* fab. 29.—*Apollod.* 2, c. 4, 7, l. 3, c. 1.—*Plaut. in Amphit.*—*Herodot.* 2, c. 43 and 45.——*Vid. Amphitryon, Hercules, Eurystheus.*

Alcon, I. a famous archer, who one day saw his son attacked by a serpent, and aimed at him so dexterously that he killed the reptile without hurting his son.——II. A son of Mars.——III. A son of Amycus. These two last were at the chase of the Calydonian boar. *Hygin.* fab. 173.

Alcyŏne, or Halcyŏne, I. daughter of Æolus, married Ceyx, who was drowned as he was going to Claros to consult the oracle. On the death of her husband Ceyx, who was drowned, she threw herself into the sea, and was changed into the bird which bears her name, and which the ancient poets feigned brooded over its young upon the waters and kept them calm. *Virg. G.* 1, v. 399.—*Apollod.* 1, c. 7.—*Ovid. Met.* 11, fab. 10.—*Hygin.* fab. 65.——II. One of the Pleiades, daughter of Atlas. She had Arethusa by Neptune, and Eleuthera by Apollo. She, with her sisters, was changed into a constellation. *Vid. Pleiades. Paus.* 2, c. 30, l. 3, c. 18.—*Apollod.* 3, c. 10.—*Hygin.* fab. 157.——III. The daughter of Evenus, carried away by Apollo after her marriage. Her husband pursued the ravisher with bows and arrows, but was not able to recover her. Upon this her parents called her Alcyone, and compared her fate to that of the wife of Ceyx. *Homer. Il.* 9, v. 568.

Alcyŏneus, a giant, killed by Hercules. His daughters, mourning his death, threw themselves into the sea, and were changed into alcyons by Amphitrite. *Claudian. de Rap. Pros.* —*Apollod.* 1, c. 6.

Alea, a surname of Minerva, from her temple, built by Aleus, son of Aphidas, at Tegæa, in Arcadia. The statue of the goddess, made of ivory, was carried by Augustus to Rome. *Paus.* 8, c. 4 and 46.

Alecto. *Vid. Eumenides.*

Alector, succeeded his father Anaxagoras in the kingdom of Argos, and was father to Iphis and Capaneus. *Paus.* 2, c. 18.—*Apollod.* 3, c. 6.

Alectryon, a youth by whose neglect the favours which Venus accorded to Mars were discovered by the gods. Mars was so incensed that he changed Alectryon into a cock, which, still mindful of his neglect, early announces the approach of the sun. *Lucian. in Alect.*

Aletes, a son of Ægisthus, murdered by Orestes. *Hygin.* fab. 122.

Alexănor, a son of Machaon, who built in Sicyon a temple to his grandfather Æsculapius, and received divine honours after death. *Paus.* 2, c. 11.

Alexicacus, a surname given to Apollo by the Athenians, because he delivered them from the plague during the Peloponnesian war.

Alirrothius, a son of Neptune. Hearing that his father had been defeated by Minerva, in his dispute about giving a name to Athens, he went to the citadel, and endeavoured to cut down the olive which had sprung from the ground, and given the victory to Minerva; but in the attempt he missed his aim, and cut his own legs so severely that he instantly expired.

Aloĕus, a giant, son of Titan and Terra. He married Iphimedia, by whom Neptune had the twins Othus and Ephialtus. Aloeus educated them as his own, and from that circumstance they have been called *Aloides*. They made war against the gods, and were killed by Apollo and Diana. They grew up nine inches every month, and were only nine years old when they undertook their war. They built the town of Ascra, at the foot of mount Helicon. *Paus.* 9, c. 29.—*Virg. Æn.* 6, v. 582.—*Homer. Il.* 5, *Od.* 11.

Aloïdes and Aloidæ. *Vid. Aloeus.*

Alpheia, a surname of Diana in Elis.—— A surname of the nymph Arethusa, because loved by the Alpheus. *Ovid. Met.* 5, v. 487.

Alphesiboea, daughter of the river Phlegeus, married Alcmæon, son of Amphiaraus. *Vid. Alcmæon.*

Alphēus. *Vid.* Part I.

Althæa, daughter of Thestius and Eurythemis, married Œneus, king of Calydon, by whom she had many children, among whom was Meleager. She killed herself in her grief for his death, which in a moment of passion she had occasioned.

Althæmĕnes, a son of Creteus, king of Crete. Hearing that either he or his brothers were to be their father's murderers, he fled to Rhodes, where he made a settlement to avoid becoming a parricide. After the death of all his other sons, Creteus went after his son Althæmenes; when he landed in Rhodes, the inhabitants attacked him, supposing him to be an enemy, and he was killed by the hand of his own son. When Althæmenes knew that he had killed his father, he entreated the gods to remove him, and the earth immediately opened and swallowed him up. *Apollod.* 3, c. 2.

Alycæus, son of Sciron, was killed by Theseus. A place in Megara received its name from him. *Plut. in Thes.*

Amalthæa, I. daughter of Melissus, king of Crete, fed Jupiter with goat's milk. Hence some authors have called her a goat, and have maintained that Jupiter, to reward her kindnesses, placed her in heaven as a constellation, and gave one of her horns to the nymphs who had taken care of his infant years. This horn was called the horn of plenty, and had the power to give the nymphs whatever they desired.

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Died. 3, 4 and 5.—*Ovid. Fast.* 5, v. 113.—*Strab.* 10.—*Hygin.* fab. 139.—*Paus.* 7, c. 26.——II. A Sibyl of Cumæ, called also Hierophile and Demophile. She is supposed to be the same who brought nine books of prophecies to Tarquin, king of Rome, &c. *Varro.*—*Tibul.* 2, el. 5, v. 67. *Vid. Sibyllæ.*

AMĀNUS, or OMĀNUS, a Persian deity, in honour of whom a yearly festival (the Saca) was celebrated at Zela, in Cappadocia; or, according to others, in Pontus. The rites of his worship were performed daily, with the singing of hymns, &c., by the Magi before his altar, which was erected on a hill called Pyræthea, and which, protected by an enclosure, bore the eternal fire. He was considered as the emblem of Mythras or the Sun. *Strab.* 11.—*Millin.*

AMARĂCUS, an officer of Cinyras, changed into marjoram.

AMASTRUS, one of the auxiliaries of Perses, against Æetes, king of Colchis, killed by Argus, son of Phryxus. *Flacc.* 6, v. 544.

AMĀTA. *Vid.* Part II.

AMAZŌNES, or AMAZŌNĪDES, a community of women, according to an old tradition, who permitted no men to reside among them, fought under the conduct of a queen, and long constituted a formidable state. They had intercourse with the men of the neighbouring nations merely for the sake of perpetuating their community. The male children they sent back to their fathers, but they brought up the females to war, and burned off the right breast, that this part of the body might not impede them in the use of the bow. From this circumstance they were called *Amazons*, (*a non, et μαζα, mamma,*) i. e., wanting a breast. The ancients enumerate three nations of Amazons:—1. The African, who made great conquests under their queen Myrena, but were afterwards extirpated by Hercules.—2. The Asiatic, the most famous of all, who dwelt in Pontus, on the river Thermodon. Themiscyra was their capital. These once made war on all Asia, and built Ephesus. Their queen, Hippolyta, was vanquished by Hercules. They attacked Attica in the time of Theseus. They came to the assistance of Troy under their queen Penthesilea, who was killed, as some writers declare, by Achilles. About 330 B. C. their queen, Thalestris, made a visit to Alexander of Macedon, soon after which they disappear from history.—3. The Scythian, a branch of the Asiatic. They attacked the neighbouring Scythians, but afterwards contracted marriages with them, and went further into Sarmatia, where they hunted and made war in company with their husbands. As regards the existence of the Amazons, *Vid. Justin*, and, above all, *Cesarotti*, who has expressly treated of this subject in a dissertation which accompanies his first translation of the Iliad; respecting their use in fable, *Vid Ariosto ril furioso, Canto* XIX.—*Encyclopedia Amer.*—*Millin.*—*Justin.* 2, c. 4.—*Curt.* 6, c. 5.—*Plin.* 6, c. 7, l. 14, c. 8.—*Herodot.* 4, c. 110.—*Strab.* 11.—*Paus.* 7, c. 2.—*Plut. in Thes.*

AMAZŌNIUS, a surname of Apollo at Lacedæmon.

AMBULLI, a surname of Castor and Pollux in Sparta.

AMELES, a river of hell, whose waters no vessel could contain. *Plut.* 10, *de Rep.*

AMMŌNE, or AMYMŌNE, a daughter of Danaus, changed into a fountain which is near Argos, and flows into the lake Lerna. *Ovid. Met.* 2, v. 240.

AMMYTHAON, or AMYTHAON, was father to Melampus, the famous prophet. *Stat. Theb.* 3, v. 451.

AMMON. *Vid.* Hammon.

AMMŌNIA, a name of Juno in Elis, as being the wife of Jupiter Ammon. *Paus.* 5, c. 15.

AMPHIARĀUS, son of Oicleus, or, according to others, of Apollo, by Hypermnestra, was at the chase of the Calydonian boar, and accompanied the Argonauts in their expedition. He was famous for his knowledge of futurity, and thence he is called by some son of Apollo. He married Eriphyle, the sister of Adrastus, king of Argos, by whom he had two sons, Alcmæon and Amphilochus. When Adrastus, at the request of Polynices, declared war against Thebes, Amphiaraus secreted himself, not to accompany his brother-in-law in an expedition in which he knew he was to perish. But Eriphyle, who knew where he had concealed himself, was prevailed upon to betray him by Polynices, who gave her, as a reward for her perfidy, a golden necklace set with diamonds. Amphiaraus being thus discovered, went to the war, but previously charged his son Alcmæon, to put to death his mother Eriphyle, as soon as he was informed that he was killed. The Theban war was fatal to the Argives, and Amphiaraus was swallowed up in his chariot by the earth, as he attempted to retire from the battle. The news of his death was brought to Alcmæon, who immediately executed his father's command, and murdered Eriphyle. Amphiaraus received divine honours after death, and had a celebrated temple and oracle at Oropos in Attica. His statue was made of white marble, and near his temple was a fountain, whose waters were ever held sacred. They only who had consulted his oracle, or had been delivered from a disease, were permitted to bathe in it, after which they threw pieces of gold and silver into the stream. Those who consulted the oracle of Amphiaraus first purified themselves, and abstained from meat for 24 hours, and three days from wine, after which they sacrificed a ram to the prophet, and spread the skin upon the ground, upon which they slept in expectation of receiving in a dream the answer of the oracle. Plutarch *de orat. defect.* mentions, that the oracle of Amphiaraus was once consulted in the time of Xerxes, by one of the servants of Mardonius, for his master, who was then with an army in Greece; and that the servant, when asleep, saw in a dream the priest of the temple, who upbraided him, and drove him away, and even threw stones at his head when he refused to comply. This oracle was verified in the death of Mardonius, who was actually killed by the blow of a stone he received on the head. *Cic. de Div.* 1, c, 40.—*Philostr. in vit. Apollon.* 2, c. 11.—*Homer. Od.* 15, v. 243, &c. —*Hygin.* fab. 70, 73, 128 and 150.—*Diod.* 4.—*Ovid.* 9, fab. 10.—*Paus.* 1, c. 34, l. 2, c. 37, l. 9, c. 8 and 19.—*Æschyl. Sept. ante Theb. Apollod.* 1, c. 8 and 9, l. 3, c. 6, &c.—*Strab.* 8.

AMPHIARĀIDES, a patronymic of Alcmæon, as being son of Amphiaraus. *Ovid. Fast.* 2, v. 43.

AMPHICTYON, son of Deucalion and Pyrrha, reigned at Athens after Cranaus, and first attempted to give the interpretation of dreams

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and to draw omens. Some say that the deluge happened in his age. *Justin.* 2, c. 6. *Vid.* Part II.

AMPHIDĀMUS, I. one of the Argonauts. *Flac.* 1, v. 376.——II. A son of Busiris, killed by Hercules. *Apollod.* 2, c. 5.

AMPHILŌCHUS, a son of Amphiaraus and Eriphyle. After the Trojan war he left Argos, his native country, and built Amphilochus, a town of Epirus. *Strab.* 7.—*Paus.* 2, c. 18.

AMPHINŌMUS, and ANAPIUS. *Vid.* Part II.

AMPHĪON, I. was son of Jupiter, by Antiope, daughter of Nycteus. Amphion was born at the same birth as Zethus, on mount Citheron, where Antiope had fled to avoid the resentment of Dirce; and the two children were exposed in the woods, but preserved by a shepherd. *Vid. Antiope.* When Amphion grew up, he cultivated poetry, and made such an uncommon progress in music, that he is said to have been the inventor of it, and to have built the walls of Thebes at the sound of his lyre. Mercury taught him music, and gave him the lyre. He was the first who raised an altar to this god. Zethus and Amphion united to avenge the wrongs which their mother had suffered from the cruelties of Dirce. *Homer. Od.* 11.—*Apollod.* 3, c. 5 and 10.—*Paus.* 6, c. 6, l. 6, c. 20, l. 9, c. 5 and 17.—*Propert.* 3, el. 15.—*Ovid. de Art. Am.* 3, v. 323.—*Horat.* 3, od. 11. *Art. Poet.* v. 394.—*Stat. Theb.* 1, v. 10.——II. A son of Jasus, king of Orchomenos, by Persephone, daughter of Mius. He married Niobe, daughter of Tantalus, by whom he had many children, among whom was Chloris, the wife of Neleus. He has been confounded by mythologists with the son of Antiope, though Homer in his Odyssey speaks of them both, and distinguishes them beyond contradiction. Upon the death of his wife and children, Amphion destroyed himself. *Homer. Od.* 11, v. 261 and 282.—*Ælian. V. H.* 12, v. 36.—*Ovid. Met.* 6, fab. 5.——III. One of the Argonauts. *Hygin.* fab. 14.

AMPHIPȳROS, a surname of Diana, because she carries a *torch* in *both* her hands. *Sophocles. in Trach.*

AMPHISBÆNA, a two-headed serpent in the deserts of Libya, whose bite was venomous and deadly. *Lucan.* 9, v. 719.

AMPHISSA, or ISSA, a daughter of Macareus, beloved by Apollo. She gave her name to a city of the Locri Ozolæ, in which was a temple of Minerva. *Liv.* 37, c. 5.—*Ovid. Met.* 15, v. 703.—*Lucan.* 3, v. 172.

AMPHITRITE, I. daughter of Oceanus and Tethys, married Neptune, though she had made a vow of perpetual celibacy. She had by him Triton, one of the sea deities. She had a statue at Corinth in the temple of Neptune. She is sometimes called Salatia, and is often taken for the sea itself. *Varro. de. L. L.* 4.—*Hesiod. Theog.* 930.—*Apollod.* 3.—*Claudian. de Rapt. Pros.* 1, v. 104.—*Ovid. Met.* 1, v. 14.——II. One of the Nereides.

AMPHĬTRYON, a Theban prince, son of Alcæus and Hipponome. His sister Anaxo had married Electryon, king of Mycenæ, whose sons were killed in battle by the Teleboans. Electryon had promised his crown, and daughter Alcmena, to him who could revenge the death of his sons upon the Teleboans; and Amphitryon offered himself, and was received, on condition that he should not approach Alcmena before he had obtained a victory. Jupiter, who was captivated with the charms of Alcmena, borrowed the features of Amphitryon, when he was gone to the war, and introduced himself to Electryon's daughter, as her husband returned victorious. Alemena became pregnant of Hercules, by Jupiter, and of Iphiclus by Amphitryon after his return. *Vid. Alcmena.* When Amphitryon returned from the war, he brought back to Electryon, the herds which the Teleboans had taken from him. One of the cows having strayed from the rest, Amphitryon, to bring them together, threw a stick, which struck the horns of the cow, and rebounded with such violence upon Electryon, that he died on the spot. After this accidental murder, Sthenelus, Electryon's brother, seized the kingdom of Mycenæ, and obliged Amphitryon to leave Argolis, and retire to Thebes with Alcmena. Creon, king of Thebes, purified him of the murder. *Apollod.* 2, c. 4.—*Virg. Æn.* 8, v. 213.—*Propert.* 4, el. 10, v. 1.—*Hesiod. in Sout. Hercul.*—*Hygin.* fab. 29.—*Paus.* 8, c. 14.

AMULIUS. *Vid.* Part II.

AMȳCUS, I. a son of Neptune by Melia, or Bithynis according to others, king of the Bebryces. He was famous for his skill in the management of the cestus, and he challenged all strangers to a trial of strength. When the Argonauts, in their expedition, stopped on his coasts, he treated them with great kindness, and Pollux accepted his challenge, and killed him when he attempted to overcome him by fraud. *Apollon.* 2. *Argon.*—*Theocrit. Id.* 22.—*Apollon.* 1, c. 9.——II. A son of Ixion, and the cloud. *Ovid. Met.* 12, v. 245.

AMȳMŌNE, daughter of Danaus and Europa, married Enceladus, son of Egyptus, whom she murdered the first night of her nuptials. It was said that she was the only one of the fifty sisters who was not condemned to fill a leaky tub with water in hell. Neptune carried her away, and in the place where she stood, he raised a fountain, by striking a rock. The fountain has been called Amymone. *Propert.* 2, el. 26, v. 56.—*Apollod.* 2.—*Strab.* 8.—*Ovid. Amor.* 1, v. 415.—*Hygin.* fab. 169.

AMYNTOR, a king of Argos, son of Phrastor. He deprived his son Phœnix of his eyes, to punish him for the violence he had offered to Clytia, his concubine. *Hygin.* fab. 173.—*Ovid. Met.* 8, v. 307.—*Apollod.* 3.—*Homer. Il.* 9.

AMYTHĀON, son of Cretheus, king of Iolchos, by Tyro. He married Idomene, by whom he had Bias and Melampus. After his father's death, he established himself in Messenia, with his brother Neleus, and re-established or regulated the Olympic games. *Apollod.* 1.—*Homer. Od.* 11.

ANAĪTIS, a goddess of Armenia. The festivals of the deity were called Sacarum Festa, and when they were celebrated, both sexes assisted at the ceremony, and inebriated themselves to such a degree that the whole was concluded by a scene of the greatest lasciviousness and intemperance. They were first instituted by Cyrus, when he marched against the Sacæ, that he might detain the enemy by the novelty and sweetness of food to which they were unaccustomed, and thus easily destroy them

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Strab. 11.——Diana is also worshipped under this name by the Lydians. *Plin.* 33, c. 4.

ANĀPHE. *Vid.* Part I.

ANAURUS, one of Medea's suiters, killed by Styrus. *Val. Flacc.* 6, v. 43.

ANAX, a son of Cœlus and Terra, father to Asterius, from whom Miletus has been called Anactoria. *Paus.* 1, c. 36, l. 7, c. 2.

ANAXARĒTE, a girl of Salamis, whose lover, Iphis, hung himself at her door. She saw this sad spectacle without emotion or pity, and was changed into a stone. *Ovid. Met.* 14, v. 748.

ANAXIBIA, I. a sister of Agamemnon, mother of seven sons and two daughters by Nestor. *Paus.* 2, c. 29.——II. A daughter of Bia, brother to the physician Melampus. She married Pelias, king of Iolchos, by whom she had Acastus, and four daughters, Pisidice, Pelopea, Hippothoe, and Alceste. *Apollod.* 1, c. 9.—She is called daughter of Dymas by *Hygin.* fab. 14.

ANCÆUS, I. the son of Lycurgus and Antinoe, was in the expedition of the Argonauts. He was at the chase of the Calydonian boar, in which he perished. *Hygin.* fab. 173 and 248.—*Ovid. Met.* 8.——II. The son of Neptune and Astypalæa. He went with the Argonauts, and succeeded Typhis as pilot of the ship Argo. He reigned in Ionia, where he married Samia, daughter of the Mæander, by whom he had four sons, Perilas, Enudas, Samus, Alithersus, and one daughter called Parthenope. *Orpheus. Argon.* He was once told by one of his servants, whom he pressed with hard labour in his vineyard, that he never would taste of the produce of his vines. He had already the cup in his hand, and called the prophet to convince him of his falsehood; when the servant, yet firm in his prediction, uttered this well-known proverb:

Ηολλα μεταξυ πελει κυλικος και χειλεος ακρου.
Multa cadunt inter calicem supremaque labra.

And that very moment Anceus was told that a wild boar had entered his vineyard; upon which he threw down the cup, and ran to drive away the wild beast. He was killed in the attempt.

ANCHEMŌLUS. *Vid.* Part II.

ANCHIĀLUS, a god of the Jews, as some suppose, in *Martial's* epigrams, 11 ep. 95.

ANCHĪSES. *Vid.* Part II.

ANCHŪRUS, a son of Midas, king of Phrygia. When the earth had opened and swallowed up many buildings, the oracle declared that it would never close if Midas did not throw into it whatever he had most precious. Anchurus, thinking himself the most precious of his father's possessions, leaped into the earth, which closed immediately over his head. Midas erected there an altar of stones to Jupiter, and that altar was the first object which he turned into gold when he had received his fatal gift from the gods. This unpolished lump of gold existed still in the age of Plutarch. *Plut. in Parall.*

ANCĪLE, and ANCŪLE, a sacred shield, which, according to the Roman authors, fell from heaven in the reign of Numa, when the Roman people laboured under a pestilence. Upon the preservation of this shield depended the fate of the Roman empire, and therefore Numa ordered eleven of the same size and form to be made, that if ever any attempt was made to carry them away, the plunderer might find it difficult to distinguish the true one. They were made with such exactness, that the king promised Veterius Mamurius, the artist, whatever reward he desired. *Vid. Mamurius.* They were kept in the temple of Vesta, and an order of priests was chosen to watch over their safety. These priests were called Salii, and were twelve in number; they carried every year, on the first of March, the shields in a solemn procession round the walls of Rome, dancing and singing praises to the god Mars. This sacred festival continued three days, during which it was deemed unfortunate to undertake any expedition; and *Tacitus* in 1 *Hist.* has attributed the unsuccessful campaign of the emperor Otho against Vitellius to his leaving Rome during the celebration of the Ancyliorum festum. These two verses of Ovid explain the origin of the word Ancyle, which is applied to these shields:—

Idque ancyle vocat, quod ab omni parte recisum est,
Quemque notes oculis, angulus omnis abest.
Fast. 3, v. 377, &c.

Varro. de L. L. 5, c. 6.—*Val. Max.* 1, c. 1.—*Juv.* 2, v. 124.—*Plut. in Num.*—*Virg. Æn.* 8, v. 664.—*Dionys. Hal.* 2.—*Liv.* 1, c. 20.

ANDRÆMON, I. the father of Thoas. *Hygin.* fab. 97.——II. The son-in-law and successor of Œneus. *Apollod.* 1.

ANDROCLĒA, a daughter of Antipœnus of Thebes. She, with her sister Alcida, sacrificed herself in the service of her country, when the oracle had promised the victory to her countrymen, who were engaged in a war against Orchomenos, if any one of noble birth devoted himself for the glory of his nation. Hercules, who fought on the side of Thebes, dedicated to them the image of a lion in the temple of Diana. *Paus.* 9, c. 17.

ANDRŌGEUS, son of Minos and Pasiphæ, was famous for his skill in wrestling. He overcame every antagonist at Athens, and became such a favourite of the people, that Ægeus, king of the country, grew jealous of his popularity, and caused him to be assassinated as he was going to Thebes. Some say that he was killed by the wild bull of Marathon. The Athenians established festivals, by order of Minos, in honour of his son, and called them Androgeia. *Hygin.* fab. 41.—*Diod.* 4.—*Virg. Æn.* 6, v. 20.—*Paus.* 1, c. 1 and 27.—*Apollod.* 2, c 5, l. 3, c. 1 and 15.—*Plut. in Thes.*

ANDROGŸNÆ, a fabulous nation of Africa, beyond the Nasamones. *Lucret.* 5, v. 837.—*Plin.* 7, c. 2.

ANDROMĀCHE. *Vid.* Part II.

ANDRŌMĒDA, a daughter of Cepheus, king of Æthiopia, by Cassiope. Neptune drowned the kingdom, and sent a sea-monster to ravage the country, because Cassiope had boasted herself fairer than Juno and the Nereides, and nothing could stop his resentment if Andromeda was not exposed to the sea-monster. She was accordingly tied naked on a rock, and at the moment that the monster was going to devour her, Perseus, who returned through the air from the conquest of the Gorgons, saw her, and was captivated with her beauty. He changed the sea-monster into a rock, by showing him Medusa's head, and untied Andromeda and married her. He had by her many children, among whom

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were Sthenelus, Ancæus, and Electryon. The marriage of Andromeda with Perseus was opposed by Phineus, who, after a bloody battle, was changed into a stone by Perseus. Some say that Minerva made Andromeda a constellation in heaven after her death. *Vid. Medusa, Perseus. Hygin.* fab. 64.—*Cic. de Nat. D.* 2, c. 43.—*Apollod.* 2, c. 4.—*Manil.* 5, v. 533.—*Propert.* 3, el. 21.—According to *Pliny*, 1, 5, c. 31, it was at Joppa, in Judæa, that Andromeda was tied on a rock. He mentions that the skeleton of the huge sea monster, to which she had been exposed, was brought to Rome by Scaurus, and carefully preserved.

Anguitia, a wood in the country of the Marci, between the lake Fucinus and Alba. Serpents, it is said, could not injure the inhabitants, because they were descended from Circe, whose power over these venemous creatures has been much celebrated. *Sil.* 8.—*Virg. Æn.* 7, v. 759.

Anigrus. *Vid.* Part I.

Anna, a goddess, in whose honour the Romans instituted festivals. She was, according to some, the daughter of Belus and sister of Dido, who, after her sister's death, fled from Carthage, which Jarbas had besieged, and came to Italy, where Æneas met her and gave her an honourable reception. But Lavinia, the wife of Æneas, was jealous of the tender treatment which was shown to Anna, and meditated her ruin. Anna was apprized of this by her sister in a dream, and fled to the river Numicus, of which she became a deity, and ordered the inhabitants of the country to call her *Anna Perenna*, because she would remain for ever under the waters. Her festivals were performed with many rejoicings, and the females often, in the midst of their cheerfulness, forgot their natural decency. They were introduced into Rome, and celebrated the 15th of March. The Romans generally sacrificed to her, to obtain a long and happy life: and hence the words *Annare and Perennare*. Some have supposed Anna to be the moon, *quia mensibus impleat annum*; others call her Themis, or Io, the daughter of Inachus, and sometimes Maia. Another more received opinion maintains that Anna was a woman of Bovillæ, who, when the Roman populace had fled from the city to mount Sacer, brought them cakes every day: for which the Romans, when peace was re-established, decreed immortal honours to her whom they called Perenna, *ab perennitate cultûs*, and who, as they supposed, was become one of their deities. *Ovid. Fast.* 3, v. 653, &c.—*Sil.* 8, v. 79.—*Virg. Æn.* 4, v. 9, 20, 421 and 500.

Antæa, the wife of Proteus, called also Stenobœa. *Homer. Il.*

Antæus, a giant of Libya, son of Terra and Neptune. He was so strong in wrestling, that he boasted that he would erect a temple to his father with the sculls of his conquered antagonists. Hercules attacked him, and as he received new strength from his mother as often as he touched the ground, the hero lifted him up in the air, and squeezed him to death in his arms. *Lucan.* 4, v, 598.—*Stat.* 6. *Theb.* v. 893.—*Juv.* 3, v. 88.

Antēnor. *Vid.* Part II.

Antĕros, (*αντι ερος, against love,*) a son of Mars and Venus. He was not, as the derivation of his name implies, a deity that presided over an opposition to love, but he was the god of mutual love and of mutual tenderness. Venus had complained to Themis, that her son Cupid always continued a child, and was told, that if he had another brother, he would grow up in a short space of time. As soon as Anteros was born, Cupid felt his strength increase and his wings enlarge; but if ever his brother was at a distance from him, he found himself reduced to his ancient shape. From this circumstance it is seen that return of passion gives vigour to love. The altar, however, which was erected to this deity at Elis, was dedicated to him, not as the god of mutual love, but as the avenger of love unrequited. The Athenians also ascribed to him similar attributes, as did probably all the other Grecian states on the first introduction of his worship. *Cic. de Nat.*—*Paus. Att.* 30, and *Ælian.* 23. Anteros had a temple at Athens raised to his honour, when Meles had experienced the coldness and disdain of Timagoras, whom he passionately esteemed, and for whom he had killed himself. *Vid. Meles.* Cupid and Anteros are often represented striving to seize a palm-tree from one another. They were always painted in the Greek academies, to inform the scholars that it is their immediate duty to be grateful to their teachers, and to reward their trouble with love and reverence. *Cic. de Nat. D.* 3, c. 23.—*Paus.* 1, c. 30, l. 6, c. 23. *Vid.* Part II.

Antheas, a son of Eumelus, killed in attempting to sow corn from the chariot of Triptolemus, drawn by dragons. *Paus.* 7, c. 18.

Anthius, (*flowery,*) a name of Bacchus worshipped at Athens. He had also a statue at Patræ.

Anthŏres, a companion of Hercules, who followed Evander and settled in Italy. He was killed in the war of Turnus against Æneas. *Virg. Æn.* 10, v. 778.

Anthropophăgi, a people of Scythia, that fed on human flesh. They lived near the country of the Messagetæ. *Plin.* 4, c. 12, l. 6, c. 30.—*Mela*, 2, c. 1.

Anticlēa, a daughter of Diocles, who married Machaon, the son of Æsculapius, by whom she had Nicomachus and Gorgasus. *Paus.* 4, c. 30. *Vid.* Part II.

Antigŏne, a daughter of Laomedon. She was the sister of Priam, and was changed into a stork for comparing herself to Juno. *Ovid. Met.* 6, v. 93. *Vid.* Part II.

Antilŏchus, I. a king of Messenia.——II. The eldest son of Nestor by Eurydice. He went to the Trojan war with his father, and was killed by Memnon, the son of Aurora. *Homer. Od.* 4.—*Ovid. Heroid.* says he was killed by Hector. *Vid.* Part II.

Antimăchus. *Vid.* Part II

Antinoe, a daughter of Pelius. *Apollod.* 1.—*Paus.* 8, c. 11.

Antinous, a native of Ithaca, son of Eupeithes, and one of Penelope's suiters. He was brutal and cruel in his manners, and excited his companions to destroy Telemachus, whose advice comforted his mother Penelope. When Ulysses returned home he came to the palace in a beggar's dress, and begged for bread, which Antinous refused, and even struck him. After Ulysses had discovered himself to Telemachus

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and Eumæus, he attacked the suiters, who were ignorant who he was, and killed Antinous among the first. *Homer. Od.* 1, 16, 17, and 22. *Vid.* Part II.

Antiŏpe, I. daughter of Nycteus, king of Thebes, by Polyxo, was beloved by Jupiter, who, to deceive her, changed himself into a satyr. She fled to mount Cithæron, where she brought forth twins, Amphion and Zethus. After this she fled to Epopeus, king of Sicyon, who married her. Some say that Epopeus carried her away. Lycus killed Epopeus, and recovered Antiope, whom he loved, and married, though his niece. His first wife, Dirce, was jealous of his new connexion; and Antiope was delivered into her hands, and confined in a prison, where she was daily tormented. After many years' imprisonment she escaped, and went after her sons, who undertook to avenge her wrongs upon Lycus and his wife. They took Thebes, put the king to death, and tied Dirce to the tail of a wild bull, who dragged her till she died. Bacchus changed her into a fountain, and deprived Antiope of the use of her senses. In this forlorn situation she wandered all over Greece, and at last found relief from Phocus, son of Ornytion, who cured her of her disorder, and married her. *Hyginus*, fab. 7, says that Antiope was divorced by Lycus, and that after her repudiation she became pregnant by Jupiter. Meanwhile Lycus married Dirce, who suspected Antiope and imprisoned her. Antiope, however, escaped from her confinement, and brought forth on mount Cithæron. Some authors have called her daughter of Asopus, because she was born on the banks of that river. The *Scholiast* on *Apollon.* 1, v. 735, maintains that there were two persons of the name, one the daughter of Nycteus, and the other of Asopus, and mother of Amphion and Zethus. *Paus.* 2, c. 6, l. 9, c. 17.—*Ovid.* 6. *Met.* v. 110. —*Apollod.* 3, c. 5.—*Propert.* 3, el. 15.—*Hom. Od*, 11, v. 259.—*Hygin.* fab. 7, 8, and 155.—— II. A daughter of Mars, queen of the Amazons, taken prisoner by Hercules, and given in marriage to Theseus. She is also called Hippolyte. *Vid. Hippolyte.*——III. A daughter of Æolus, mother of Bœotus and Hellen, by Neptune. *Hygin.* fab. 157.

Antiphātes, I. a king of the Læstrygones, descended from Lamus, who founded Formiæ. Ulysses, returning from Troy, came upon his coasts, and sent three men to examine the country. Antiphates devoured one of them and pursued the others, and sunk the fleet of Ulysses with stones, except the ship in which Ulysses was. *Ovid. Met.* 14, v. 232.——II. A son of Sarpedon. *Virg. Æn.* 9, v. 696.——III. The grandfather of Amphiaraus. *Homer. Od.*

Anūbis, an Egyptian deity, represented under the form of a man with the head of a dog. His worship was introduced from Egypt into Greece and Italy. He is supposed by some to be Mercury, because he is sometimes represented with a *caduceus*. Some make him brother of Osiris, some his son by Nephthys, the wife of Typhon. *Diod.* 1.—*Lucan.* 8, v. 331.—*Ovid. Met.* 9, v. 686.—*Plut. de Isid. and Osirid.*—*Herodot.* 4.—*Virg. Æn.* 8, v. 698. The worship of Anubis, however, was not confined to Egypt; and even in the latter periods of the Roman empire, not much more than a century before the official recognition of Christianity, and at least 180 years after the preaching of St. Paul at Rome, the emperor performed in public the offices of highpriest of Anubis.

Aon, a son of Neptune, who came to Eubœa and Bœotia, from Apulia, when he collected the inhabitants into cities and reigned over them. They were called *Aones*, and the country *Aonia*, from him.

Aŏris, I. a famous hunter, son of Aras, king of Corinth. He was so fond of his sister Arathyrœa, that he called part of the country by her name. *Paus.* 2, c. 12.——II. The wife of Neleus, called more commonly Chloris. *Id.* 9, c. 36.

Apharētus, fell in love with Marpessa, daughter of Œnomaus, and carried her away.

Aphareus, a king of Messenia, son of Perieres and Gorgophone, who married Arene daughter of Œbalus, by whom he had three sons. *Paus.* 3, c. 1. *Vid.* Part II.

Aphrodīte, the Grecian name of Venus, from *αφρος, froth*, because Venus is said to have been born from the froth of the ocean. *Hesiod. Th.* 195.—*Plin.* 36, c. 5.

Apis, I. one of the ancient kings of Peloponnesus, son of Phoroneus and Laodice. Some say that Apollo was his father, and that he was king of Argos, while others call him king of Sicyon, and fix the time of his reign above 200 years earlier. He was a native of Naupactum, and descended from Inachus. He received divine honours after death, as he had been munificent and humane to his subjects; and the country where he reigned was called Apia. Some, among whom is Varro and St. Augustine, have imagined that Apis went to Egypt with a colony of Greeks, and that he civilized the inhabitants and polished their manners, for which they made him a god after death, and paid divine honours to him under the name of Serapis. *Æschyl. in Suppl.*—*August. de Civ. Dei*, 18, c. 5.—*Paus.* 2, c. 5.—*Apollod.* 2, c. 1. ——II. A son of Jason, born in Arcadia; he was killed by the horses of Ætolus. *Paus.* 5, c. 1. *Vid.* Part I.——III. A god of the Egyptians, worshipped under the form of an ox. Some say that Isis and Osiris are the deities worshipped under this name, because during their reign they taught the Egyptians agriculture. The Egyptians believed that the soul of Osiris was really departed into the ox, because that animal had been of the most essential service in the cultivation of the ground, which Osiris had introduced into Egypt. The ox that was chosen was always distinguished by particular marks; his body was black; he had a square white spot upon the forehead, the figure of an eagle upon the back, a knot under the tongue like a beetle, the hairs of his tail were double, and his right side was marked with a whitish spot, resembling the crescent of the moon. The festival of Apis lasted seven days. The ox was conducted to the banks of the Nile with much ceremony, and if he had lived to the time when their sacred books allowed, they drowned him in the river, and embalmed his body, and buried it in solemn state in the city of Memphis. After his death, which sometimes was natural, the greatest cries and lamentations were heard in Egypt, as if Osiris was just dead; the priests shaved their heads, which was a sign

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of the deepest mourning. This continued till another ox appeared with the proper characteristics to succeed as the deity, which was followed with the greatest acclamations, as if Osiris was returned to life. This ox, which was found to represent Apis, was left 40 days in the city of the Nile before he was carried to Memphis, during which time none but women were permitted to appear before him, and this they performed, according to their superstitious notions, in a wanton and indecent manner. There was also an ox worshipped at Heliopolis, under the name of Mnevis; some supposed that he was Osiris, but others maintain that the Apis of Memphis was sacred to Osiris, and Mnevis to Isis. When Cambyses came into Egypt, the people were celebrating the festivals of Apis with every mark of joy and triumph, which the conqueror interpreted as an insult upon himself. He called the priests of Apis, and ordered the deity himself to come before him. When he saw that an ox was the object of their veneration, and the cause of such rejoicings, he wounded it on the thigh, ordered the priests to be chastised, and commanded his soldiers to slaughter such as were found celebrating such riotous festivals. The god Apis had generally two stables, or rather temples. If he eat from the hand, it was a favourable omen; but if he refused the food that was offered him, it was interpreted as unlucky. From this, Germanicus, when he visited Egypt, drew the omens of his approaching death. When his oracle was consulted, incense was burnt on an altar, and a piece of money placed upon it, after which the people that wished to know futurity applied their ear to the mouth of the god and immediately retired, stopping their ears till they had departed from the temple. The first sounds that were heard were taken as the answer of the oracle to their questions. *Paus.* 7, c. 22.—*Herodot.* 2 and 3.—*Plin.* 8, c. 38, &c.—*Strab.* 7.—*Plut. in Isid. and Osir.*—*Apollod.* 1, c. 7. l. 2, c. 1.—*Mela*, 1, c. 9.—*Plin.* 8, c. 39, &c.—*Strab.* 7.—*Ælian. V. H.* 4 and 6.—*Diod.* 1. Apis is universally allowed to have been a symbol of the Nile and its fertilizing influence upon the soil; and because it was believed that the inundations of that river were greatly affected by the operation of the moon, it was required that her emblem, the crescent, should designate the ox who was to be invested with the title and honours of Apis. For the same reason, according to Ælian, the rejoicings that attended the celebration of his rites commenced with the commencing increase of the river. This always occurred when the sun was in a particular sign; whence the inhabitants attributed, also, in part to his influence the fertility that succeeded. Apis was, therefore, likewise a symbol of the sun, and of consequence, no less sacred to Osiris than to Isis his wife. When the worship of Serapis superseded that of Osiris, the ox Apis became, in like manner, consecrated to him.

Apision. *Vid.* Part II.

Apollo son of Jupiter, and Latona, called also Phœbus, is often confounded with the sun. According to Cicero, 3, *de Nat. Deor.* there were four persons of this name. The first was son of Vulcan, and the tutelary god of the Athenians. The second was son of Corybas, and was born in Crete, for the dominion of which he disputed even with Jupiter himself. The third was son of Jupiter and Latona, and came from the nations of the Hyperboreans to Delphi. The fourth was born in Arcadia, and called Nomion, because he gave laws to the inhabitants. To the son of Jupiter and Latona all the actions of the others seem to have been attributed. The Apollo, son of Vulcan, was the same as the Orus of the Egyptians, and was the most ancient, from whom the actions of the others have been copied. The three others seem to be of Grecian origin. The tradition that the son of Latona was born in the floating island of Delos, is taken from the Egyptian mythology, which asserts that the son of Vulcan, which is supposed to be Orus, was saved by his mother Isis from the persecution of Typhon, and intrusted to the care of Latona, who concealed him in the island of Chemmis. When Latona was pregnant by Jupiter, Juno, who was ever jealous of her husband's amours, raised the serpent Python to torment Latona, who was refused a place to give birth to her children, till Neptune, moved at the severity of her fate, raised the island of Delos from the bottom of the sea, where Latona brought forth Apollo and Diana. Apollo was the god of the fine arts, of medicine, music, poetry, and eloquence; of all which he was deemed the inventor. He was the only one of the gods whose oracles were in general repute over the world. When his son Æsculapius had been killed with the thunders of Jupiter, for raising the dead to life, Apollo, in his resentment, killed the Cyclops who had fabricated the thunderbolts. Jupiter was incensed at this act of violence, and he banished Apollo from heaven. The exiled deity came to Admetus, king of Thessaly, and hired himself to be one of his shepherds, in which ignoble employment he remained nine years; from which circumstance he was called the god of shepherds, and at his sacrifices a wolf was generally offered, as the enemy of the sheepfold. During his residence at Thessaly, he rewarded the tender treatment of Admetus. He gave him a chariot, drawn by a lion and a bull, with which he was able to obtain in marriage Alceste the daughter of Pelias; and, soon after, the Parcæ granted, at Apollo's request, that Admetus might be redeemed from death if another person laid down his life for him. He assisted Neptune in building the walls of Troy; and when he was refused the promised reward from Laomedon, the king of the country, he destroyed the inhabitants by a pestilence. As soon as he was born, Apollo destroyed with arrows the serpent Python, whom Juno had sent to persecute Latona; hence he was called Pythius. He was not the inventor of the lyre, as some have imagined, but Mercury gave it him, and received as a reward the famous caduceus with which Apollo was wont to drive the flocks of Admetus. He received the surnames of Phœbus, Delius, Cynthius, Pæan, Delphicus, Nomius, Lycius, Clarius, Ismenius, Vulturius, Smintheus, &c., for reasons which are explained under those words. Apollo is generally represented with long hair, and the Romans were fond of imitating his figure: and therefore in their youth they were remarkable for their fine head of hair, which they cut short

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at the age of seventeen or eighteen; he is always represented as a tall beardless young man, with a handsome shape, holding in his hand a bow, and sometimes a lyre; his head is generally surrounded with beams of light. He was the deity who, according to the notions of the ancients, inflicted plagues, and in that moment he appeared surrounded with clouds. His worship and power were universally acknowledged: he had temples and statues in every country, particularly in Egypt, Greece, and Italy. His statue, which stood upon mount Actium, as a mark to mariners to avoid the dangerous coasts, was particularly famous, and it appeared a great distance at sea. Augustus, before the battle of Actium, addressed himself to it for victory. The griffin, the cock, the grasshopper, the wolf, the crow, the swan, the hawk, the olive, the laurel, the palm-tree, &c., were sacred to him; and in his sacrifices, wolves, hawks, bullocks, and lambs were immolated to him. As he presided over poetry he was often seen on mount Parnassus with the nine muses. His most famous oracles were at Delphi, Delos, Claros, Tenedos, Cyrrha, and Patara. His most splendid temple was at Delphi, where every nation and individual made considerable presents when they consulted the oracle. Augustus, after the battle of Actium, built him a temple on mount Palatine, which he enriched with a valuable library. He had a famous Colossus in Rhodes, which was one of the seven wonders of the world. Apolla has been taken for the sun; but it may be proved by different passages in the ancient writers, that Apollo, the Sun, Phœbus, and Hyperion, were all different characters and deities, though confounded together. *Ovid. Met.* 1, fab. 9 and 10, l. 4. fab. 3, &c.—*Paus.* 2, c. 7, l. 5, c. 7, l. 7, c. 20, l. 9, c. 30, &c.—*Hygin.* fab. 9, 14, 50, 93, 140, 161, 202, 203, &c.—*Stat.* 1. *Theb.* 560.—*Tibull.* 2, el. 3.—*Plut. de Amor.*—*Hom. Il. & Hymn. in Apoll.*—*Virg. Æn.* 2, 3, &c. *G.* 4, v. 323.—*Horat.* 1, od. 10.—*Lucian. Dial. Mer. & Vulc.*—*Propert.* 2, el. 28.—*Callimach. in Apoll.*—*Apollod.* 1, c. 3, 4 and 9, l. 2, c. 5, l. 3, c. 5, 10 and 12.—*Virg. Æn.* 10, v. 171.——Also a temple of Apollo upon mount Leucas, which appeared at a great distance at sea, and served as a guide to mariners, and reminded them to avoid the dangerous rocks that were along the coast. *Virg. Æn.* 3, v. 275. *Vid. Leucothoe, Daphne, Issa, Coronis, Clymene, Niobe, Hyacinthus, Marsyas, &c.*

Apomyios. *Vid. Jupiter.*

Apostrophia, a surname of Venus in Bœotia, who was distinguished under these names, Venus, Urania, Vulgaria, and Apostrophia. The former was the patroness of a pure and chaste love; the second of carnal and sensual desires: and the last incited men to illicit and unnatural gratifications, to incests and rapes. Venus Apostrophia was invoked by the Thebans, that they might be saved from such unlawful desires. She is the same as the Verticordia of the Romans. *Paus.* 9, c. 16.—*Val. Max.* 8, c. 15.

Appiades, a name given to these five deities, Venus, Pallas, Vesta, Concord, and Peace, because a temple was erected to them near the Appian roads. The name was also applied to those courtesans at Rome who lived near the temple of Venus by the Appiæ, Aquæ, and the forum of J. Cæsar. *Ovid. de Art. Am.* 3, v. 452.

Aquarius, one of the signs of the zodiac, rising in January, and setting in February. Some suppose that Ganymede was changed into this sign. *Virg. G.* 3, v. 304.

Arabs, and Arăbus, a son of Apollo and Babylone, who first invented medicine, and taught it in Arabia, which is called after his name. *Plin.* 7, c. 56.

Arachne, a woman of Colophon, daughter to Idmon, a dier. She challenged Minerva to a trial of skill with the needle, and represented on her work the amours of Jupiter with Europa, Antiope, Leda, Asteria, Danae, Alcmene, &c.; but though her piece was perfect and masterly, she was defeated by Minerva, and hanged herself in despair, and was changed into a spider by the goddess. *Ovid. Met.* 6, fab. 1, &c.

Arcēsius, son of Jupiter, was grandfather to Ulysses. *Ovid. Met.* 13, v. 144.

Archander, father-in-law to Danaus. *Herodot.* 2, c. 98.

Arche, one of the muses, according to Cicero.

Archelaus, a son of Electryon and Anaxo. *Apollod.* 2. *Vid.* Part II.

Archemŏrus, or Opheltes, son of Lycurgus, king of Nemæ, in Thrace, by Eurydice. According to Statius, the Nemæan games were instituted in honour of Archemorus. *Vid. Hypsipyle.*

Archeptolĕmus. *Vid.* Part II.

Archia, one of the Oceanides, wife to Inachus. *Hygin.* fab. 143.

Architis, a name of Venus, worshipped on mount Libanus.

Ardălus, a son of Vulcan, said to have been the first who invented the pipe. He gave it to the muses, who on that account have been called *Ardalides* and *Ardaliotides*. *Paus.* 2, c. 31.

Arduine, the goddess of hunting among the Gauls; represented with the same attributes as the Diana of the Romans.

Arĕta, a daughter of Rhexenor, descended from Neptune, who married her uncle Alcinous, by whom she had Nausicaa. *Homer. Od.* 7 and 8.—*Apollod.* 1.

Arethūsa, a nymph of Elis, daughter of Oceanus, and one of Diana's attendants. As she returned one day from hunting, she sat near the Alpheus, and bathed in the stream. The god of the river was enamoured of her, and he pursued her over the mountains and all the country, when Arethusa implored Diana, who changed her into a fountain. The Alpheus immediately mingled his streams with hers, and Diana opened a secret passage under the earth and under the sea, where the waters of Arethusa disappeared, and rose in the island of Ortygia, near Syracuse, in Sicily. The river Alpheus followed her also under the sea, and rose also in Ortygia; so that, as mythologists relate, whatever is thrown into the Alpheus, in Elis, rises again, after some time, in the fountain Arethusa, near Syracuse. *Ovid. Met.* 5, fab. 10.—*Athen.* 7.—*Paus. Vid.* Part I.

Argathŏna, a huntress of Cios in Bithynia, whom Rhesus married before he went to the Trojan war. When she heard of his death she died in despair.—*Parthen. Erotic.* c. 36.

Argia. *Vid.* Part II.

Argiŏpe, a nymph of mount Parnassus,

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mother of Thamyris, by Philammon, the son of Apollo. *Pans.* 4, c. 38.

ARGIPHONTES, a surname given to Mercury, because he *killed* the hundred-eyed *Argus* by order of Jupiter.

ARGIVA, a surname of Juno, worshipped at Argos. She had also a temple at Sparta, consecrated to her by Eurydice, the daughter of Lacedæmon. *Paus.* 4, c. 13.—*Virg. Æn.* 3, v. 547.

ARGO, the name of the ship which carried Jason and his 54 companions to Colchis, when they resolved to recover the golden fleece. The derivation of the word Argo has been often disputed. Some derive it from Argos, the person who first proposed the expedition, and who built the ship. Others maintain that it was built at Argos, whence its name. Cicero, *Tusc.* 1, c. 20, calls it Argo, because it carried Grecians, commonly called Argives. Diod. 4, derives the word from ἀργος, which signifies *swift*. Ptolemy says, but falsely, that Hercules built the ship, and called it Argo, after a son of Jason, who bore the same name. The ship Argo had 50 oars. According to many authors, she had a beam on her prow, cut in the forest of Dodona by Minerva, which had the power of giving oracles to the Argonauts. This ship was the first that ever sailed on the sea, as some report. After the expedition was finished, Jason ordered her to be drawn aground at the Isthmus of Corinth, and consecrated her to the god of the sea. The poets have made her a constellation in heaven. *Hygin.* fab. 14, *A. P.* 2, c. 37.—*Catull. de Nupt. Pel. & Thet.*—*Val. Flacc.* 1, v. 93, &c.—*Phædr.* 4, fab. 6.—*Seneca in Medea.*—*Apollon. Argon.*—*Apollod.*—*Cic. de Nat. D.*—*Plin.* 7, c. 56.—*Manil.* 1.

ARGONAUTÆ, a name given to those ancient heroes who went with Jason on board the ship Argo to Colchis, about 89 years before the taking of Troy, or 1263 B. C. The causes of this expedition arose from the following circumstance:—Athamas king of Thebes, had married Ino, the daughter of Cadmus, whom he divorced to marry Nephele, by whom he had two children, Phryxus and Helle. As Nephele was subject to certain fits of madness, Athamas repudiated her, and took a second time Ino, by whom he had soon after two sons, Learchus and Melicerta. As the children of Nephele were to succeed to their father by right of birth, Ino conceived an immortal hatred against them, and she caused the city of Thebes to be visited by a pestilence, by poisoning all the grain which had been sown in the earth. Upon this the oracle was consulted; and as it had been corrupted by means of Ino, the answer was that Nephele's children should be immolated to the gods. Phryxus was apprized of this, and he immediately embarked with his sister Helle, and fled to the court of Æetes, king of Colchis, one of his near relations. In the voyage Helle died, and Phryxus arrived safe at Colchis, and was received with kindness by the king. The poets have embellished the flight of Phryxus, by supposing that he and Helle fled through the air on a ram which had a golden fleece and wings, and was endowed with the faculties of speech. As they were going to be sacrificed, the ram took them on his back, and instantly disappeared in the air. On their way Helle was giddy, and fell into that part of the sea which from her was called the Hellespont. When Phryxus came to Colchis, he sacrificed the ram to Jupiter, or, according to others, to Mars, to whom he also dedicated the golden fleece. He soon after married Chalciope, the daughter of Æetes; but his father-in-law envied him the possession of the golden fleece, and therefore to obtain it he murdered him. Some time after this event, when Jason, the son of Æson, demanded of his uncle Pelias the crown which he usurped, (*Vid. Pelias, Jason, Æson,*) Pelias said that he would restore it to him, provided he avenged the death of their common relation Phryxus, whom Æetes had basely murdered in Colchis. Jason, who was in the vigour of youth, and of an ambitious soul, cheerfully undertook the expedition, and embarked with all the young princes of Greece in the ship Argo. They stopped at the island of Lemnos, where they remained two years, and raised a new race of men from the Lemnian women who had murdered their husbands. *Vid. Hypsipyle.* After they had left Lemnos, they visited Samothrace, where they offered sacrifices to the gods, and thence passed to Troas and to Cyzicum. Here they met with a favourable reception from Cyzicus, the king of the country. The night after their departure, they were driven back by a storm again on the coast of Cyzicum, and the inhabitants, supposing them to be their enemies, the Pelasgi, furiously attacked them. In this nocturnal engagement the slaughter was great, and Cyzicus was killed by the hand of Jason, who, to expiate the murder he had ignorantly committed, buried him in a magnificent manner, and offered sacrifices to the mother of the gods, to whom he built a temple on mount Dyndymus. From Cyzicum they visited Bebrycia, otherwise called Bithynia, where Pollux accepted the challenge of Amycus, king of the country, in the combat of the cestus, and slew him. They were driven from Bebrycia by a storm, to Salmydessa, on the coast of Thrace, where they delivered Phineus, king of the place, from the persecution of the harpies. Phineus directed their course through the Cyanean rock or the Symplegades, (*Vid. Cyaneæ,*) and they safely entered the Euxine sea. They visited the country of the Mariandinians, where Lycus reigned, and lost two of their companions, Idmon, and Typhis their pilot. After they had left this coast, they were driven upon the island of Arecia, where they found the children of Phryxus, whom Æetes, their grandfather, had sent to Greece to take possession of their father's kingdom. From this island they at last arrived safe at Æa, the capital of the Colchis. Jason explained the cause of his voyage to Æetes; but the conditions on which he was to recover the golden fleece were so hard, that the Argonauts must have perished in the attempt, had not Meda, the king's daughter, fallen in love with their leader. She had a conference with Jason, and after mutual oaths of fidelity in the temple of Hecate, Medea pledged herself to deliver the Argonauts from her father's hard conditions, if Jason married her, and carried her with him to Greece. He was to tame two bulls, which had brazen feet and horns, and which vomited clouds of fire and smoke, and to tie them to a plough made of

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adamant stone, and to plough a field of two acres of ground never before cultivated. After this he was to sow in the plain the teeth of a dragon, from which an armed multitude were to rise up, and to be all destroyed by his hands. This done, he was to kill an ever-watchful dragon, which was at the bottom of the tree on which the golden fleece was suspended. All these labours were to be performed in one day; and Medea's assistance, whose knowledge of herbs, magic, and potions, was unparalleled, easily extricated Jason from all danger, to the astonishment and terror of his companions, and of Æetes, and the people of Colchis, who had assembled to be spectators of this wonderful action. He tamed the bulls with ease, ploughed the field, sowed the dragon's teeth, and when the armed men sprang from the earth, he threw a stone in the midst of them, and they immediately turned their weapons one against the other, till they all perished. After this he went to the dragon, and by means of enchanted herbs, and a draught which Medea had given him, he lulled the monster to sleep, and obtained the golden fleece, and immediately set sail with Medea. He was soon pursued by Absyrtus, the king's son, who came up to them, and was seized and murdered by Jason and Medea. The mangled limbs of Absyrtus were strewed in the way through which Æetes was to pass, that his farther pursuit might be stopped. After the murder of Absyrtus, they entered the Palus Mæotis; and by pursuing their course towards the left, according to the foolish account of poets who were ignorant of geography, they came to the island Peucestes, and to that of Circe. Here Circe informed Jason that the cause of all his calamities arose from the murder of Absyrtus, of which she refused to expiate him. Soon after, they entered the Mediterranean by the columns of Hercules, and passed the straits of Charybdis and Scylla, where they must have perished, had not Tethys, the mistress of Peleus, one of the Argonauts, delivered them. They were preserved from the Sirens by the eloquence of Orpheus, and arrived in the island of the Phæacians, where they met the enemy's fleet, which had continued their pursuit by a different course. It was therefore resolved that Medea should be restored, if she had not been actually married to Jason; but the wife of Alcinous, the king of the country, being appointed umpire between the Colchians and Argonauts, had the marriage privately consummated by night, and declared that the claims of Æetes to Medea were now void. From Phæacia the Argonauts came to the bay of Ambracia, whence they were driven by a storm upon the coast of Africa, and, after many disasters, at last came in sight of the promontory of Melea, in the Peloponnesus, where Jason was purified of the murder of Absyrtus, and soon after arrived safe in Thessaly. Apollonius Rhodius gives another account equally improbable. He says that they sailed from the Euxine up one of the mouths of the Danube, and that Absyrtus pursued them by entering another mouth of the river. After they had continued their voyage for some leagues, the waters decreased, and they were obliged to carry the ship Argo across the country to the Adriatic, upwards of 150 miles. Here they met with Absyrtus, who had pursued the same measures, and conveyed his ships in like manner over the land. Absyrtus was immediately put to death; and soon after the beam of Dodona (*Vid. Argo*) gave an oracle, that Jason should never return home if he was not previously purified of the murder. Upon this they sailed to the island of Æa, where Circe, who was the sister of Æetes, expiated him without knowing who he was. There is a third tradition, which maintains, that they returned to Colchis a second time, and visited many places of Asia. This famous expedition has been celebrated in the ancient ages of the world; it has employed the pen of many writers, and among the historians, Diodorus Siculus, Strabo, Apollodorus, and Justin; and among the poets, Onomacritus, more generally called Orpheus, Apollonius Rhodius, Pindar, and Valerius Flaccus, have extensively given an account of its most remarkable particulars. The number of the Argonauts is not exactly known. Apollodorus and Diodorus say that they were 54. Tzetzes admits the number of 50, but Apollodorus mentions only 45. The following list is drawn from the various authors who have made mention of the Argonautic expedition. Jason, son of Æson, as is well known, was the chief. His companions were Acastus, son of Pelias, Actor, son of Hippasus, Admetus, son of Pheres, Æsculapius, son of Apollo, Ætalides, son of Mercury and Eupoleme, Almenus, son of Mars, Amphiaraus, son of Œcleus, Amphidamus, son of Aleus, Amphion, son of Hyperasius, Anceus, a son of Lycurgus, and another of the same name, Areus, Argus, the builder of the ship Argo, Argus, son of Phryxus, Armenus, Ascalaphus, son of Mars, Asterion, son of Cometes, Asterius, son of Neleus, Augeas, son of Sol, Atalanta, daughter of Schœneus, disguised in a man's dress, Autolycus, son of Mercury, Azorus, Buphagus, Butes, son of Teleon, Calais, son of Boreas, Canthus, son of Abas, Castor, son of Jupiter, Ceneus, son of Elatus, Cepheus, son of Aleus, Cius, Clytius, and Iphitus, sons of Eurythus, Coronus, Deucalion, son of Minos, Echion, son of Mercury and Antianira, Ergynus, son of Neptune, Euphemus, son of Neptune and Macionassa, Eribotes, Euryalus, son of Cisteus, Eurydamas and Eurythion, sons of Iras, Eurytus, son of Mercury, Glaucus, Hercules, son of Jupiter, Idas, son of Aphareus, Ialmenus, son of Mars, Idman, son of Abas, Iolaus, son of Iphiclus, Iphiclus, son of Thestius, Iphiclus, son of Philacus, Iphis, son of Alector, Lynceus, son of Aphareus, Iritus, son of Naubolus, Laertes, son of Arcesius, Laocoon, Leodatus, son of Bias, Leitus, son of Alector, Meleager, son of Œneus, Menœtius, son of Actor, Mopsus, son of Amphycus, Nauplius, son of Neptune, Neleus, the brother of Peleus, Nestor, son of Neleus, Oileus, the father of Ajax, Orpheus, son of Œager, Palemon, son of Ætolius, Peleus and Telamon, sons of Æacus, Periclimenes, son of Neleus, Peneleus, son of Hipalmus, Philoctetes, son of Pœan, Phlias, Pollux, son of Jupiter, Polyphemus, son of Elates, Pœas, son of Thaumacus, Phanus, son of Bacchus, Phalerus, son of Alcon, Phocas and Priasus, sons of Ceneus, one of the Lapithæ, Talaus, Tiphus, son of Aginus, Staphilus, son of Bacchus, two of the name of Iphitus, Theseus, son of Ægeus, with

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his friend Pirithous. Among these Æsculapius was physician, and Typhis was pilot.

Argus, I. a son of Arestor, whence he is often called *Arestorides*. He married Ismene, the daughter of the Asopus. As he had a hundred eyes, of which only two were asleep at one time, Juno set him to watch Io, whom Jupiter had changed into a heifer; but Mercury, by order of Jupiter, slew him by lulling all his eyes asleep with the sound of his lyre. Juno put the eyes of Argus on the tail of the peacock, a bird sacred to her divinity. *Moschus. Idyl.*—*Ovid. Met.* 1, fab. 12 and 13.—*Propert.* 1, v. 585, &c. el. 3.—*Apollod.* 1, c. 9, l. 2, c. 1.——II. A son of Danaus, who built the ship Argo. *Id.* 14.——III. A son of Jupiter and Niobe, the first child which the father of the gods had by a mortal. He built Argos, and married Evadne, the daughter of Strymon. *Id.* 145.——IV. A dog of Ulysses, who knew his master after an absence of 20 years. *Homer. Od.* 17, v. 300.

Argynnis, a name of Venus, which she received from *Argynnus*, a favourite youth of Agamemnon, who was drowned in the Cephisus. *Propert.* 3, el. v. 52.

Argyra. *Vid. Selimnus.*

Ariadne, daughter of Minos 2d, king of Crete, by Pasiphae, fell in love with Theseus, who was shut up in the labyrinth to be devoured by the Minotaur, and gave him a clew of thread, by which he extricated himself from the difficult windings of his confinement. After he had conquered the Minotaur, he carried her away according to the promise he had made, and married her; but when he arrived at the island of Naxos he forsook her, though she was already pregnant, and repaid his love with the most endearing tenderness. Ariadne, upon being abandoned by Theseus, hung herself, according to some; but Plutarch says that she lived many years after. According to some writers, Bacchus loved her after Theseus had forsaken her, and gave her a crown of seven stars, which, after her death, was made a constellation. The Argives showed Ariadne's tomb, and when one of their temples was repaired, her ashes were found in an earthen urn. Homer, *Od.* 11, v. 320, says, that Diana detained Ariadne at Naxos. *Plut. in Thes.*—*Ovid. Met.* 8, fab. 2. *Heroid.* 10. *De Art. Am.* 2, *Fast.* 3, v. 462.—*Catull. de Nupt. Pel. & Thet.* ep. 61.—*Hygin.* fab. 14, 43, 270.—*Apollod.* 3, c. 1.

Aricia, an Athenian princess, niece to Ægeus, whom Hippolytus married after he had been raised from the dead by Æsculapius. *Ovid. Met.* 15, v. 544.—*Virg. Æn.* 7, v. 762, &c.

Arion, I, a famous lyric poet and musician, son of Cyclos, of Methymna, in the island of Lesbos. He went into Italy with Periander, tyrant of Corinth, where he obtained immense riches by his profession. Some time after he wished to revisit his native country; and the sailors of the ship in which he embarked resolved to murder him, to obtain the riches which he was carrying to Lesbos. Arion, seeing them inflexible in their resolutions, begged that he might be permitted to play some melodious tune; and as soon as he had finished it, he threw himself into the sea. A number of dolphins had been attracted round the ship by the sweetness of his music; and it is said that one of them carried him safe on his back to Tænarus, whence he hastened to the court of Periander, who ordered all the sailors to be crucified at their return. *Hygin.* fab. 194.—*Herodot.* 1, c. 23 and 24.—*Ælian. de Nat. An.* 13, c. 45.—*Ital.* 11. *Propert.* 2, el. 26, v. 17.—*Plut. in Symp.*——II. A horse, sprung from Ceres and Neptune, which had the power of speech, the feet on the right side like those of a man, and the rest of the body like a horse. Arion was brought up by the Nereides, who often harnessed him to his father's chariot, which he drew over the sea with uncommon swiftness. Neptune gave him to Copreus, who presented him to Hercules. Adrastus, king of Argos, received him as a present from Hercules, and with this wonderful animal he won the prize at the Nemæan games. *Paus.* 8, c. 25.—*Propert.* 2, el. 34, v. 37.—*Apollod.* 3, c. 6.

Aristæus, son of Apollo and the nymph Cyrene, was born in the deserts of Libya, and brought up by the Seasons, and fed upon nectar and ambrosia. His fondness for hunting procured him the surname of Nomus and Agreus. After he had travelled over the greatest part of the world, Aristæus came to settle in Greece, where he married Autonoe, the daughter of Cadmus, by whom he had a son called Actæon. He fell in love with Eurydice, the wife of Orpheus, and pursued her in the fields. She was stung by a serpent that lay in the grass, and died, for which the gods destroyed all the bees of Aristæus. He succeeded, however, in appeasing the manes of Eurydice by the instruction of Proteus, and his bees were restored to him. Some authors say, that Aristæus had the care of Bacchus when young, and that he was initiated in the mysteries of this god. Aristæus went to live on mount Hæmus, where he died. He was, after death, worshipped as a demi-god. Aristæus is said to have learned from the nymphs the cultivation of olives, and the management of bees, &c. which he communicated to the rest of mankind. *Virg. G.* 4, v. 317.—*Diod.* 4.—*Justin.* 13, c. 7.—*Ovid. Fast.* 1, v. 363.—*Cic. de Nat. D.* 3, c. 18.—*Paus.* 10, c. 17.—*Hygin.* fab. 161, 181, 247.—*Apollod.* 3, c. 4.—*Herodot.* 4, c. 4, &c.—*Polyæn.* 1, c. 24.

Artemisia. *Vid.* Part II.

Arueris, a god of the Egyptians, son of Isis and Osiris. According to some accounts, Osiris and Isis were married together in their mother's womb, and Isis was pregnant of Arueris before she was born.

Aruntius, I. a Roman who ridiculed the rites of Bacchus, for which the god inebriated him to such a degree that he offered violence to his daughter Medullina. *Plut. in Parall.*——II. A man who wrote an account of the Punic wars in the style of Sallust, in the reign of Augustus. *Tacit. Ann.* 1.—*Senec.* ep. 14.——III. Another Latin writer. *Senec. de Benef.* 6.——IV. Paterculus. *Vid. Phalaris. Plut. in Parall.*——V. Stella, a poet descended of a consular family in the age of Domitian.

Ascalaphus, I. a son of Mars and Astyoche, who was among the Argonauts, and went to the Trojan war at the head of the Orchomenians, with his brother Ialmenus. He was killed by Deiphobus. *Homer. Il.* 2, v. 13, l. 9, v. 82, l. 13, v. 518.——II. A son of Acheron by Gorgyra or Orphne. When Ceres had obtained from Jupiter her daughter's freedom and return upon

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earth, provided she had eaten nothing in the kingdom of Pluto, Ascalaphus discovered that she had eaten some pomegranates from a tree; upon which Proserpine was so displeased with Ascalaphus, that she sprinkled water on his head, and immediately turned him into an owl. *Apollod.* 1, c. 5, l. 2, c. 5.—*Ovid. Met.* 5, fab. 8.

Ascanius. *Vid.* Part II.

Asius, a son of Dymas, brother of Hecuba. He assisted Priam in the Trojan war, and was killed by Idomeneus. *Homer. Il.* 2, v. 342, l. 12, v. 95, l. 13, v. 384.

Asōpus, a son of Neptune, who gave his name to a river of Peloponnesus. Three of his daughters are particularly celebrated, Ægina, Salamis, and Ismene. *Apollod.* I, c. 9, l. 3, c. 12.—*Paus.* 2, c. 12.

Asplĕdon, a son of Neptune by the nymph Midea. He gave his name to a city of Bœotia, whose inhabitants went to the Trojan war. *Homer. Il.* 2, v. 18.—*Paus.* 9, c. 38.

Assaracus. *Vid.* Part II.

Astarte, a powerful divinity of Syria, the same as the Venus of the Greeks, the daughter of Uranus, and mother of the seven Titanides. She had a famous temple at Hierapolis in Syria, which was served by 300 priests, who were always employed in offering sacrifices. She is said to have consecrated a star which had fallen from heaven in the city of Tyre, the brilliancy of which gave light to her temple. Astarte has been identified with other goddesses. In the sacred writings she is called Ashtoreth, the goddess of the Sidonians, to which people, with the other Phœnicians, she was an original deity. Being also the wife of Adonis, she is considered to be the same as Isis, the wife of the Egyptian Osiris, because Adonis and Osiris are the same. She was worshipped with peculiar veneration and with the greatest pomp at Ascalon. *Lucian. de Dea Syria.—Cic. de Nat. D.—Judges* xi. 5 and 33.

Astēria, I. a daughter of Ceus, one of the Titans, by Phœbe, daughter of Cœlus and Terra. She married Perses, son of Crius, by whom she had the celebrated Hecate. She enjoyed for a long time the favour of Jupiter, under the form of an eagle; but falling under his displeasure, she was changed into a quail, called *Ortyx* by the Greeks; whence the name of *Ortygia*, given to that island in the Archipelago where she retired. *Ovid. Met.* 6, fab. 4.—*Hygin.* fab. 58.—*Apollod.* 1, c. 2, &c.——II. One of the daughters of Atlas, mother of Œnomaus, king of Pisa. *Hygin.* fab. 250.

Astērion, and Astērius, I. a river god, father of Eubœa, Prosymna, and Acræa, who murdered the goddess Juno. *Paus.* 2, c. 17.——II. A son of Minos 2d, king of Crete, by Pasiphae. He was killed by Theseus, though he was thought the strongest of his age. Apollodorus supposes him to be the same as the famous Minotaur. According to some, Asterion was son of Teutamus, one of the descendants of Æolus; and they say that he was surnamed Jupiter, because he had carried away Europa, by whom he had Minos the 1st. *Diod.* 4.—*Apollod.* 3.—*Paus.* 2, c. 31.

Asterŏpe, and Asteropēa, I. one of the Pleiades, who were beloved by the gods and most illustrious heroes, and made constellations after death.——II. A daughter of Pelias, king of Iolchos, who assisted her sisters to kill her father, whom Medea promised to restore to life. Her grave was seen in Arcadia in the time of *Pausanias*, 8, c. 11.

Asteropæus, a king of Pæonia, son of Pelegon. He assisted Priam in the Trojan war, and was killed, after a brave resistance, by Achilles. *Homer. Il.* 17, &c.

Astræa, a daughter of Astræus, king of Arcadia, or, according to others, of Titan, Saturn's brother, by Aurora. Some make her daughter of Jupiter and Themis, and others consider her the same as Rhea, wife of Saturn. She was called *Justice*, of which virtue she was the goddess. She lived upon the earth, as the poets mention, during the golden age, which is often called the age of Astrea; but the wickedness and impiety of mankind drove her to heaven in the brazen and iron ages, and she was placed among the constellations of the zodiac under the name of Virgo. She is represented as a virgin, with a stern but majestic countenance, holding a pair of scales in one hand and a sword in the other. *Senec. in Octav.—Ovid. Met.* 1, v. 149.—*Arat.* 1. *Phænom.* v. 98.—*Hesiod.—Theog.*

Astўge, a daughter of Hypseus, who married Periphas, by whom she had some children, among whom was Antion, the father of Ixion.

Astyanax. *Vid.* Part II.

Astycratia, I. the daughter of Æolus. *Homer. Il.*——II. A daughter of Amphion and Niobe.

Astydămia, or Astyadamia, I. a daughter of Amyntor, king of Orchomenos, in Bœotia, married Acastus, son of Pelias, who was king of Iolchos. *Vid. Peleus.* She is called by some Hippolyte, and by others Cretheis. *Apollod.* 3. c. 13.—*Pindar. Nem.* 4.——II. A daughter of Ormenus, carried away by Hercules, by whom she had Tlepolemus. *Ovid. Heroid.* 9, v. 50.

Astўlus, one of the centaurs, who had the knowledge of futurity. He advised his brothers not to make war against the Lapithæ. *Ovid. Met.* 12, v. 338.

Astynŏme, I. a daughter of Amphion.—— II. Of Talaus. *Hygin. Vid. Chryses.*

Astyŏche, and Astyocēia, I. a daughter of Actor, who had by Mars, Ascalaphus and Ialmenus, who were at the Trojan war. *Homer. Il.* 2, v. 20.——II. A daughter of Amphion and Niobe. *Apollod.* 3, c. 4.——III. A daughter of the Simois, who married Erichthonius. *Id.* 3, c. 12.——IV. The wife of Strophius, sister to Agamemnon. *Hygin.*

Atalanta, a daughter of Schœneus, king of Scyros. According to some she was the daughter of Jasus or Jasius, by Clymene; but others say that Menalion was her father. This uncertainty as to the name of her father, has led some mythologists to maintain that there were two persons of that name. Atalanta was born in Arcadia, and, according to Ovid, she determined to live in perpetual celibacy; but her beauty gained her many admirers, and to free herself from their importunities, she proposed to run a race with them. They were to run without arms, and she was to carry a dart in her hand. Her lovers were to start first, and whoever arrived at the goal before her, would be made her husband; but all those whom she overtook, were to be killed by the dart with

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which she had armed herself. Many of her suiters perished in the attempt, till Hippomenes, the son of Macareus, proposed himself as her admirer. Venus had presented him with three golden apples from the garden of the Hesperides, or, according to others, from an orchard in Cyprus; and as soon as he had started in the course, he artfully threw down the apples at some distance one from the other. While Atalanta stopped to gather the apples, Hippomenes hastened on his course, arrived first at the goal, and obtained Atalanta in marriage. These two lovers, impatient to consummate their nuptials, entered the temple of Cybele; and the goddess was so offended at their impiety, that she changed them into two lions. Apollodorus says that Atalanta's father was desirous of raising male issue, and that therefore she was exposed to wild beasts as soon as born. She was, however, suckled by a she-bear, and preserved by shepherds. She killed two centaurs, Hyleus and Rhecus, who attempted her virtue. She was present at the hunting of the Calydonian boar, which she first wounded, and received the head as a present from Meleager, who was enamoured of her. She was also at the games instituted in honour of Pelias, where she conquered Peleus. *Apollod.* 1, c. 8, l. 3, c. 9, &c.—*Paus.* 1, c. 36, 45, &c.—*Hygin.* fab. 99, 174, 185, 270.—*Ælian. V. H.* 13.—*Diod.* 4.—*Ovid. Met.* 8, fab. 4, l. 10, fab. 11.—*Euripid. in Phœniss.*

Atargătis, a divinity among the Syrians, represented as a Siren. She is considered by some the same as Venus, honoured by the Assyrians under the name of Astarte. *Strab.* 16.

Ate, the goddess of evil, and daughter of Jupiter. She raised such jealousy and sedition in heaven among the gods, that Jupiter banished her for ever from heaven, and sent her to dwell on earth, where she incited mankind to wickedness, and sowed commotions among them, *Homer. Il.* 19. She is the same as the Discord of the Latins.

Athămas, a king of Thebes, in Bœotia, was son of Æolus. He married Themisto, whom some call Nephele, and Pindar, Demotice, and by her he had Phryxus and Helle. Some time after, on pretence that Nephele was subject to fits of madness, he married Ino, the daughter of Cadmus, by whom he had two sons, Learchus and Melicerta. Ino became jealous of the children of Nephele; because they were to ascend their father's throne in preference to her own, therefore she resolved to destroy them; but they escaped from her fury to Colchis, on a golden ram. *Vid. Phryxus* and *Argonautæ*. According to the Greek scholiast of Lycophron, v. 22, Ino attempted to destroy the corn of the country; and the soothsayer, at her instigation, told Athamas, that before the earth would yield its usual increase, he must sacrifice one of the children of Nephele to the gods. The credulous father led Phryxus to the altar, where he was saved by Nephele. The prosperity of Ino was displeasing to Juno, more particularly because she was descended from Venus. The goddess therefore sent Tisiphone, one of the furies, to the house of Athamas, who became inflamed with such sudden fury, that he took Ino to be a lioness, and her two children to be whelps. In this fit of madness he snatched Learchus from her, and killed him; upon which Ino fled with Melicerta, and with him in her arms, she threw herself into the sea, and was changed into a sea deity, called Leucothoe. After this, Athamas recovered his senses; and as he was without children, he adopted Coronus and Aliartus, the sons of Thersander his nephew. *Hygin.* fab. 1, 2, 5, 239.—*Apollod.* 1, c. 7 and 9.—*Ovid. Met.* 4, v. 467, &c. *Fast.* 6, v. 489.—*Paus.* 9, c. 34.

Athēna, the name of Minerva among the Greeks; and also among the Egyptians, before Cecrops had introduced the worship of the goddess into Greece. *Paus.* 1, c. 2.

Atlantides, the daughters of Atlas, seven in number, Maia, Electra, Taygeta, Asterope, Merope, Alcyone, and Celæno. They married some of the gods and most illustrious heroes, and their children were founders of many nations and cities. The Atlantides were called nymphs, and even goddesses, on account of their great intelligence and knowledge. The name of Hesperides was also given them on account of their mother Hesperis. They were made constellations after death. *Vid. Pleiades.*

Atlantis, a celebrated fabulous island, mentioned by the ancients, of which the supposed situation is unknown. *Vid.* Part I.

Atlas, one of the Titans, son of Japetus and Clymene, one of the Oceanides. He was brother to Epimetheus, Prometheus, and Menœtius. His mother's name, according to Apollodorus, was Asia. He married Pleione, daughter of Oceanus, or Hesperis, according to others, by whom he had seven daughters, called Atlantides. *Vid. Atlantides.* He was king of Mauretania, and master of a thousand flocks of every kind, as also of beautiful gardens, abounding in every species of fruit, which he had intrusted to the care of a dragon. Perseus, after the conquest of the Gorgons, passed by the palace of Atlas, and demanded hospitality. The king, who was informed by an oracle of Themis that he should be dethroned by one of the descendants of Jupiter, refused to receive him, and even offered him violence. Perseus, who was unequal in strength, showed him Medusa's head, and Atlas was instantly changed into a large mountain. This mountain, which runs across the deserts of Africa, east and west, is so high that the ancients have imagined that the heavens rested on its top, and that Atlas supported the world on his shoulders. Hyginus says that Atlas assisted the giants in their wars against the gods, for which Jupiter compelled him to bear the heavens on his shoulders. The fable that Atlas supported the heavens on his back, arises from his fondness for astronomy, and his often frequenting elevated places and mountains, whence he might observe the heavenly bodies. The daughters of Atlas were carried away by Busiris, king of Egypt, but redeemed by Hercules, who received as a reward from the father the knowledge of astronomy, and a celestial globe. This knowledge Hercules communicated to the Greeks; whence the fable has further said, that he eased for some time the labours of Atlas, by taking upon his shoulders the weight of the heavens. According to some authors there were two other persons of that name, a king of Italy, father of Electra, and a king of Arcadia, father of Maia, the mother of Mercury. *Virg. Æn.* 4, v. 481. l. 8, v. 186.—*Ovid. Met.* 4, fab. 17.—*Diod.* 3.

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Lucan. 9, v. 667, &c.—*Val. Flacc.* 5.—*Hygin.* 83, 125, 155, 157, 192.—*Aratus in Astron.*—*Apollod.* 1.—*Hesiod. Theog.* v. 508, &c.

ATRAX, a son of Ætolus, or, according to others, of the river Peneus. He was king of Thessaly, and built a town which he called Atrax or Atracia. He was father to Hippodamia, who married Pirithous, and whom we must not confound with the wife of Pelops, who bore the same name. *Propert.* 1, el. 8, v. 25.—*Stat.* 1. *Theb.* v. 106.—*Ovid. Met.* 12, v. 209.

ATREUS. *Vid.* Part II.

ATRŌPOS. *Vid. Parca.*

ATYS, I. a youth to whom Ismene, the daughter of Œdipus, was promised in marriage. He was killed by Tydeus before his nuptials. *Stat. Theb.* 8, v. 598.——II. A son of Limniace, the daughter of the river Ganges, who assisted Cepheus in preventing the marriage of Andromeda, and was killed by Perseus with a burning log of wood. *Ovid. Met.* 5, v. 47.——III. *Vid.* Part II., article *Catullus.*

AVENTĪNUS, a son of Hercules, by Rhea, who assisted Turnus against Æneas, and distinguished himself by his valour. *Virg. Æn.* 7, v. 657.

AUGA, and AUGE, and AUGEA, daughter of Aleus, king of Tegea, by Neæra. *Vid. Telephus.*

AUGIAS, and AUGEAS, son of Eleus or Elius, was one of the Argonauts, and afterwards ascended the throne of Elis. He had an immense number of oxen and goats, and the stables in which they were kept had never been cleaned, so that the task seemed an impossibility to any man. Hercules undertook it on promise of receiving as a reward the tenth part of the herds of Augias, or something equivalent. The hero changed the course of the river Alpheus, or, according to others, of the Peneus, which immediately carried away the dung and filth from the stables. Augias refused the promised recompense, on pretence that Hercules had made use of artifice, and had not experienced any labour or trouble; and he further drove his own son Phyleus from his kingdom, because he supported the claims of the hero. The refusal was a declaration of war. Hercules conquered Elis, put to death Augias, and gave the crown to Phyleus. *Pausanias* says, 5, c. 2 and 3, that Hercules spared the life of Augias for the sake of his son, and that Phyleus went to settle in Dulichium; and that at the death of Augias, his other son, Agasthenes, succeeded to the throne. Augias received, after his death, the honours which were generally paid to a hero. Augias has been called the son of Sol, because Elius signifies the sun. The proverb of *Augean stable* is now applied to an impossibility. *Hygin.* fab. 14, 30, 157.—*Plin.* 17, c. 9.—*Strab.* 8.—*Apollod.* 2.

AURŌRA, a goddess, daughter of Hyperion and Thia or Thea, or, according to others, of Titan or Terra. Some say that Pallas, son of Crius, and brother to Perses, was her father; hence her surname of *Pallantias.* She married Astræus, and was mother of the Winds, the Stars, &c. Her amours with Tithonus and Cephalus are also famous; by the former she had Memnon, and Æmathion, and Phæton by the latter. *Vid. Cephalus* and *Tithonis.* She had also an intrigue with Orion, whom she carried to the island of Delos, where he was killed by Diana's arrows. Aurora is generally represented by the poets drawn in a rose-coloured chariot, and opening with her rosy fingers the gates of the east, pouring the dew upon the earth, and making the flowers grow. Her chariot is generally drawn by white horses, and she is covered with a veil. Nox and Somnus fly before her, and the constellations of heaven disappear at her approach. She always sets out before the sun, and is the forerunner of his rising. The Greeks call her Eos. *Homer. Il.* 8, *Od.* 10. *Hymn. in Vener.*—*Ovid. Met.* 3, 9, 15.—*Apollod.* 1, 3.—*Virg. Æn.* 6, v 535.—*Varro. de L. L.* 5, &c.—*Hesiod. Theog.*—*Hygin. præf.* fab.

AUSON, a son of Ulysses and Calypso, from whom the Ausones, a people of Italy, are descended.

AUSTER, one of the winds blowing from the south, whose breath was pernicious to flowers as well as to health. He was parent of rain. *Virg. Ecl.* 2, v. 58. *Vid. Venti.*

AUTOCTHŌNES. *Vid.* Part II.

AUTŌLYCUS, a son of Mercury by Chione, a daughter of Dædalion. He was one of the Argonauts. His craft as a thief has been greatly celebrated. He stole the flocks of his neighbours, and mingled them with his own, after he changed their marks. He did the same to Sisyphus son of Æolus; but Sisyphus was as crafty as Autolycus, and he knew his own oxen by a mark which he had made under their feet. Autolycus was so pleased with the artifice of Sisyphus, that he immediately formed an intimacy with him, and even permitted him freely to enjoy the company of his daughter Anticlea. *Hygin.* fab. 200, &c.—*Ovid. Met.* 1, fab. 8.—*Apollod.* 1.—*Homer. Od.* 14.

AUTOMĒDON, a son of Dioreus, he went to the Trojan war with ten ships. He was the charioteer of Achilles, after whose death he served Pyrrhus in the same capacity. *Homer. Il.* 9, 16, &c.—*Virg. Æn.* 2, v. 477.

AUTONOE, I. a daughter of Cadmus, who married Aristæus, by whom she had Actæon, often called *Autoneius heros.* The death of her son (*Vid. Actæon*) was so painful to her, that she retired from Bœotia to Megara, where she soon after died. *Paus.* 1, c. 44.—*Hygin.* fab. 179.—*Ovid. Met.* 3, v. 720.——II. One of the Danaides. *Apollod.* 2.

AZAN, a son of Arcas, king of Arcadia, by Erato, one of the Dryades. He divided his father's kingdom with his brothers Aphidas and Elatus, and called his share Azania. There was in Azania a fountain called *Clitorias*, whose waters gave a dislike for wine to those who drank them. *Vitruv.* 8, c. 3.—*Ovid. Met.* 15, v. 322.—*Paus.* 8, c. 4.

B.

BACCHIĀDÆ, a Corinthian family descended from Bacchis, daughter of Dionysius. In their nocturnal orgies, they, as some report, tore to pieces Actæon, son of Melissus, which so enraged the father, that before the altar he entreated the Corinthians to revenge the death of his son, and he immediately threw himself into the sea. Upon this the Bacchiadæ were banished, and went to settle in Sicily, between Pachynum and Pelorus. *Ovid. Met.* 5, v. 407.—*Strab.* 8.

BACCHUS, was son of Jupiter and Semele, the daughter of Cadmus. After she had en-

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joyed the company of Jupiter, Semele was deceived, and perished by the artifice of Juno. This goddess assumed the shape of Beroe, Semele's nurse, and persuaded her that she ought to beg of Jupiter to come to her with the same majesty as he courted the embraces of Juno. The artifice succeeded, and when Jupiter promised his mistress whatever she asked, Semele required him to visit her with all the divinity of a god. Jupiter was unable to violate his oath, and Semele, unable to bear the majesty of Jupiter, was consumed and reduced to ashes. The child, of which she had been pregnant for seven months, was with difficulty saved from the flames, and put in his father's thigh, where he remained the full time he naturally was to have been in his mother's womb. From this circumstance Bacchus has been called *Bimater*. According to some, Dirce, a nymph of the Achelous, saved him from the flames. Ovid says, that after his birth he was brought up by his aunt Ino, and afterwards intrusted to the care of the nymphs of Nysa. Lucian supposes that Mercury carried him, as soon as born, to the nymphs of Nysa; and Apollonius says, that he was carried by Mercury to a nymph in the island of Eubœa, whence he was driven by the power of Juno, who was the chief deity of the place. Some support that Naxos can boast of the place of his education, under the nymphs Philia, Coronis, and Clyda. Pausanias relates a tradition which prevailed in the town of Brasiæ in Peloponnesus; and accordingly mentions that Cadmus, as soon as he heard of his daughter's amours, shut her up, with her child lately born, in a coffer, and exposed them on the sea. The coffer was carried safe by the waves to the coast of Brasiæ; but Semele was found dead and the child alive. Semele was honoured with a magnificent funeral, and Bacchus properly educated. This diversity of opinion shows that there were many of the same name. Diodorus speaks of three, and Cicero of a greater number; but among them all, the son of Jupiter and Semele seems to have obtained the merit of the rest. Bacchus is the Osiris of the Egyptians, and his history is drawn from the Egyptian traditions concerning that ancient king. Bacchus assisted the gods in their war against the giants, and was cut to pieces; but the son of Semele was not then born: this tradition, therefore, is taken from the history of Osiris, who was killed by his brother Typhon, and the worship of Osiris has been introduced by Orpheus into Greece under the name of Bacchus. In his youth he was taken asleep in the island of Naxos, and carried away by some mariners, whom he changed into dolphins, except the pilot, who had expressed some concern at his misfortune. His expedition into the East is most celebrated. He marched at the head of an army composed of men as well as of women, all inspired with divine fury, and armed with thyrsuses, cymbals, and other musical instruments. The leader was drawn in a chariot by a lion and a tiger, and was accompanied by Pan and Silenus, and all the satyrs. His conquests were easy and without bloodshed; the people easily submitted, and gratefully elevated to the rank of a god the hero who taught them the use of the vine, the cultivation of the earth, and the manner of making honey. Amidst his benevolence to mankind, he was relentless in punishing all want of respect to his divinity; and the punishment he inflicted on Pentheus, Agave, Lycurgus, &c., is well known. He has received the names of Liber, Bromius, Lyæus, Evan, Thyonæus, Psilas, &c., which are mostly derived from the places where he received adoration, or from the ceremonies observed in his festivals. As he was the god of vintage, of wine, and of drinkers, he is generally represented crowned with vine and ivy leaves, with a thyrsus in his hand. His figure is that of an effeminate young man, to denote the joy which commonly prevails at feasts; and sometimes that of an old man, to teach us that wine taken immoderately will enervate us, and consume our health, render us loquacious and childish like old men, and unable to keep secrets. The panther is sacred to him, because he went in his expedition covered with the skin of that beast. The magpye is also his favourite bird, because in his triumphs people were permitted to speak with boldness and liberty. Bacchus is sometimes represented like an infant, holding a thyrsus and cluster of grapes, with a horn. He often appears naked, and riding upon the shoulders of Pan, or in the arms of Silenus, who was his foster-father. He also sits upon a celestial globe, bespangled with stars, and is then the same as the Sun or Osiris of Egypt. The festivals of Bacchus, generally called Orgies, Bacchanalia, or Dionysia, were introduced into Greece from Egypt by Danaus and his daughters. The infamous debaucheries which arose from the celebration of these festivals are well known. *Vid. Dionysia.* The amours of Bacchus are not numerous. He married Ariadne, after she had been forsaken by Theseus in the island of Naxos; and by her he had many children, among whom were Ceranus, Thoas, Œnopion, Tauropolis, &c. According to some, he was the father of Hymenæus, whom the Athenians made the god of marriage. The Egyptians sacrificed pigs to him before the doors of their houses. The fir-tree, the yew-tree, the fig-tree, the ivy, and the vind, were sacred to him; and the goat was generally sacrificed to him on account of the great propensity of that animal to destroy the vine. According to Pliny, he was the first who ever wore a crown. His beauty is compared to that of Apollo; and, like him, he is represented with fine hair loosely flowing down his shoulders, and he is said to possess eternal youth. Sometimes he has horns, either because he taught the cultivation of the earth with oxen, or because Jupiter, his father, appeared to him in the deserts of Libya under the shape of a ram, and supplied his thirsty army with water. Bacchus went down to hell to recover his mother, whom Jupiter willingly made a goddess, under the name of Thyone. The three persons of the name of Bacchus, whom Diodorus mentions, are, the one who conquered the Indies, and is surnamed the bearded Bacchus; a son of Jupiter and Proserpine, who was represented with horns; and the son of Jupiter and Semole, called the Bacchus of Thebes. Those mentioned by Cicero are, a son of Proserpine; a son of Nisus, who built Nysa; a son of Caprius, who reigned in the Indies; a son of Jupiter and the moon; and a son of Thyone and

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Minos. *Cic. de Nat. D.* 2 and 3.—*Paus.* 2, c. 22, 37, l. 3, c. 24, l. 5, c. 19, &c.—*Herodot.* 1, c. 150, l. 2, c. 42, 48, 49.—*Plut. in Isid. & Osir.*—*Diod.* 1, 3, &c.—*Orpheus in Dionys.*—*Apollod.* 1, c. 9, l. 3, c. 4, &c.—*Ovid. Met.* fab. 3, &c. *Amor.* 3, l. 3, *Fast.* 3, v. 715.—*Hygin.* fab. 155, 167, &c.—*Plin.* 7, c. 56, l. 8, c. 2, l. 36, c. 5.—*Homer. Il.* 6.—*Lact. de fals. Rel.* 1, c. 23.—*Virg. G.* 2, &c.—*Euripid. in Baech.*—*Lucian. de Sacrif. de Baccho. in dial. Deor.*—*Appian. in Cyneg.*—*Philostrat.* 1, *Icon.* c. 50.—*Senec. in Chor. Œdip.*—*Martial.* 8, ep. 26, l. 14, ep. 107.

Basilea, a daughter of Cœlus and Terra, who was mother of all the gods. *Diod.* 3.

Batia, a daughter of Teucer, who married Dardanus. *Apollod.* 3, c. 10.

Battus, a shepherd of Pylos, who promised Mercury that he would not discover his having stolen the flocks of Admetus, which Apollo tended. He violated his promise, and was turned into a pumice stone. *Ovid. Met.* 2, v. 702.

Baubo, a woman who received Ceres when she sought her daughter all over the world, and gave her some water to quench her thirst. *Ovid. Met.* 5, fab. 7.

Baucis, an old woman of Phrygia, who, with her husband Philemon, lived in a small cottage, in a penurious manner, when Jupiter and Mercury travelled in disguise over Asia. The gods came to the cottage, where they received the best things it afforded; and Jupiter was so pleased with their hospitality, that he metamorphosed their dwelling into a magnificent temple, of which Baucis and her husband were made priests. After they had lived happy to an extreme old age, they died both at the same hour, according to their request to Jupiter, that one might not have the sorrow of following the other to the grave. Their bodies were changed into trees before the doors of the temple. *Ovid. Met.* 8, v. 631, &c.

Belbaïce, a daughter of Danaus, who is said to have spared her husband. Most authors, however, attribute that character of humanity to Hypermnestra. *Vid. Danaides.*

Belenus, a divinity of the Gauls, the same as the Apollo of the Greeks and the Orus of the Egyptians.

Belides, a surname given to the daughters of Belus. *Ovid. Met.* 4, v. 463.

Belides, a name applied to Palemedes, as descended from Belus. *Virg. Æn.* 2, v. 82.

Belisama, the name of Minerva among the Gauls, signifying *queen of heaven*. *Cæs. Bell. Gall.* 6.

Bellerophon, son of Glaucus, king of Ephyre, by Eurymede, was at first called Hipponous. The murder of his brother, whom some call Alcimenus or Beller, procured him the name of Bellerophon, or *murderer of Beller*. After this murder, Bellerophon fled to the court of Prœtus, king of Argos. As he was of a handsome appearance, the king's wife, called Antæa or Stenobœe, fell in love with him; and as he slighted her passion, she accused him before her husband of attempts upon her virtue. Prœtus, unwilling to violate the laws of hospitality, by punishing Bellerophon, sent him away to his father-in-law, Jobates, king of Lycia, and gave him a letter, in which he begged the king to punish with death a man who had so dishonourably treated his daughter. From that circumstance, all letters which are of an unfavourable tendency to the bearer, have been called *letters of Bellerophon*. Jobates, to satisfy his son-in-law, sent Bellerophon to conquer a horrible monster, called Chimæra, in which dangerous expedition he hoped, and was even assured, he must perish. *Vid. Chimæra.* But the providence of Minerva supported him, and with the aid of the winged horse Pegasus, he conquered the monster and returned victorious. After this, Jobates sent him against the Solymi, in hopes of seeing him destroyed; but he obtained another victory, and conquered afterwards the Amazons, by the king's order. At his return from this third expedition, he was attacked by a party sent against him by Jobates; but he destroyed all his assassins, and convinced the king that innocence is always protected by the gods. Upon this Jobates no longer sought to destroy his life, but gave him his daughter in marriage, and made him his successor on the throne of Lycia, as he was without male issue. Some authors have supported that he attempted to fly to heaven upon the horse Pegasus, but that Jupiter sent an insect, which stung the horse, and threw down the rider, who wandered upon the earth in the greatest melancholy and dejection till the day of his death, one generation before the Trojan war. Bellerophon had two sons, Isander, who was killed in his war against the Solymi, and Hippolochus, who succeeded to the throne after his death, besides one daughter, called Hippodamia, who had Sarpedon by Jupiter. The wife of Bellerophon is called Philonoe by Apollodorus, and Achemone by Homer. *Homer. Il.* 6, v. 156, &c.—*Juv.* 10.—*Apollod.* 2, c. 3, l. 3, c. 1.—*Hygin.* fab. 157 and 243. *P. A.* 2, c. 18.—*Hesiod. Theog.* v. 325.—*Horat.* 4, od. 11, v. 26.—*Paus.* 9, c. 31.

Belus. *Vid.* Part II.

Bergion and Albion, two giants, sons of Neptune, who opposed Hercules as he attempted to cross the Rhone, and were killed with stones from heaven. *Mela*, 2, c. 5.

Beroe, I. an old woman of Epidaurus, nurse to Semele. Juno assumed her shape when she persuaded Semele not to grant her favours to Jupiter if he did not appear in the majesty of a god. *Ovid Met.* 3, v. 278.——II. The wife of Doryclus, whose form was assumed by Iris at the instigation of Juno, when she advised the Trojan women to burn the fleet of Æneas in Sicily. *Virg. Æn.* 5, v. 620.——III. One of the Oceanides, attendant upon Cyrene. *Virg. G.* 4, v. 341.

Bia, a daughter of Pallas by Styx. *Apollod.* 1, c. 1.

Bianor, I. a son of Tiberius and Manto, the daughter of Tiresias, who received the surname of Ocnus, and reigned over Etruria. He built a town, which he called Mantua, after his mother's name. His tomb was seen in the age of Virgil on the road between Mantua and Andes. *Virg. Ecl.* 9, v. 60.——II. A centaur, killed by Theseus. *Ovid Met.* 12, v. 342.

Bias, son of Amythaon and Idomene, was king of Argos, and brother to the famous soothsayer Melampus. He fell in love with Perone, daughter of Neleus, king of Pylos; but the father refused to give his daughter in marriage before he received the oxen of Iphiclus. Me-

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lampus, at his brother's request, went to sieze the oxen, and was caught in the fact. He, however, one year after, received his liberty from Iphiclus, who presented him with his oxen as a reward for his great services. Bias received the oxen from his brother, and obliged Neleus to give him his daughter in marriage. *Homer. Od.* 11.—*Paus.* 2, c. 6 and 18, l. 4, c. 34.—*Apollod.* 1, c. 9.

Biformis, (*two forms,*) a surname of Bacchus and Janus. Bacchus received it because he changed himself into an old woman to fly from the persecution of Juno, or perhaps because he was represented sometimes as a young, and sometimes as an old man.

Bifrons, a surname of Janus, because he was represented with *two faces* among the Romans, as acquainted with the past and future. *Virg. Æn.* 7, v. 180.

Bimater, a surname of Bacchus, which signifies that he had *two mothers*, because, when he was taken from his mother's womb, he was placed in the thigh of his father Jupiter. *Ovid. Met.* 4, v. 12.

Biston, son of Mars and Callirhoe, built *Bistonia*, in Thrace, whence the Thracians are often called *Bistones*. *Herodot.* 7, c. 110.—*Plin.* 4, c. 14.—*Lucan.* 7, v. 569.

Bolina, a virgin of Achaia, who rejected the addresses of Apollo, and threw herself into the sea to avoid his importunities. The god made her immortal. There is a city which bears her name in Achaia. *Paus.* 7, c. 23.

Bona Dea, a name given to Ops, Vesta, Cybele, Rhea, by the Greeks; and by the Latins, to Fauna, or Fuata. This goddess was so chaste, that no man but her husband saw her after her marriage; from which reason, her festivals were celebrated only in the night by the Roman matrons in the houses of the highest officers of the state, and all the statues of men were carefully covered with a veil where the ceremonies were observed. In the latter ages of the republic, however, the sanctity of these mysteries was profaned by the intrusion of men. *Juv.* 6, v. 313.—*Propert.* 4, el. 10, v. 25.—*Ovid. de Art. Am.* 3, v. 637.

Bonus Eventus, a Roman deity, whose worship was first introduced by the peasants. He was represented holding a cup in his right hand, and in his left, ears of corn. *Varro de R. R.* 1.—*Plin.* 34, c. 8.

Boötes, a northern constellation near the Ursa Major, also called Bubulcus and Arctophylax. Some suppose it to be Icarus, the father of Erigone, who was killed by shepherds for inebriating them. Others maintain that it is Arcas, whom Jupiter placed in heaven. *Ovid. Fast.* 3, v. 405.—*Cic. de Nat. D.* 2, c. 42.

Boötus, and Bœotus, a son of Neptune and Melanippe, exposed by his mother, but preserved by shepherds. *Hygin.* fab. 186.

Boreades, the descendants of Boreas, who long possessed the supreme power and the priesthood in the island of the Hyperboreans. *Diod.* 1 and 2.

Boreas, the name of the north wind blowing from the Hyperborean mountains. According to the poets he was son of Astræus and Aurora, but others make him son of the Strymon. He was passionately fond of Hyacinthus, (*Vid. Hyacinthus,*) and carried away Orithyia, who refused to receive his addresses, and by her he had Zetes and Calais, Cleopatra and Chione. He was worshipped as a deity, and represented with wings and white hair. The Athenians dedicated altars to him, and to the winds, when Xerxes invaded Europe. *Homer. Il.* 20, v. 222.—*Hesiod. Theog.* v. 379.—*Apollod.* 3, c. 15.—*Herodot.* 7, c. 189.—*Ovid. Met.* 6, v. 700.

Branchiales, a surname of Apollo.

Branchus, a youth of Miletus, son of Smicrus, beloved by Apollo, who gave him the power of prophecy. He gave oracles at Didyme, which became inferior to none of the Grecian oracles, except Delphi, and which exchanged the name of Didymean for that of Branchidæ. The temple, according to Strabo, was set on fire by Xerxes, who took possession of the riches it contained, and transported the people into Sogdiana, where they built a city, which was afterwards destroyed by Alexander. *Strab.* 15.—*Stat. Theb.* 3, v. 479.—*Lucan. de Dome.*

Briareus, I. a famous giant, son of Cœlus and Terra, who had 100 hands and 50 heads, and was called by men Ægeon, and only by the gods, Briareus. When Juno, Neptune, and Minerva conspired to dethrone Jupiter, Briareus ascended the heavens, and seated himself next to him, and so terrified the conspirators by his fierce and threatening looks, that they desisted. He assisted the giants in the war against the gods, and was thrown under mount Ætna, according to some accounts. *Hesiod. Theog.* v. 148.—*Apollod.* 1, c. 1.—*Homer. Il.* 1, v. 403. *Virg. Æn.* 6, v. 287, l. 18, v. 565.——II. A Cyclop, made judge between Apollo and Neptune, in their dispute about the isthmus and promontory of Corinth. He gave the former to Neptune, and the latter to Apollo. *Paus.* 2, c. 1.

Briseis. *Vid.* Part II.

Brises. *Vid.* Part II.

Brisæus, a surname of Bacchus, from his nurse Brisa, or his temple at Brisa, a promontory at Lesbos. *Persius*, 1, v. 76.

Britomartis, I. a beautiful nymph of Crete, daughter of Jupiter and Charme, who devoted herself to hunting, and became a great favourite of Diana. She was loved by Minos, who pursued her so closely, that, to avoid his importunities, she threw herself into the sea. *Paus.* 2, c. 30, l. 3, c. 14.——II. A surname of Diana.

Brizo, the goddess of dreams, worshipped in Delos.

Bromius, I. a surname of Bacchus, from βρεμειν, *frendere*, alluding to the groans which Semele uttered when consumed by Jupiter's fire. *Ovid. Met.* 4, v. 11.——II. A son of Ægyptus. *Apollod.* 2, c. 1.

Bromus, one of the centaurs. *Ovid. Met.* 12, v. 459.

Brontes, (*thunder,*) one of the Cyclops. *Virg. Æn.* 8, v. 425.

Brotheus, a son of Vulcan and Minerva, who burned himself to avoid the ridicule to which his deformity subjected him. *Ovid. Met.* 5, v. 517.

Bucolion, I. a king of Arcadia, after Laias. *Paus.* 8, c. 5.——II. A son of Laomedon and the nymph Calybe.——III. A son of Hercules and Prazithea. He was also called Bucolus.——IV. A son of Lycaon, king of Arcadia. *Apollod.* 2 and 3.

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Bunæa, a surname of Juno.

Bunus, a son of Mercury and Alcidamea, who obtained the government of Corinth when Æetes went to Colchis. He built a temple to Juno. *Paus.* 2, c. 3 and 4.

Buphagus, I. a son of Japetus and Thornax, killed by Diana, whose virtue he had attempted. A river of Arcadia bears his name. *Paus.* 8, c. 24.——II. A surname of Hercules, given him on account of his gluttony.

Bura, a daughter of Jupiter, or, according to others, of Ion and Helice, from whom *Bura* or *Buris*, once a flourishing city in the bay of Corinth, received its name. *Ovid. Met.* 15, v. 293. —*Paus.* 7, c. 25.—*Strab.* 1 and 8.—*Died.* 15.

Busiris, a king of Egypt, son of Neptune and Libya, or Lysianassa, who sacrificed all foreigners to Jupiter with the greatest cruelty. When Hercules visited Egypt, Busiris carried him to the altar bound hand and foot. The hero soon disentangled himself, and offered the tyrant his son Amphidamas, and the ministers of his cruelty on the altar.

Butes, I. one of the descendants of Amycus, king of the Bebryces, very expert in the combat of the cestus. He came to Sicily, where he was received by Lycaste, by whom he had a son called Eryx. Lycaste, on account of her beauty, was called Venus; hence Eryx is often called the son of Venus. *Virg. Æn.* 5, v. 372.——II. A son of Pandion and Zeuxippe, priest of Minerva and Neptune. He married Chthonia, daughter of Erechtheus. *Apollod.* 3, c. 14, &c. ——III. An arm-bearer to Anchises, and afterwards to Ascanius. Apollo assumed his shape when he descended from heaven to encourage Ascanius to fight. Butes was killed by Turnus. *Virg. Æn.* 9, v. 647, l. 12, v. 632.

Byblia, a name of Venus.

Byblis, a daughter of Miletus and Cyanea. Some say that Caunus became enamoured of her; and others report, that he fled from his sister's importunities, who sought him all over Lycia and Caria, and at last sat down all bathed in tears, and was changed into a fountain of the same name. *Ovid. de Art. Am.* 1, v. 284.—*Met.* 9, v. 451.—*Hygin.* fab. 243.—*Paus.* 7, c. 5.

Byzas, a son of Neptune, king of Thrace, from whom it is said Byzantium received its name. *Diod.* 4.

C.

Caanthus, a son of Oceanus and Tethys. He was ordered by his father to seek his sister Malia, whom Apollo had carried away, and he burnt in revenge the ravisher's temple near the Isthmus. He was killed for his impiety by the god, and a monument raised to his memory. *Paus.* 9, c. 10.

Cabarnos, a deity worshipped at Paros. His priests were called Cabarni.

Cabiri, variously considered as ancient inhabitants of Bœotia, sacred priests, and deities. Some report that Prometheus, one of the Cabiri, received Ceres when in quest of Proserpine; that she intrusted to him and his son a secret, which they religiously kept. Hence the Cabiric mysteries. When the Cabiri were dispersed by the Epigoni, at the time of the Theban expedition, the few survivors united and became priests of Ceres. Others identify the Cabiri with the Curetes, Corybantes, and Dactyli; to which Faber adds the Dioscuri, Anactes, and Telchines. This writer considers the Cabiri as the same with the *Arkite* Titans, or the family of Noah. They were likewise denominated *Lares* and *Penates*. Hence Virgil unites the Penates with the Magni Dii, or Cabiri, and describes Augustus as bringing them into the naval battle of Actium. Another title by which the Cabiri were known, was that of the *Manes;* while their mother was supposed to have been called Mania. According to Faber, Mania is the Noetic ark; and the Manes, however their history may have been corrupted, are no other than the patriarch and his family. Nonnus represents the Cabiri as sons of Vulcan, and Acusilaus, the Argive, affirms that Casmilus, or Mercury, was the son of Vulcan and Cabira, and the father of the three Cabiri, from whom were born the three Cabirides; and lastly, Pherecydes mentions that the three Cabiri and the three Cabirides were the offspring of Vulcan and Cabira, the daughter of Proteus. Herodotus affirms that the worship of the Cabiri was brought to Samothrace by the Pelasgi. Traces of the Cabiric worship are found in Phœnicia, Rome, (where were altars to the Cabiri in the Circus Maximus,) and other parts of Europe and Asia. *Faber's Cabiri.—Millin. Strabo.* 10. —*Nonni. Dionys.* 14.—*Æn.* 3, 11, 8, 678.—*Herod.* 2.

Cabria, a surname of Ceres.

Cacus, a famous robber, son of Vulcan and Medusa, represented as a three-headed monster, and as vomiting flames. He resided in Italy. He plundered the neighbouring country; and when Hercules returned from the conquest of Geryon, Cacus stole some of his cows, and dragged them backwards into his cave to prevent discovery. Hercules departed without perceiving the theft; but his oxen having lowed, were answered by the cows in the cave of Cacus, and the hero became acquainted with the loss he had sustained. He ran to the cave, attacked Cacus, and strangled him in his arms, though vomiting fire and smoke. Hercules erected an altar to Jupiter Servetor, in commemoration of this victory; and an annual festival was instituted by the inhabitants in honour of the hero who had delivered them from such a public calamity. *Ovid.* 1, *Fast.* v. 551.—*Virg. Æn.* 8, v. 194.—*Propert.* 4, el. 10.—*Juv.* 5, 125.—*Liv.* 1, c. 7.—*Dionys. Hal.* 1, c. 9.

Cadmus, son of Agenor, king of Phœnicia, by Telephassa or Agriope, was ordered by his father to go in quest of his sister Europa, whom Jupiter had carried away, and he was never to return to Phœnicia if he did not bring her back. As his search proved fruitless, he consulted the oracle of Apollo, and was ordered to build a city where he should see a young heifer stop in the grass, and to call the country Bœotia. He found the heifer according to the directions of the oracle; and as he wished to thank the god by a sacrifice, he sent his companions to fetch water from a neighbouring grove. The waters were sacred to Mars, and guarded by a dragon, which devoured all the Phœnician's attendants. Cadmus, tired of their seeming delay, went to the place, and saw the monster still feeding on their flesh. He attacked the dragon, and overcame it by the assistance of Minerva, and

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sowed the teeth in a plain, upon which armed men suddenly rose up from the ground. He threw a stone in the midst of them, and they instantly turned their arms one against the other, till all perished except five, who assisted him in building his city. Soon after he married Hermoine, the daughter of Venus, with whom he lived in the greatest cordiality, and by whom he had a son, Polydorus, and four daughters, Ino, Agave, Autonoe, and Semele. Juno persecuted those children; and their well-known misfortunes so distracted Cadmus and Hermoine, that they retired to Illyricum, loaded with grief and infirm with age. They entreated the gods to remove them from the misfortunes of life, and they were immediately changed into serpents. Some explain the dragon's fable, by supposing that it was a king of the country whom Cadmus conquered by war; and the armed men rising from the field, is no more than men armed with brass, according to the ambiguous signification of a Phœnician word. Cadmus was the first who introduced the use of letters into Greece; but some maintain that the alphabet which he brought from Phœnicia was only different from that which is used by the ancient inhabitants of Greece. This alphabet consisted only of 16 letters, to which, afterwards, 8 others were added. *Vid. Simonides, Epicharmus*, and *Palamedes*. The worship of many of the Egyptian and Phœnician deities was also introduced by Cadmus, who is supposed to have come into Greece 1493 years before the Christian era, and to have died 61 years after. According to those who believe that Thebes was built at the sound of Amphion's lyre, Cadmus built only a small citadel, which he called Cadmea, and laid the foundations of a city which was finished by one of his successors. *Ovid. Met.* 3, fab. 1, 2, &c.—*Herodot.* 2, c. 49, l. 4, c. 147.—*Hygin.* fab. 6, 76, 155, &c.—*Diod.* 1, &c.—*Paus.* 9, c, 5, &c.—*Hesiod. Theog.* v. 937, &c.

Cadūceus, a rod entwined at one end by two serpents, in the form of two equal semicircles. It was the attribute of Mercury and the emblem of power, and it had been given him by Apollo in return for the lyre. Various interpretations have been put upon the two serpents round it. Some suppose them to be a symbol of Jupiter's amours with Rhea, when these two deities transformed themselves into snakes. Others say that it originates from Mercury's having appeased the fury of two serpents that were fighting, by touching them with his rod. Prudence is generally supposed to be represented by these two serpents, and the wings are the symbol of diligence; both necessary in the pursuit of business and commerce, which Mercury patronised. With it Mercury conducted to the infernal regions the souls of the dead, and could lull to sleep, and even raise to life a dead person. *Virg. Æn.* 4, v. 242.—*Horat.* 1, od. 10.

Cæcŭlus, a son of Vulcan, conceived, as some say, by his mother, when a spark of fire fell into her bosom. He was called Cæculus because his eyes were small. After a life spent in plundering and rapine, he built Prænestę; but being unable to find inhabitants, he implored Vulcan to show whether he really was his father. Upon this a flame suddenly shone among a multitude who were assembled to see some spectacle, and they were immediately persuaded to become the subjects of Cæculus. *Virg. Æn.* 7, v. 680, says, that he was found in the fire by shepherds, and on that account called son of Vulcan, who is the god of fire.

Cæneus, one of the Argonauts. *Apollod.* 1, c. 9.

Cænis, a Thessalian woman, daughter of Elatus, who obtained from Neptune the power to change her sex, and to become invulnerable. She also changed her name, and was called *Cæneus*. In the wars of the Lapithæ against the centaurs, she offended Jupiter, and was overwhelmed with a huge pile of wood, and changed into a bird. *Ovid. Met.* 12, v. 172 and 479.—*Virg. Æn.* 6, v. 448, says, that she returned again to her pristine form.

Calchas, a celebrated soothsayer, son of Thestor. He accompanied the Greeks to Troy, in the office of highpriest; and he informed them that that city could not be taken without the aid of Achilles, that their fleet could not sail from Aulis before Iphigenia was sacrificed to Diana, and that the plague could not be stopped in the Grecian army before the restoration of Chryseis to her father. He told them also that Troy could not be taken before ten years' siege. He had received the power of divination from Apollo. Calchas was informed that as soon as he found a man more skilled than himself in divination, he must perish; and this happened near Colophon, after the Trojan war. He was unable to tell how many figs were in the branches of a certain fig-tree; and when Mopsus mentioned the exact number, Calchas died through grief. *Vid. Mopsus. Homer. Il.* 1, v. 69.—*Æschyl. in Agam.*—*Eurip. in Iphig.*—*Paus.* 1, c. 43.

Calchinia, a daughter of Leucippus. She had a son by Neptune, who inherited his grandfather's kingdom of Sicyon. *Paus.* 2, c. 5.

Caliadne, the wife of Egyptus. *Apollod.* 2, c. 1.

Calliŏpe, one of the muses, daughter of Jupiter and Mnemosyne, who presided over eloquence and heroic poetry. She is said to be the mother of Orpheus by Apollo, and Horace supposes her able to play on any musical instrument. She was represented with a trumpet in her right hand, and with books in the other, which signified that her office was to take notice of the famous actions of heroes, as Clio was employed in celebrating them; and she held the three most famous epic poems of antiquity, and appeared generally crowned with laurels. She settled the dispute between Venus and Proserpine, concerning Adonis, whose company these two goddesses wished both perpetually to enjoy. *Hesiod. Theog.*—*Apollod.* 1, c. 3.—*Horat.* od.

Callirhŏe, I. a daughter of the Scamander, who married Troas, by whom she had Ilus, Ganymede, and Assaracus.——II. A daughter of Oceanus and Tethys, mother of Echidna, Orthos, and Cerberus, by Chrysaor. *Hesiod.*——III. A daughter of Lycus, tyrant of Libya, who kindly received Diomedes at his return from Troy. He abandoned her, upon which she killed herself.——IV. A daughter of the Achelous, who married Alcmæon. *Vid. Alcmæon. Paus.* 8, c. 24.

Callisto, and Calisto, called also Helice

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was daughter of Lycaon, king of Arcadia, and one of Diana's attendants. She had a son by Jupiter, called Arcas. Juno, who was jealous of Jupiter, changed Calisto into a bear; but the god, apprehensive of her being hurt by the huntsmen, made her a constellation of heaven, with her son Arcas, under the name of the bear. *Ovid. Met.* 2, fab. 4, &c.—*Apollod.* 3, c. 8.—*Hygin.* fab. 176 and 177.—*Paus.* 8, c. 3.

Calyce, I. a daughter of Æolus, son of Helenus and Enaretta, daughter of Deimachus. She had Endymion, king of Elis, by Ethlius, the son of Jupiter. *Apollod.* 1, c. 7.—*Paus.* 5, c. 1.——II. A Grecian girl, who fell in love with a youth called Evathlus. As she was unable to gain the object of her love, she threw herself from a precipice. This tragical story was made into a song by Stesichorus, and was still extant in the age of *Athenæus*, 14.

Calydonius, a surname of Bacchus.

Calypso, one of the Oceanides, or one of the daughters of Atlas, according to some, was goddess of silence, and reigned in the island of Ogygia, whose situation and even existence is doubted. When Ulysses was shipwrecked on her coasts, she received him with great hospitality, and offered him immortality if he would remain with her as a husband. The hero refused, and after seven years' delay, he was permitted to depart from the island by order of Mercury, the messenger of Jupiter. During his stay, Ulysses had two sons by Calypso, Nausithous and Nausinous. *Vid. Ogygia*, Part I. *Homer. Od.* 7 and 15.—*Hesiod. Theog.* v. 360.—*Ovid. de Pont.* 4, ep. 18. *Amor.* 2, el. 17.—*Propert.* 1, el. 15.

Camilla, queen of the Volsci, was daughter of Metabus and Casmilla. She was educated in the woods, inured to the labours of hunting, and fed upon the milk of mares. Her father devoted her, when young, to the service of Diana. When she was declared queen, she marched at the head of an army, and, accompanied by three youthful females of equal courage as herself, to assist Turnus against Æneas, where she signalized herself by the numbers that perished by her hand. She was so swift that she could run, or rather fly, over a field of corn without bending the blades, and make her way over the sea without wetting her feet. She died by a wound she had received from Aruns. *Virg. Æn.* 7, v. 803, l. 11. v. 435.

Camiro and Clytia, two daughters of Pandarus of Crete. When their parents were dead, they were left to the care of Venus; who, with the other goddesses, brought them up with tenderness, and asked Jupiter to grant them kind husbands. Jupiter, to punish upon them the crime of their father, who was accessary to the impiety of Tantalus, ordered the harpies to carry them away and deliver them to the furies. *Paus.* 10, c. 30.—*Homer. Od.* 20. v. 66.

Camenæ, a name given to the muses, from the sweetness and melody of their songs, *a canendo amœno*, or, according to Varro, from *carmen. Varro. de L. L.* 5, c. 7.

Campe, kept the 100 handed monsters confined in Tartarus. Jupiter killed her, because she refused to give them their liberty to come to his assistance against the Titans. *Hesiod. Theog.* 500.—*Apollod.* 1, c. 2.

Canens, a nymph, called also Venilia, daughter of Janus and wife of Picus, king of the Laurentes. When Circe had changed her husband into a bird, she lamented him so much that she pined away, and was changed into a voice. She was reckoned as a deity by the inhabitants. *Ovid. Met.* 14, fab. 9.

Capaneus, a noble Argive, son of Hipponous and Astinome, and husband to Evadne. He was so impious, that when he went to the Theban war, he declared that he would take Thebes even in spite of Jupiter. Such contempt provoked the god, who struck him dead with a thunderbolt. His body was burnt separately from the others, and his wife threw herself on the burning pile to mingle her ashes with his. It is said that Æsculapius restored him to life. *Ovid. Met.* 9, v. 404.—*Stat. Theb.* 3, &c.—*Hygin.* fab. 68 and 70.—*Euripid. in Phœniss. and Supp.*—*Æschil. Sept. ante Theb.*

Capricornus, a sign of the zodiac, in which appear 28 stars in the form of a goat, supposed by the ancients to be the goat of Amalthæa, which fed Jupiter with her milk. Some maintain that it is Pan, who changed himself into a goat when frightened at the approach of Typhon. When the sun enters this sign it is the winter solstice, or the longest night in the year. *Manil.* 2 and 4.—*Horat.* 2, od. 17, v. 19.—*Hygin.* fab. 196. *P. A.* 2, c. 28.

Car, a son of Manes, who married Callirhoe, daughter of the Mæander. Caria received its name from him. *Herodot.* 1, c. 171.

Carmanor, a Cretan, who purified Apollo of slaughter. *Paus.* 2, c. 30.

Carme, a nymph, daughter of Eubulus and mother of Britomartis by Jupiter. She was one of Diana's attendants. *Paus.* 2, c. 30.

Carmelus, a god among the inhabitants of mount Carmel, situate between Syria and Judæa. His worship was peculiar in this, that neither temple nor image was erected to his divinity, which was yet held in the greatest respect. *Tacit. Hist.* 2, c. 78.—*Sueton. Vesp.* 5.

Carmenta, and Carmentis, a prophetess of Arcadia, mother of Evander, with whom she came to Italy, and was received by King Faunus, about 60 years before the Trojan war. Her name was *Nicostrata*, and she received that of *Carmentis* from the wildness of her looks when giving oracles, as if *carens mentis*. She was the oracle of the people of Italy during her life, and after death she received divine honours. She had a temple at Rome, and the Greeks offered her sacrifices under the name of *Themis. Ovid Fast.* 1, v. 467, l. 6. v. 530.—*Plut. in Romul.*—*Virg. Æn.* 8, v. 339.—*Liv.* 5, c. 47.

Carna, and Cardinea, a goddess at Rome, who presided over hinges, as also over the entrails and secret parts of the human body. She was originally a nymph, called *Grane*, whom Janus ravished, and, for the injury, he gave her the power of presiding over the exterior of houses, and removing all noxious birds from the doors. The Romans offered her beans, bacon, and vegetables, to represent the simplicity of their ancestors. *Ovid. Fast.* 6, v. 101, &c.

Carpo, a daughter of Zephyrus, and one of the Seasons. She was drowned in the Mæander. *Paus.* 9, c. 35.

Carpophora, a name of Ceres and Proserpine, in Tegea. *Paus.* 8, c. 53.

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Cassiope, and Cassiopea, I. married Cepheus, king of Æthiopia, by whom she had Andromeda. She boasted herself to be fairer than the Nereides; upon which Neptune, at the request of these nymphs, punished the insolence of Cassiope, and sent a huge sea monster to ravage Æthiopia. *Vid. Andromeda.* Cassiope was made a southern constellation, consisting of 13 stars called Cassiope. *Vid.* Part I. *Cic. de Nat. D.* 2, c. 43.—*Apollod.* 2, c. 4.—*Ovid. Met.* 4, v. 738.—*Propert.* 1, el. 17, v. 3.

Cassandra. *Vid.* Part II.

Castor and Pollox, were twin brothers, sons of Jupiter, by Leda, the wife of Tyndarus, king of Sparta. The manner of their birth is uncommon. Jupiter, who was enamoured of Leda, changed himself into a beautiful swan, and desired Venus to metamorphose herself into an eagle. After this transformation the goddess pursued the god with apparent ferocity, and Jupiter fled for refuge into the arms of Leda, who was bathing in the Eurotas, and nine months after brought forth two eggs, from one of which came Pollux and Helena; and from the other, Castor and Clytemnestra. The two former were the offspring of Jupiter, and the latter were believed to be the children of Tyndarus. Some suppose that Leda brought forth only one egg, from which Castor and Pollux sprung. Mercury, immediately after their birth, carried the two brothers to Pallena, where they were educated; and as soon as they had arrived to years of maturity they embarked with Jason to go in quest of the golden fleece. In this expedition both behaved with superior courage; Pollux conquered and slew Amycus in the combat of the cestus, and was ever after reckoned the god and patron of boxing and wrestling. Castor distinguished himself in the management of horses. The brothers cleared the Hellespont, and the neighbouring seas, from pirates, after their return from Colchis; from which circumstance they have been always deemed the friends of navigation. During the Argonautic expedition, in a violent storm, two flames of fire were seen to play round the heads of the sons of Leda, and immediately the tempest ceased and the sea was calmed. From this occurrence their power to protect sailors has been more firmly credited, and the two mentioned fires, which are very common in storms, have since been known by the name of Castor and Pollux; and when they both appeared, it was a sign of fair weather, but if only one was seen, it prognosticated storms, and the aid of Castor and Pollux was consequently solicited. Castor and Pollux made war against the Athenians to recover their sister Helen, whom Theseus had carried away; and from their clemency to the conquered they acquired the surname of *Anaces*, or benefactors. They were initiated in the sacred mysteries of the Cabiri, and in those of Ceres of Eleusis. They were invited to a feast when Lynceus and Idas were going to celebrate their marriage with Phœbe and Talaria, the daughters of Leucippus, who was brother to Tyndarus. Their behaviour after this invitation was cruel. They became enamoured of the two women whose nuptials they were to celebrate, and resolved to carry them away and marry them. This violent step provoked Lynceus and Idas; a battle ensued, and Castor killed Lynceus, and was killed by Idas. Pollux revenged the death of his brother by killing Idas; and as he was immortal, and tenderly attached to his brother, he intreated Jupiter to restore him to life, or to be deprived himself of immortality. Jupiter permitted Castor to share the immortality of his brother; and consequently, as long as the one was upon earth, so long was the other detained in the infernal regions, and they alternately lived and died every day; or, according to others, every six months. This act of fraternal love Jupiter rewarded by making the two brothers constellations in heaven, under the name of *Gemini*, which never appear together; but when one rises the other sets, and so on alternately. Castor made Talaria mother of Anogon, and Phœbe had Mnesileus by Pollux. They received divine honours after death, and were generally called *Dioscuri*, sons of Jupiter. White lambs were more particularly offered on their altars, and the ancients were fond of swearing by the divinity of the *Dioscuri*, by the expressions of *Ædepol* and *Ædastor*. Among the ancients, and especially among the Romans, there prevailed many public reports, at different times, that Castor and Pollux had made their appearance to their armies; and, mounted on white steeds, had marched at the head of their troops and furiously attacked the enemy. Their surnames were many, and they were generally represented mounted on two white horses, armed with spears, and riding side by side, with their heads covered with a bonnet, on whose top glittered a star. *Ovid. Met.* 6, v. 109. *Fast.* 5, v. 701. *Am.* 3, el. 2, v. 54.—*Hygin.* fab. 77 and 78.—*Homer. Hymn. in Jov. puer.*—*Eurip. in Helen.*—*Plut. in Thes.*—*Virg. Æn.* 6, v. 121.—*Manil. Arg.* 2.—*Liv.* 2.—*Dionys. Hal.* 6.—*Justin.* 20, c. 3.—*Horat.* 2, *Sat.* 1, v. 27.—*Flor.* 2, c. 12.—*Cic. de Nat. D.* 2, c. 2.—*Apollon.* 1.—*Apollod.* 1, c. 8, 9, l. 2, c. 4, l. 3, c. 11.—*Paus.* 3, c. 24, l. 4, c. 3 and 27.——A friend of Æneas, who accompanied him into Italy. *Virg. Æn.* 10, v. 124. *Vid.* Part II.

Caunus, a son of Miletus and Cyane. He was passionately fond of, or, according to others, he was tenderly beloved by his sister Byblis. He retired to Caria, where he built a city called by his own name. *Vid. Byblis. Ovid. Met.* 9, fab. 11. *Vid.* Part I.

Cedreatis, the name of Diana among the Orchomenians, because her images were hung on lofty cedars.

Celæno, I. one of the daughters of Atlas. *Ovid.* 4, *Fast.* v. 173.——II. One of the harpies, daughter of Neptune and Terra. *Virg. Æn.* 3, v. 245.

Celeus, a king of Eleusis, father to Triptolemus by Metanira. He gave a kind reception to Ceres, who taught his son the cultivation of the earth. *Vid. Triptolemus.* His rustic dress became a proverb. The invention of several agricultural instruments, made of osiers, is attributed to him. *Ovid. Fast.* 4, v. 508, l. 5, v. 296.—*Virg. G.* 1, v. 165.—*Apollon.* 1, c. 5.—*Paus.* 1, c. 14.

Celmus, a man who nursed Jupiter, by whom he was greatly esteemed. He was changed into a magnet stone for saying that Jupiter was mortal. *Ovid. Met.* 4, v. 281.

Centauri, a people of Thessaly, half men and half horses. This fable of the existence of

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the Centaurs, monsters supported upon the four legs of a horse, arises from the ancient people of Thessaly having tamed horses, and having appeared to the neighbours mounted on horseback, a sight very uncommon at that time, and which, when at a distance, seems only one body, and consequently one creature. Some derive the name *απο του κεντειν ταυρους, goading bulls*, because they went on horseback after their bulls which had strayed, or because they hunted wild bulls with horses. Some of the ancients have maintained, that monsters like the Centaurs can have existed in the natural course of things. Plutarch in *Sympos*, mentions one seen by Periander, tyrant of Corinth; and Pliny 7, c. 3, says, that he saw one embalmed in honey, which had been brought to Rome from Egypt in the reign of Claudius. The battle of the Centaurs with the Lapithæ is famous in history. Ovid has elegantly described it, and it has also employed the pen of Hesiod, Valerius Flaccus, &c., and Pausanias *in Eliac*, says, it was represented in the temple of Jupiter, at Olympia, and also at Athens, by Phidias and Parrhasius according to Pliny, 36, c. 5. The origin of this battle was a quarrel at the marriage of Hippodamia with Pirithous, where the Centaurs, intoxicated with wine, behaved with rudeness to the women that were present. Such an insult irritated Hercules, Theseus, and the rest of the Lapithæ, who defeated the Centaurs, and obliged them to leave their country and retire to Arcadia. Here their insolence was a second time punished by Hercules, who, when he was going to hunt the boar of Erymanthus, was kindly entertained by the Centaur Pholus, who gave him wine which belonged to the rest of the Centaurs, but had been given them on condition of their treating Hercules with it whenever he passed through their territory. They resented the liberty which Hercules took with their wine, and attacked him with fury. The hero defended himself with his arrows, and defeated his adversaries, who fled for safety to the Centaur Chiron. Chiron had been the preceptor of Hercules, and therefore they hoped that he would desist in his presence. Hercules, though awed at the sight of Chiron, did not desist, but, in the midst of the engagement, he wounded his preceptor in the knee, who, in the excessive pain he suffered, exchanged immortality for death. The death of Chiron irritated Hercules the more, and the Centaurs that were present were all extirpated by his hand. The most celebrated of the Centaurs were Chiron, Eurytus, Amycus, Gryneus, Caumas, Lycidas, Arneus, Medon, Rhœtus, Pisenor, Mermeros, Pholus, &c., *Diod.* 4.—*Tzetzes Chil.* 9.—*Hist.* 237.—*Hesiod. in Suet. Hercul.*—*Homer. Il. & Od.*—*Ovid. Met.* 12.—*Strab.* 9.—*Paus.* 5, c. 10, &c.—*Ælian. V. H.* 11, c. 2.—*Apollod.* 2, c. 3, l. 5.—*Virg. Æn.* 6, v. 286.—*Hygin.* fab. 33 and 62.—*Pindar, Pyth.* 2.

CĔPHĂLUS, I. son of Deioneus, king of Thessaly, by Diomede, daughter of Xuthus, married Procris, daughter of Erechtheus, king of Athens. Aurora fell in love with him, and carried him away; but he refused to listen to her addresses, and was impatient to return to Procris. The goddess sent him back; and to try the fidelity of his wife, she made him put on a different form, and he arrived at the house of Procris in the habit of a merchant. Procris was deaf to every offer; but she suffered herself to be seduced by the gold of this stranger, who discovered himself the very moment that Procris had yielded up her virtue. This circumstance so ashamed Procris, that she fled from her husband, and devoted herself to hunting in the island of Eubœa, where she was admitted among the attendants of Diana, who presented her with a dog always sure of his prey, and a dart which never missed its aim and always returned to the hands of its mistress of its own accord. After this Procris returned in disguise to Cephalus, who was willing to disgrace himself by some unnatural concessions to obtain the dog and the dart of Procris. Procris discovered herself at the moment that Cephalus showed himself faithless, and a reconciliation was easily made between them. They loved one another with more tenderness than before, and Cephalus received from his wife the presents of Diana. As he was particularly fond of hunting, he every morning early repaired to the woods, and after much toil and fatigue, laid himself down in the cool shade, and earnestly called for *Aura*, or the refreshing breeze. This ambiguous word was mistaken for the name of a mistress; and some informer reported to the jealous Procris that Cephalus daily paid a visit to a mistress, whose name was Aura. Procris too readily believed the information, and secretly followed her husband into the woods. According to his daily custom, Cephalus retired to the shade, and called after Aura. At the name of Aura, Procris eagerly lifted up her head to see her expected rival. Her motion occasioned a rustling among the leaves of the bush that concealed her; and as Cephalus listened, he thought it to be a wild beast, and he let fly his unerring dart. Procris was struck to the heart, and instantly expired in the arms of her husband, confessing that ill-grounded jealousy was the cause of her death. According to Apollodorus there were two persons of the name of Cephalus; one, son of Mercury and Herse, carried away by Aurora, with whom he dwelt in Syria, and by whom he had a son called Tithonus. The other married Procris, and was the cause of the tragical event mentioned above. Cephalus was father of Arcesius by Procris, and of Phæton, according to Hesiod, by Aurora. *Ovid. Met.* 7, fab. 26.—*Hygin.* fab. 189.—*Apollod.* 3, c. 15.

CĔPHEUS, I. a king of Æthiopia, father of Andromeda, by Cassiope. He was one of the Argonauts, and was changed into a constellation after his death. *Ovid. Met.* 4, v. 669, l. 5, v. 12.—*Paus.* 4, c. 35, l. 8, c. 4.—*Apollod.* 1, c. 9, l. 2, c. 1, 4 and 7, l. 3, c. 9, mentions one, son of Aleus, and another, son of Belus. The former he makes king of Tegea, and father of Sterope; and says, that he, with his twelve sons, assisted Hercules in a war against Hippocoon, where they were killed. The latter he calls king of Æthiopia, and father of Andromeda.——II. A son of Lycurgus, present at the chase of the Calydonian boar. *Apollod.* 1, c. 8.

CEPHISIADES, a patronymic of Eteocles, son of Andreus and Evippe, from the supposition of his being the son of the Cephisus. *Paus.* 9, c. 34.

CERBĔRUS, a dog of Pluto, the fruit of Echidna's union with Typhon. He had 50 heads,

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according to Hesiod, and three, according to other mythologists. He was stationed at the entrance of hell, as a watchful keeper, to prevent the living from entering the infernal regions, and the dead from escaping from their confinement. Orpheus lulled him to sleep with his lyre; and Hercules dragged him from hell when he went to redeem Alceste. *Virg. Æn.* 5, v. 134, l. 6, v. 417.—*Homer. Od.* 11, v. 622.—*Paus.* 2, c. 31, l. 3, c. 25.—*Hesiod. Theog.* 312.—*Tibull.* 1, el. 10, v. 35.

Cercyon, and Cercyŏnes, a king of Eleusis, son of Neptune, or, according to others, of Vulcan. He obliged all strangers to wrestle with him; and as he was a dexterous wrestler, they were easily conquered and put to death. After many cruelties, he challenged Theseus in wrestling, and he was conquered and put to death by his antagonist. *Ovid. Met.* 7, v. 439.—*Hygin.* fab. 187.—*Plut. in Thes.*—*Paus.* 1, c. 5 and 39.

Ceres, the goddess of corn and of harvests, was daughter of Saturn and Vesta. She had a daughter by Jupiter, whom she called Pherephata, *fruit-bearing*, and afterwards Proserpine. This daughter was carried away by Pluto as she was gathering flowers in the plains near Enna. The rape of Proserpine was grievous to Ceres, who sought her all over Sicily; and when night came, she lighted two torches in the flames of Mount Ætna, to continue her search by night all over the world. She at last found her veil near the fountain Cyane; but no intelligence could be received of the place of her concealment, till at last the nymph Arethusa informed her that her daughter had been carried away by Pluto. During the inquiries of Ceres for her daughter, the cultivation of the earth was neglected, and the ground became barren; therefore, to repair the loss which mankind had suffered by her absence, the goddess went to Attica, which was become the most desolate country in the world, and instructed Triptolemus, of Eleusis, in every thing which concerned agriculture. She taught him how to plough the ground, to sow and reap the corn, to make bread, and to take particular care of fruit trees. After these instructions, she gave him her chariot, and commanded him to travel all over the world, and communicate his knowledge of agriculture to the rude inhabitants, who hitherto lived upon acorns and the roots of the earth. *Vid. Triptolemus.* Her beneficence to mankind made Ceres respected. Sicily was supposed to be the favourite retreat of the goddess; and Diodorus says, that she and her daughter made their first appearance to mankind in Sicily, which Pluto received as a nuptial dowry from Jupiter when he married Proserpine. The Sicilians made a yearly sacrifice to Ceres, every man according to his abilities; and the fountain of Cyane, through which Pluto opened himself a passage with his trident, when carrying away Proserpine, was publicly honoured with an offering of bulls, and the blood of the victims was shed in the waters of the fountain. Besides these, other ceremonies were observed in honour of the goddess who had so peculiarly favoured the island. The commemoration of the rape was celebrated about the beginning of the harvest, and the search of Ceres at the time that corn is sown in the earth. The latter festival continued six successive days. Attica, which had been so eminently distinguished by the goddess, gratefully remembered her favours in the celebration of the Eleusinian mysteries. *Vid. Eleusinia.* Ceres also performed the duties of a legislator, and the Sicilians found the advantages of her salutary laws; hence her surname of Thesmophora. She is the same as the Isis of the Egyptians, and her worship, it is said, was first brought into Greece by Erechtheus. In their sacrifices the ancients offered Ceres a pregnant sow, as that animal often injures and destroys the productions of the earth. While the corn was yet in grass, they offered her a ram, after the victim had been led three times round the field. Ceres was represented with a garland of ears of corn on her head, holding in one hand a lighted torch, and in the other a poppy, which was sacred to her. She appears as a country-woman mounted on the back of an ox, and carrying a basket on her left arm, and holding a hoe; and sometimes she rides in a chariot drawn by winged dragons. She was supposed to be the same as Rhea, Tellus, Cybele, Bona Dea, Berecynthia, &c. The Romans paid her great adoration, and her festivals were yearly celebrated by the Roman matrons in the month of April, during eight days. They always bore lighted torches in commemoration of the goddess; and whoever came to these festivals without a previous initiation, was punished with death. *Ceres* is metaphorically called *bread* and *corn*, as the word *Bacchus* is frequently used to signify *wine*. *Apollod.* 1, c. 5, l. 2, c. 1, l. 3, c. 12 and 14.—*Paus.* 1, c. 31, l. 2, c. 34, l. 3, c. 23, l. 8, c. 25, &c.—*Diod.* 1, &c.—*Hesiod. Theog.*—*Ovid. Fast.* 4, v. 417.—*Met.* fab. 7, 8, &c.—*Claudian. de Rapt. Pros.*—*Cic. in Verr.*—*Callimach. in Cer.*—*Liv.* 29 and 31.—*Stat. Theb.* 12.—*Dionys. Hal.* 1, c. 33.—*Hygin. P. A.* 2.

Ceto, a daughter of Pontus and Terra, who married Phorcys, by whom she had the three Gorgons, &c. *Hesiod. Theog.* v. 237.—*Lucan.* 9, v. 646.

Ceus, and Cæus, I. a son of Cœlus and Terra, who married Phœbe, by whom he had Latona and Asteria. *Hesiod. Theog.* v. 135.—*Virg. Æn.* 4, v. 179.——II. The father of Trœzene. *Homer. Il.* 2, v. 354.

Cèyx, a king of Trachinia, son of Lucifer and husband of Alcyone. He was drowned as he went to consult the oracle of Claros. His wife was apprized of his misfortune in a dream, and found his dead body washed on the seashore. They were both changed into birds called Alcyons. *Vid. Alcyone.* *Ovid. Met.* 1, v. 587.—*Paus.* 1, c. 32. According to *Apollod.* 1, c. 7, l. 2. c. 7, the husband of Alcyone and the king of Trachinia were two different persons.

Chales, a herald of Busiris, put to death by Hercules. *Apollod.* 2, c. 5.

Chalciope, I. a daughter of Æetes, king of Colchis, who married Phryxus, son of Athamas, who had fled to her father's court for protection. She had some children by Phryxus, and she preserved her life from the avarice and cruelty of her father, who had murdered her husband to obtain the golden fleece. *Ovid. Heroid.* 17, v. 232.—*Hygin.* fab. 14, &c.——II. The daughter of Rhexenor, who married Ægeus. *Apollod.* 3, c. 1.

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Chalcon, a Messenian, who reminded Antilochus, son of Nestor, to beware of the Æthiopians, by whom he was to perish.

Chaos, a rude and shapeless mass of matter, and confused assemblage of inactive elements, which, as the poets suppose, pre-existed the formation of the world, and from which the universe was formed by the hand and power of a superior being. This doctrine was first established by Hesiod, from whom the succeeding poets have copied it; and it is probable that it was obscurely drawn from the account of Moses, by being copied from the annals of Sanchoniathon, whose age is fixed antecedent to the siege of Troy. Chaos was deemed by some as one of the oldest of the gods, and invoked as one of the infernal deities. *Virg. Æn.* 4, v. 510.—*Ovid. Met.* 1, fab. 1.

Charites, and Gratiæ, the Graces, daughters of Venus by Jupiter or Bacchus, are three in number, Aglaia, Thalia, and Euphrosyne. They were the constant attendants of Venus, and they were represented as three young, beautiful, and modest virgins, all holding one another by the hand. They presided over kindness and all good offices, and their worship was the same as that of the nine muses. They were generally represented naked, because kindnesses ought to be done with sincerity and candour. The moderns explain the allegory of their holding their hands joined, by observing, that there ought to be a perpetual and never-ceasing intercourse of kindness and benevolence among friends. Their youth denotes the constant remembrance that we ought ever to have of kindnesses received; and their virgin purity and innocence teach us, that acts of benevolence ought to be done without any expectations of restoration, and that we ought never to suffer others or ourselves to be guilty of base or impure favours. Homer speaks only of two Graces.

Charon, a god of hell, son of Erebus and Nox, who conducted the souls of the dead in a boat over the river Styx and Acheron, to the infernal regions for an obolus. Such as had not been honoured with a funeral were not permitted to enter his boat without previously wandering on the shore for one hundred years. If any living person presented himself to cross the Stygian lake, he could not be admitted before he showed Charon a golden bough, which he had received from the Sibyl; and Charon was imprisoned for one year, because he had ferried over, against his own will, Hercules, without this passport. Charon is represented as an old robust man, with a hideous countenance, long white beard, and piercing eyes. His garment is ragged and filthy, and his forehead is covered with wrinkles. As all the dead were obliged to pay a small piece of money for their admission, it was always usual among the ancients to place under the tongue of the deceased a piece of money for Charon. This fable of Charon and his boat is borrowed from the Egyptians, whose dead were carried across a lake, where sentence was passed on them, and, according to their good or bad actions, they were honoured with a splendid burial, or left unnoticed in the open air. *Vid. Acherusia. Diod.* 1.—*Senec. in Her. Fur. act.* 3, v. 765.—*Virg. Æn.* 6, v. 298, &c. *Vid.* Part II.

Charybdis. *Vid.* Part I.

Chelone, a nymph changed into a tortoise by Mercury, for not being present at the nuptials of Jupiter and Juno, and condemned to perpetual silence for having ridiculed these deities.

Chelonis, a daughter of Leonidas, king of Sparta, who married Cleombrotus. She accompanied her father, whom her husband had expelled, and soon after went into banishment with her husband, who had in his turn been expelled by Leonidas. *Plut. in Agid. & Cleom.*

Chimæra, I. a celebrated monster, sprung from Echidna and Typhon, which had three heads, that of a lion, of a goat, and a dragon, and continually vomited flames. The fore parts of its body were those of a lion, the middle was that of a goat, and the hinder parts were those of a dragon. It generally lived in Lycia, about the reign of Jobates, by whose orders Bellerophon, mounted on the horse Pegasus, overcame it. This fabulous tradition is explained by the recollection that there was a burning mountain in Lycia, called Chimæra, whose top was the resort of lions on account of its desolate wilderness; the middle, which was fruitful, was covered with goats; and at the bottom the marshy ground abounded with serpents. Bellerophon is said to have conquered the Chimæra, because he first made his habitation on that mountain. Plutarch says that it is the captain of some pirates, who adorned their ship with the images of a lion, a goat, and a dragon. From the union of the Chimæra with Orthos, sprung the Sphinx, and the lion of Nemæa. *Homer. Il.* 6, v. 181.—*Hesiod. Theog.* v. 322.—*Apollod.* 1, c. 9, l. 2, c. 3.—*Lucret.* 5, v. 903.—*Ovid.* 9, *Met.* v. 646.—*Virg. Æn.* 6, v. 288.——II. One of the ships in the fleet of Æneas. *Virg. Æn.* 5, v. 118.

Chione, I. a daughter of Dædalion, of whom Apollo and Mercury became enamoured. She became mother of Philammon and Autolycus, the former of whom, as being son of Apollo, became an excellent musician; and the latter was equally notorious for his robberies, of which his father Mercury was the patron. Chione grew so proud of her commerce with the gods, that she even preferred her beauty to that of Diana, for which impiety she was killed by the goddess and changed into a hawk. *Ovid. Met.* 11, fab. 8.——II. A daughter of Boreas and Orithyia, who had Eumolpus by Neptune. She threw her son into the sea, but he was preserved by his father. *Apollod.* 3, c. 15.—*Paus.* 1. c. 38.

Chiron, a centaur, half man and half a horse, son of Philyra and Saturn, was famous for his knowledge of music, medicine, and shooting. He taught mankind the use of plants and medicinal herbs; and he instructed, in all the polite arts, the greatest heroes of his age; such as Achilles, Æsculapius, Hercules, Jason, Peleus, Æneas, &c. He was wounded in the knee by a poisoned arrow, by Hercules, in his pursuit of the centaurs. As the wound was incurable, and the cause of the most excruciating pains, Chiron begged Jupiter to deprive him of immortality. His prayers were heard, and he was placed by the gods among the constellations, under the name of Sagittarius. *Hesiod. in Scuto.—Homer. Il.* 11.—*Paus.* 3, c. 18, l. 5, c. 19, l. 9, c. 31.—*Ovid. Met.* 2, v. 676.—*Apollod.* 2, c. 5, l. 3, c. 13.—*Horat.* epod. 13.

Chloe, a surname of Ceres at Athens. Her

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yearly festivals called Chloeia, were celebrated with much mirth and rejoicing, and a ram was always sacrificed to her. The name of Chloe is supposed to bear the same signification as *Flava*, so often applied to the goddess of corn. The name, from its signification, (χλοη, *herba virens*) has generally been applied to women possessed of beauty and simplicity.

Chloris, I. the goddess of flowers, who married Zephyrus. She is the same as Flora. *Ovid. Fast.* 5.—II. A daughter of Amphion, son of Jasus and Persephone, who married Neleus, king of Pylos, by whom she had one daughter and twelve sons, who all, except Nestor, were killed by Hercules. *Homer. Od.* 11, v. 280.—*Paus.* 2, c. 21, l. 9, c. 36.

Chonnibas, a man made preceptor to Theseus, by his grandfather Pittheus, king of Trœzene. The Athenians instituted sacrifices to him for the good precepts he had inculcated into his pupil. *Plut. in Thes.*

Chronus, the Greek name of Saturn, or Time, in whose honour festivals, called *Chronia*, were yearly celebrated by the Rhodians and some of the Greeks.

Chrysaor, a son of Medusa and Neptune. Some report that he sprung from the blood of Medusa, armed with a *golden sword*, whence his name χρυσος αορ. He married Callirhoe, one of the Oceanides, by whom he had Geryon, Echidna, and the Chimæra. *Hesiod. Theog.* v 295.

Chrysaoreus, a surname of Jupiter, from his temple at Stratonice, where all the Carians assembled upon any public emergency. *Strab.* 4.

Chryses. *Vid.* Part II.

Chrysippus, I. a natural son of Pelops, highly favoured by his father, for which Hippodamia, his step-mother, ordered her own sons, Atreus and Thyestes, to kill him, and to throw his body into a well, on account of which they were banished. Some say that Hippodamia's sons refused to murder Chrysippus, and that she did it herself. *Hygin.* fab. 85.—*Plato. de Leg.* 6.—*Apollod.* 3, c. 5.—*Paus.* 6, c. 20.

Chthonia, a surname of Ceres, from a temple built to her by Chthonia, at Hermione. She had a festival there called by the same name, and celebrated every summer. During the celebration, the priests of the goddess marched in procession, accompanied by the magistrates and a crowd of women and boys in white apparel, with garlands of flowers on their heads. Behind was dragged an untamed heifer, just taken from the herd. When they came to the temple, the victim was let loose, and four old women, armed with scythes, sacrificed the heifer. A second, a third, and a fourth victim, was in a like manner despatched by the old women; and it was observable that they all fell on the same side. *Paus.* 2, c. 35.

Cilix, a son of Phœnix, or, according to Herodotus, of Agenor, who, after seeking in vain his sister Europa, settled in a country to which he gave the name of Cilicia. *Apollod.* 3, c. 1. —*Herodot.* 7, c. 91.

Cinaradas, one of the descendants of Cinyras, who presided over the ceremonies of Venus at Paphos. *Tacit. 2. Hist.* c. 3.

Cinxia, a surname of Juno, who presided over marriages, and was supposed to untie the girdle of new brides.

Cinyras, a king of Cyprus, son of Paphus, who married Cenchreis, by whom he had a daughter called Myrrha. Cinyras, according to some, stabbed himself. He was so rich, that his opulence, like that of Crœsus, became proverbial. *Ovid. Met.* 10, fab. 9.—*Plut. in Parall.* —*Hygin.* fab. 242, 248, &c.

Circe, a daughter of Sol and Perseis, celebrated for her knowledge in magic and venomous herbs. She was sister to Æetes, king of Colchis, and Pasiphæ, the wife of Minos. She married a Sarmatian prince of Colchis, whom she murdered to obtain his kingdom. She was expelled by her subjects, and carried by her father upon the coasts of Italy, in an island called Ææa. Ulysses, at his return from the Trojan war, visited the place of her residence; and all his companions, who ran headlong into pleasure and voluptuousness, were changed by Circe's potions into filthy swine. Ulysses, who was fortified against all enchantments by an herb called *moly*, which he had received from Mercury, went to Circe, and demanded, sword in hand, the restoration of his companions to their former state. She complied, and loaded the hero with pleasures and honours. In this voluptuous retreat, Ulysses had by Circe one son called Telegonus, or two, according to Hesiod, called Agrius and Latinus. For one whole year Ulysses forgot his glory in Circe's arms, and at his departure, the nymph advised him to descend into hell, and consult the manes of Tiresias concerning the fates that attended him. Circe showed herself cruel to Scylla her rival, and to Picus. *Vid. Scylla* and *Picus. Ovid. Met.* 14, fab. 1 and 5.—*Horat.* 1, ep. 2, l. 1, od. 17.—*Virg. Ecl.* 8, v. 70.—*Æn.* 3, v. 386, l. 7, v. 10, &c.—*Hygin.* fab. 125.—*Apollon.* 4. *Arg.*—*Homer. Od.* 10, v. 136, &c.—*Apollod.* 1, c. 9.—*Hesiod. Th.* 956.—*Strab.* 5.

ClavigER, a surname of Janus, from his being represented with *a key*. *Ovid. Fast.* 1, v. 228. Hercules received also that surname, as he was armed with *a club*. *Ovid. Met.* 15, v. 284.

Cleodoxa, a daughter of Niobe and Amphion, changed into a stone as a punishment for her mother's pride. *Apollod.* 3, c. 5.

Clio, I. the first of the Muses, daughter of Jupiter and Mnemosyne. She presided over history. She is represented crowned with laurels, holding in one hand a trumpet, and a book in the other. Sometimes she holds a *plectrum* or quill with a lute. Her name signifies honour and reputation, (κλεος, *gloria*;) and it was her office faithfully to record the actions of brave and illustrious heroes. She had Hyacintha by Pierus, son of Magnes. She was also mother of Hymenæus, and Ialemus, according to others. *Hesiod. Theog.* v. 75.—*Apollod.* 1, c. 3.—*Strab.* 14.——II. One of Cyrene's nymphs. *Virg. G.* 4, v. 341.

Clite, the wife of Cyzicus, who hung herself when she saw her husband dead. *Apollon.* 1.—*Orpheus.*

Cloacina, a goddess at Rome, who presided over the Cloacæ. Some suppose her to be Venus, whose statue was found in the *Cloacæ*, whence the name. The Cloacæ were large receptacles for the filth and dung of the whole city, begun by Tarquin the Elder, and finished by Tarquin the Proud. They were built all under the city; so that, according to an expres-

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sion of Pliny, Rome seemed to be suspended between heaven and earth. The building was so strong, and the stones so large, that though they were continually washed by impetuous torrents, they remained unhurt during above 700 years. There were public officers chosen to take care of the Cloacæ, called *Curatores Cloacarum urbis*. *Liv.* 3, c. 48.—*Plin.* 5, c. 29.

Clotho, the youngest of the three Parcæ, daughter of Jupiter and Themis, or, according to Hesiod, of Night, was supposed to preside over the moment that we are born. She held the distaff in her hand, and span the thread of life, whence her name, (κλωθειν, *to spin.*) She was represented wearing a crown with seven stars, and covered with a variegated robe. *Vid. Parcæ. Hesiod. Theog.* v. 218.—*Apollod.* 1, c. 3.

Cluacina, a name of Venus, whose statue was erected in that place where peace was made between the Romans and Sabines, after the rape of the virgins. *Vid. Cloacina.*

Clusius, the surname of Janus when his temple was shut. *Ovid. Fast.* 1, v. 130.

Clymene, I. a daughter of Oceanus and Tethys, who married Japetus, by whom she had Atlas, Prometheus, Menœtius, and Epimetheus. *Hesiod. Theog.*——II. The mother of Phæton by Apollo. *Ovid. Met.* 1, v. 756.——III. The mother of Homer. *Id.* 10, c. 24.——IV. A female servant of Helen, who accompanied her mistress to Troy, when she eloped with Paris. *Ovid. Heroid.* 17, v. 267.—*Homer. Il.* 3, v. 144.

Clymenëides, a patronymic given to Phæton's sisters, who were daughters of Clymene.

Clytemnestra, a daughter of Tyndarus, king of Sparta, by Leda. *Vid.* Part II.

Clytia, or Clytie, I. a daughter of Oceanus and Tethys, beloved by Apollo. She was deserted by her lover, and pined away, and was changed into a flower, commonly called a sunflower, which still turns its head towards the sun in his course, as in pledge of her love. *Ovid. Met.* 4, fab. 3, &c.——II. A daughter of Amphidamus, mother of Pelops, by Tantalus.——III. A concubine of Amyntor, son of Phrastor, whose calumny caused Amyntor to put out the eyes of his falsely-accused son Phœnix.——IV. A daughter of Pandarus.

Cocalus, a king of Sicily, who hospitably received Dædalus when he fled before Minos. When Minos arrived in Sicily the daughters of Cocalus destroyed him. *Ovid. Met.* 8, v. 261.—*Diod.* 4.

Coelus, or Uranus, an ancient deity, supposed to be the father of Saturn, Oceanus, Hyperion, &c. He was son of Terra, whom he afterwards married. The number of his children, according to some, amounted to forty-five. They were called Titans, and were so closely confined by their father, that they conspired against him, and were supported by their mother, who provided them with a scythe. Saturn armed himself with this scythe, and deprived his father of the organs of generation, as he was going to unite himself to Terra. From the blood which issued from the wound sprang the giants, furies, and nymphs. The mutilated parts were thrown into the sea, and from them, and the foam which they occasioned, arose Venus, the goddess of beauty. *Hesiod.* &c.

Comætho, a daughter of Pterilaus, who deprived her father of a golden hair in his head, upon which depended his fate. She was put to death by Amphitryon for her perfidy. *Apol.* 2, c. 4.

Comus, the god of revelry, feasting, and nocturnal entertainments. During his festivals men and women exchanged each other's dress. He was represented as a young and drunken man, with a garland of flowers on his head, and a torch in his hand, which seemed falling. He is more generally seen sleeping upon his legs, and turning himself when the heat of the falling torch scorched his side. *Phil.* 2. *Icon.*—*Plut. Quæst. Rom.*

Concordia, the goddess of peace and concord at Rome, to whom Camillus first raised a temple in the capitol, where the magistrates often assembled for the transaction of public business. She had, besides this, other temples and statues, and was addressed to promote the peace and union of families and citizens. *Plut. in Camil.*—*Plin.* 33, c. 1.—*Cic. pro Domo.*—*Ovid. Fast.* 1, v. 639, l. 6, v. 637.

Consaltus, a god worshipped at Athens, with the same ceremonies as Priapus at Lampsacus. *Strab.* 3.

Connidas. *Vid Chonnidas.*

Consentes, the name which the Romans gave to the twelve superior gods, the *Dii majorum gentium*. The word signifies as much as *consentientes*, that is, who consented to the deliberations of Jupiter's council. They were twelve in number, whose names Ennius has briefly expressed in these lines:—

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovi, Neptunus, Vulcanus, Apollo.
Varro, de R. R.

Consus, a deity at Rome, who presided over councils. His temple was covered in the Mexiмus Circus, to show that councils ought to be secret and inviolable. Some suppose that it is the same as Neptunus Equestris. Romulus instituted festivals to his honour, called *Consualia*, during the celebration of which the Romans carried away the Sabine women. *Vid. Consuales Ludi*, Part II. *Plut. in Rom.*—*Anson.* 69, *and eleg. de fer. R.* 19.—*Dionys. Hal.* 1.—*Liv.* 1, c. 9.

Coon, the eldest son of Antenor, killed by Agamemnon. *Homer. Il.*

Copia, the goddess of plenty; among the Romans, represented as bearing a horn filled with grapes, fruit, &c.

Copreus, a son of Pelops, who fled to Mycenæ at the death of Iphitus. *Apollod.* 2, c. 5.

Core, a daughter of Ceres, the same as Proserpine. Festivals, called *Coreia*, were instituted to her honour in Greece.

Coresus, a priest of Bacchus, at Calydon in Bœotia, who was deeply enamoured of the nymph Callirhoe, who treated him with disdain. He complained to Bacchus, who visited the country with a pestilence. The Calydonians were directed by the oracle to appease the god by sacrificing Callirhoe on his altar. The nymph was led to the altar, and Coresus, who was to sacrifice her, forgot his resentment and stabbed himself. Callirhoe, conscious of her ingratitude to the love of Coresus, killed herself on the brink of a fountain, which afterwards bore her name. *Paus.* 7, c. 21.

Coria, a surname of Minerva among the Arcadians. *Cic. de Nat. D.* 3, c. 23.

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Corœbus, a hero of Argolis, who killed a serpent called Pœne, sent by Apollo to avenge Argos, and placed by some authors in the number of the furies. His country was afflicted with the plague, and he consulted the oracle of Delphi, which commanded him to build a temple, where a tripod, which was given him, should fall from his hands. *Paus.* 1, v. 43. *Vid.* Part II.

Corônis, I. a daughter of Phlegyas, loved by Apollo. She became pregnant by her lover, who killed her on account of her criminal partiality to Ischys the Thessalian. The child was preserved and called Æsculapius; and the mother, after death, received divine honours, and had a statue at Sicyon, in her son's temple, which was never exposed to public view. *Paus.* 2, c. 26.——II. The daughter of Coronæus, king of Phocis, changed into a crow by Minerva, when flying before Neptune. *Ovid. Met.* 2, v. 543.——III. One of the daughters of Atlas and Pleione.

Corônus, I. a son of Apollo. *Paus.* 2, c. 5. ——II. A son of Phoroneus, king of the Lapithæ. *Diod.* 4.

Corybantes, the priests of Cybele, called also Galli. In the celebration of their festivals they beat their cymbals, and behaved as if delirious. They first inhabited on mount Ida, and from thence passed into Crete, and secretly brought up Jupiter. Some suppose that they received their name from Corobas, son of Jasus and Cybele, who first introduced the rites of his mother into Phrygia. There was a festival at Cnossus, in Crete, called *Corybantica*, in commemoration of the Corybantes, who there educated Jupiter. *Vid. Curetes. Paus.* 8, c. 37.—*Diod.* 5.—*Horat.* 1, od. 16.—*Virg. Æn.* 9, v. 617, l. 10, v. 250.

Corȳcĭdes, the nymphs who inhabited the foot of Parnassus. The name is often applied to the muses. *Ovid. Met.* 1, v. 320.

Corymbĭfer, a surname of Bacchus, from his wearing a crown of *corymbi*, certain berries that grow on the ivy. *Ovid.* 1. *Fast.* v. 393.

Corytus, a king of Etruria, father to Jasius, whom Dardanus is said to have put to death to obtain the kingdom.

Cottus, a giant, son of Cœlus and Terra, who had 100 hands and 50 heads. *Hesiod. Theog.* v. 147.

Cotytæus, a surname of Æsculapius, worshipped on the borders of the Eurotas. His temple was raised by Hercules. *Paus.* 3, c. 19.

Cotytto, the goddess of all debauchery, whose festivals, called *Cotyttia*, was celebrated by the Athenians, Corinthians, Thracians, &c., during the night. Her priests were called Baptæ. A festival of the same name was observed in Sicily, where the votaries of the goddess carried about boughs hung with cakes and fruit, which it was lawful for any person to pluck off. It was a capital punishment to reveal whatever was seen or done at these sacred festivals, and it cost Eupolis his life for an unseasonable reflection upon them. The goddess Cotytto is supposed to be the same as Proserpine or Ceres. *Horat.* epod. 17, v. 56.—*Juv.* 2, v. 91.

Creon, I. a king of Corinth, was son of Sisyphus. He promised his daughter Glauce to Jason, who repudiated Media. To revenge the success of her rival, Medea sent her for a present a gown covered with poison. Glauce put it on, and was seized with sudden pains. Her body took fire, and she expired in the greatest torments. The house also was consumed by the fire, and Creon and his family shared Glauce's fate. *Apollod.* 1, c. 9, l. 3, c. 7. —*Eurip. in Med.*—*Hygin.* fab. 25.—*Diod.* 4. ——II. A son of Menœtius, brother to Jocasta, the wife and mother of Œdipus. At the death of Laius, who had married Jocasta, Creon ascended the vacant throne of Thebes. *Vid. Eteocles.* Creon was afterwards killed by Theseus, who had made war against him at the request of Adrastus, because he refused burial to the Argives. *Vid. Eteocles, Polynices, Adrastus, Œdipus. Apollod.* 3, c. 56, &c.—*Paus.* 1, c. 39, l. 9, c. 5, &c.—*Stat. in Theb.*—*Sophocl. in Antig.*—*Diod.* 1 and 4.

Creontiades, a son of Hercules by Megara, daughter of Creon, killed by his father because he had slain Lycus.

Cretheis, the wife of Acastus, king of Iolchos, who fell in love with Peleus, son of Æacus. She is called by some Hippolyte, or Astidamia. *Pindar. Nem.* 4.

Cretheus, a son of Æolus, father of Æon, by Tyro, his brother's daughter. *Apol.* 1, c. 7, &c.

Creüsa, a daughter of Creon, king of Corinth. As she was going to marry Jason, who had divorced Medea, she put on a poisoned garment, which immediately set her body on fire, and she expired in the most excruciating torments. She had received this gown as a gift from Medea, who wished to take that revenge upon the infidelity of Jason. Some call her Glauce. *Vid.* Part II. *Ovid. de Art. Am.* 1, v. 335.

Crimissus, was a Trojan prince, who exposed his daughter on the sea, rather than suffer her to be devoured by the sea-monster which Neptune sent to punish the infidelity of Laomedon. *Vid. Laomedon.* The daughter came safe to the shores of Sicily. Crimissus, some time after, went in search of his daughter, and was so disconsolate for her loss, that the gods changed him into a river in Sicily, and granted him the power of metamorphosing himself into whatever shape he pleased. *Vid.* Part I.

Crocus, a beautiful youth, enamoured of the nymph Smilax. He was changed into a flower of the same name, on account of the impatience of his love, and Smilax was metamorphosed into a yew-tree. *Ovid.* 4, *Met.* v. 283.

Crotōpus, a king of Argos, son of Agenor, and father to Psamathe, the mother of Linus by Apollo. *Ovid. in Ib.* 480.

Crotus, a son of Eumene, the nurse of the Muses. He devoted his life to the labours of the chase, and after death Jupiter placed him among the constellations, under the name of Sagittarius. *Paus.* 9, c. 29.

Cupīdo, a celebrated deity among the ancients, god of love, and love itself. There are different traditions concerning his parents. Cicero mentions three Cupids; one, son of Mercury and Diana; another, son of Mercury and Venus; and the third, of Mars and Venus. Plato mentions two; Hesiod, the most ancient theogonist, speaks only of one, who, as he says, was produced at the same time as Chaos and the Earth. There are, according to the more received opinions, two Cupids, one of whom is a lively ingenious youth, son of Jupiter and

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Venus; whilst the other, son of Nox and Erebus, is distinguished by debauchery and riotous disposition. Cupid is represented as a winged infant, naked, armed with a bow and quiver full of arrows. On gems, and all other pieces of antiquity, he is represented as amusing himself with some childish diversion. Sometimes he appears driving a hoop, throwing a quoit, playing with a nymph, catching a butterfly, or trying to burn with a torch; sometimes, like a conqueror, he marched triumphantly with a helmet on his head, a spear on his shoulder, and a buckler on his arm. His power was generally known by his riding on the back of a lion, or on a dolphin, or breaking to pieces the thunderbolts of Jupiter. Among the ancients he was worshipped with the same solemnity as his mother Venus; and as his influence was extended over the heavens, the sea, and the earth, and even the empire of the dead, his divinity was universally acknowledged, and vows, prayers, and sacrifices were daily offered to him. According to some accounts, the union of Cupid with Chaos gave birth to men; and all the animals which inhabit the earth, and even the gods themselves, were the offspring of love before the foundation of the world. *Cic. de Nat. D.* 3.—*Ovid. Met.* 1, fab. 10.—*Hesiod. Theog.* v. 121, &c.—*Oppian. Hali.* 4. *Cyneg.* 2.—*Bion. Idyll.* 3.—*Moschus.*—*Eurip. in Hippol.*—*Theocrit. Idyll.* 3, 11, &c.

Curètes, by some considered the same as the Cabiri, Corybantes, &c. *Vid. Cabiri.* Strabo informs us, that the Curetes and Corybantes, whether gods, genii, demigods, or the servants of the gods, were the attendants of Rhea or Cybele; as the Fauns, Bacchantes, and other rural deities, formed the escort of Bacchus. Some writers are of opinion that, besides the Curetes above described, there were others in Phrygia, who were only servants in the worship of Cybele; and who, on solemn occasions imitated the ceremonies of the Corybantes, thus commemorating their actions. The most important achievement of the Corybantes was that of having rescued the infant Jove from Saturn, by drowning his cries with a noise produced by beating their shields with their swords. Hence originated the Pyrrhic dance, in which the later Curetes honoured the goddess, not only by striking their shields, but by moving with measured steps, and swaying the head to and fro. The effect was heightened by the drawing of the crests upon their helmets. Lucretius, in describing the dance, distinguishes between the ancient and later Curetes. Their number is variously reported. Those who identify them with the Dioscuri, make them two in number; others three, five, eleven; and some extend their number to fifty-two. *Faber's Cabiri. Millin.*

Cyāne, a nymph of Sicily, who endeavoured to assist Proserpine when she was carried away by Pluto. The god changed her into a fountain now called *Pisme*, a few miles from Syracuse. *Ovid. Met.* 5, v. 112

Cybēbe, a name of Cybele.

Cybēle, a goddess, daughter of Cœlus and Terra, and wife of Saturn. She is supposed to be the same as Ceres, Rhea, Ops, Vesta, Bona Mater, Magna Mater, Berecynthia, Dindymene, &c. According to Diodorus she was the daughter of a Lydian prince called Mœnes, by his wife Dindymene; and he adds, that as soon as she was born she was exposed on a mountain. She was preserved and suckled by some of the wild beasts of the forest, and received the name of Cybele from the mountain where her life had been preserved. The attachment of Cybele to Atys is often dwelt upon by the poets of antiquity. In Phrygia, her festivals were observed with the greatest solemnity. Her priests, called Corybantes, Galli, &c., were obliged to qualify themselves for her service after the manner of Atys. In the celebration of the festivals they imitated the manners of madmen, and filled the air with dreadful shrieks and howlings, mixed with the confused noise of drums, tabrets, bucklers, and spears. This was in commemoration of the sorrow of Cybele for the loss of her favourite Atys. Those who consider Atys as typical of the sun, see, in the rites of Cybele and her attachment to Atys, a representation of the relation which existed between the Sun and Earth. Faber refers the fable of Cybele and Atys to the Helio-Arkite worship; so that, according to him, Rhea or Cybele is a new personification of the lunar Ark; hence the mysteries of Rhea were immediately connected with those of Bacchus or Noah; and hence, too, the alternate lamentations and rejoicing at the rites of Cybele, on account of the supposed death and revival of Bacchus or Adonis, who by the Phrygians was styled Atys, and by the Egyptians Osiris. Cybele was generally represented as a robust woman, far advanced in her pregnancy, to intimate the fecundity of the earth. She held keys in her hand, and her head was crowned with rising turrets, and sometimes with the leaves of an oak. She sometimes appears riding in a chariot drawn by two tame lions; Atys follows by her side, carrying a ball in his hand, and supporting himself upon a fir-tree, which is sacred to the goddess. Sometimes Cybele is represented with a sceptre in her hand, with her head covered with a tower. From Phrygia the worship of Cybele passed into Greece, and was solemnly established at Eleusis, under the name of the Eleusinian mysteries of Ceres. The Romans, by order of the Sibylline books, brought the statue of the goddess from Pessinus into Italy; and when the ship which carried it had run on a shallow bank of the Tiber, the virtue and innocence of Claudia were vindicated in removing it with her girdle. It is supposed that the mysteries of Cybele were first known about 1580 years B. C. The Romans were particularly superstitious in washing every year, on the 6th of the calends of April, the shrine of this goddess in the waters of the river Almon. *Vid. Atys, Eleusis, Rhea, Corybantes, Galli, &c. Augustin. de Civit. D. &c.—Lactant.—Lucian. in Dea Syr.—Diod.* 3.—*Virg. Æn.* 9, v. 617, l. 10, v. 252.—*Lucan.* 1, v. 566.—*Ovid. Trist.* 4, v. 310 and 361.—*Plut. de Loquac.—Cic. ad Attic.—Cael. Rhod.* 8, c. 17, &c.

Cychreus, a son of Neptune and Salamis. After death he was honoured as a god in Salamis and Attica. *Paus.* 1, c. 35.—*Plut. in Thes.*—*Apollod.* 3, c. 12.

Cyclōpes, a certain race of men of gigantic stature, supposed to be the sons of Cœlus and Terra. They had but one eye in the middle of

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the forehead; whence their name (κυκλος, *circulus, qui oculus.*) They were three in number, according to Hesiod, called Arges, Brontes, and Steropes. Their number was greater according to other mythologists, and, in the age of Ulysses, Polyphemus was their king. *Vid. Polyphemus.* They inhabited the western part of the island of Sicily; and because they were uncivilized in their manners, the poets speak of them as man-eaters. The tradition of their having only one eye originates from their custom of wearing small bucklers of steel, which covered their faces, and had a small aperture in the middle, which corresponded exactly to the eye. From their vicinity to Mount Ætna, they have been supposed to be the workmen of Vulcan, and to have fabricated the thunderbolts of Jupiter. The most solid walls and impregnable fortresses were said, among the ancients, to be the work of the Cyclops, to render them more respectable; and we find that Jupiter was armed with what they had fabricated, and that the shield of Pluto, and the trident of Neptune, were the produce of their labour. The Cyclops were reckoned among the gods, and we find a temple dedicated to their service at Corinth, where sacrifices were solemnly offered. Apollo destroyed them all, because they had made the thunderbolts of Jupiter with which his son Æsculapius had been killed. From the different accounts given of the Cyclops by the ancients, it may be concluded that they were all the same people, to whom various functions have been attributed, which cannot be reconciled one to the other without drawing the pencil of fiction or mythology. *Apollod.* 1, c. 1 and 2.—*Homer. Od.* 1 and 9.—*Hesiod. Theog.* v. 140.—*Theocrit. Id.* 1, &c.—*Strab.* 8.—*Virg. G.* 4, v. 170. *Æn.* 6, v. 639, l. 8, v. 418, &c. l. 11, v. 263.—*Ovid. Met.* 13, v. 780, l. 14, v. 949.

CYCNUS, I. a son of Mars, by Pelopea, killed by Hercules. The manner of his death provoked Mars to such a degree, that he resolved severely to punish his murderer, but he was prevented by the thunderbolts of Jupiter. *Hygin.* fab. 31 and 261.—*Hesiod. in Scut. Herc.* ——II. A son of Neptune, invulnerable in every part of his body. Achilles fought against him; but when he saw that his darts were of no effect, he threw him on the ground and smothered him. He stripped him of his armour, and saw him suddenly changed into a bird of the same name. *Ovid. Met.* 12, fab. 3.——III. A son of Sthenelus, king of Liguria. He was deeply afflicted at the death of his friend and relation Phaeton, and in the midst of his lamentations he was metamorphosed into a swan. *Ovid. Met.* 2, v. 367.—*Virg. Æn.* 10, v. 189.—*Paus.* 1, c. 30.

CYLLĂRUS, the most beautiful of all the Centaurs, passionately fond of Hylonome. They perished both at the same time. *Ovid.* 12, *Met.* v. 408.

CYLLĒNE, the mother of Lycaon, by Pelasgus. *Apollod.* 3, c. 9. *Vid.* Part I.

CYLLĒNĬUS, a surname of Mercury, from his being born on the mountain Cyllene.

CYMŌTHOE, one of the Nereides, represented by *Virg. Æn.* 1, v. 148, as assisting the Trojans with Triton, after the storm with which Æolus, at the request of Juno, had afflicted the fleet.

CYNOSŪRA, a nymph of Ida in Crete. She nursed Jupiter who changed her into a star which bears the same name. It is the same as the Ursa Minor. *Ovid. Fast.* 3, v. 107.

CYNTHIA, a surname of Diana, from mount Cynthus, where she was born.

CYNTHIUS, a surname of Apollo, from mount Cynthus.

CYPĂRISSUS, a youth, son of Telephus of Cea, beloved by Apollo. He killed a favourite stag of Apollo, for which he was so sorry that he pined away and was changed by the god into a cypress tree. *Virg. Æn.* 3, v. 680.—*Ovid. Met* 10, v. 121.

CYRĒNE, the daughter of the river Peneus, of whom Apollo became enamoured. He carried her to that part of Africa which is called *Cyrenaica*, where she brought forth Aristæus. She is called by some daughter of Hypseus, king of the Lapithæ, and son of the Peneus. *Virg. G.* 4, v. 321.—*Justin.* 13, c. 7.—*Pindar. Pyth.* 9. *Vid.* Part I.

CYTHĔRĔA, a surname of Venus.

CYZICUS, a son of Œneus and Stilbe, who reigned in Cyzicus. *Vid. Argonautæ. Apollod.* 1. c. 9.—*Flacc.*—*Apollon.*—*Orpheus. Vid.* Part I.

D.

DACTŸLI, a name given to the priests of Cybele, which some derive from δακτυλος, *finger*, because they were ten, the same number as the fingers of the hand. *Paus.* 1, c. 8.

DÆDĂLION, a son of Lucifer, brother to Ceyx and father of Philonis. He was so afflicted at the death of Philonis, whom Diana had put to death, that he threw himself down from the top of mount Parnassus, and was changed into a falcon by Apollo. *Ovid. Met.* 11, v. 295.

DÆDĂLUS, an Athenian, son of Eupalamus, descended from Erechtheus, king of Athens. He was the most ingenious artist of his age, and to him we are indebted for the invention of the wedge, the axe, the wimble, the level, and many other mechanical instruments, and the sails of ships. He made statues which moved of themselves, and seemed to be endowed with life. Talus, his sister's son, promised to be as great as himself, by the ingenuity of his inventions; and therefore, from envy, he threw him down from a window and killed him. After the murder of this youth, Dædalus, with his son Icarus, fled from Athens to Crete, where Minos, king of the country, gave him a cordial reception. Dædalus made a famous labyrinth for Minos, and assisted Pasiphae, the queen, to gratify her unnatural passion for a bull. For this action Dædalus incurred the displeasure of Minos, who ordered him to be confined in the labyrinth which he had constructed. Here he made himself wings with feathers and wax, and carefully fitted them to his body, and to that of his son, who was the companion of his confinement. They took their flight in the air from Crete; but the heat of the sun melted the wax on the wings of Icarus, whose flight was too high, and he fell into that part of the ocean which from him has been called the Icarian Sea. The father, by a proper management of his wings, alighted at Cumæ, where he built a temple to Apollo, and thence directed his course to Sicily, where he was kindly received by Cocalus, who reigned over part of the country. He left many monuments of his ingenuity in

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Sicily, which still existed in the age of Diodorus Siculus. He was despatched by Cocalus, who was afraid of the power of Minos, who had declared war against him because he had given an asylum to Dædalus. The flight of Dædalus from Crete, with wings, is explained by observing that he was the inventor of sails, which in his age might pass at a distance for wings. *Paus.* 1, 7 and 9.—*Diod.* 4.—*Ovid. Met.* 8, fab. 3. *Heroid.* 4. *De Art. Am.* 2. *Trist.* 3, el. 4.—*Hygin.* fab. 40.—*Virg. Æn.* 6, v. 14.—*Apollod.* 3, c. 1, &c.—*Herodot.* 7, c. 170.

Damasistratus, a king of Plæta, who buried Laius. *Apollod.* 3, c. 5.

Damia, a surname of Cybele.

Danăce, the name of the piece of money which Charon required to convey the dead over the Styx. *Suidas.*

Dănaë, 1. the daughter of Acrisius, king of Argos, by Eurydice. She was confined in a brazen tower by her father, who had been told by an oracle that his daughter's son would put him to death. His endeavours to prevent Danae from becoming a mother proved fruitless; and Jupiter, who was enamoured of her, introduced himself to her bed by changing himself into a golden shower. From his embraces Danae had a son, with whom she was exposed on the sea by her father. The wind drove the bark which carried her to the coasts of the island of Seriphus, where she was saved by some fishermen, and carried to Polydectes, king of the place, whose brother, called Dictys, educated the child, called Perseus, and tenderly treated the mother. Polydectes fell in love with her; but as he was afraid of her son, he sent him to conquer the Gorgons, pretending that he wished Medusa's head to adorn the nuptials which he was going to celebrate with Hippodamia, the daughter of Œnomaus. When Perseus had victoriously finished his expedition, he retired to Argos with Danae, to the house of Acrisius, whom he inadvertently killed. Some suppose that it was Prœtus, the brother of Acrisius, who introduced himself to Danae in the brazen tower; and instead of a golden shower, it was maintained that the keepers of Danae were bribed by the gold of her seducer. Virgil mentions that Danae came to Italy with some fugitives of Argos, and that she founded a city called Ardea. *Ovid. Met.* 4, v. 611. *Art. Am.* 3, v. 415. *Amor.* 2, el. 19, v. 27.—*Horat.* 3, od. 16.—*Homer. Il.* 14, v. 319.—*Apollod.* 2, c. 2 and 4.—*Stat. Theb.* 1, v. 255.—*Virg. Æn.* 7, v. 410.——II. A daughter of Danaus, to whom Neptune offered violence.

Dănaïdes, the fifty daughters of Danaus king of Argos. When their uncle Ægyptus came from Egypt with his fifty sons, they were promised in marriage to their cousins; but before the celebration of their nuptials, Danaus, who had been informed by an oracle that he was to be killed by the hands of one of his sons-in-law, made his daughters solemnly promise that they would destroy their husbands. They were provided with daggers by their father, and all, except Hypermnestra, stained their hands with the blood of their cousins the first night of their nuptials; and as a pledge of their obedience to their father's injunctions, they presented him each with the head of the murdered sons of Ægyptus. Hypermnestra was summoned to appear before her father, and answer for her disobedience in suffering her husband, Lynceus, to escape; but the unanimous voice of the people declared her innocent, and in consequence of her honourable acquittal, she dedicated a temple to the goddess of Persuasion. The sisters were purified of this murder by Mercury and Minerva, by order of Jupiter: but according to the more received opinion, they were condemned to severe punishment in hell, and were compelled to fill with water a vessel full of holes, so that the water ran out as soon as poured into it, and therefore their labour was infinite and their punishment eternal. The heads of the sons of Ægyptus were buried at Argos; but their bodies were left at Lerna, where the murder had been committed. *Apollod.* 2, c. 1.—*Horat.* 3, od. 11.—*Strab.* 8.—*Paus.* 2, c. 16.—*Hygin.* fab. 168, &c.

Danaus, a son of Belus and Anchinoe, who, after his father's death, reigned conjointly with his brother Ægyptus on the throne of Egypt. Some time after, a difference arose between the brothers, and Danaus set sail with his fifty daughters in quest of a settlement. He visited Rhodes, where he consecrated a statue to Minerva, and arrived safe on the coast of Peloponnesus, where he was hospitably received by Gelanor, king of Argos. Gelanor had lately ascended the throne, and the first years of his reign were marked with dissensions with his subjects. Danaus took advantage of Gelanor's unpopularity, and obliged him to abdicate the crown. In Gelanor, the race of the *Inachidæ* was extinguished, and in Danaus the *Belides* began to reign at Argos. Some authors say that Gelanor voluntarily resigned the crown to Danaus, on account of the wrath of Neptune who had dried up all the waters of Argolis to punish the impiety of Inachus. The success of Danaus invited the fifty sons of Ægyptus to embark for Greece. They were kindly received by their uncle, who, either apprehensive of their number, or terrified by an oracle which threatened his ruin by one of his sons-in-law, caused his daughters, to whom they were promised in marriage, to murder them the first night of their nuptials. His fatal orders were executed, but Hypermnestra alone spared the life of Lynceus. *Vid. Danaides.* Danaus at first persecuted Lynceus with unremitted fury, but he was afterwards reconciled to him, and he acknowledged him for his son-in-law and successor, after a reign of 50 years. He died about 1425 years before the Christian era, and after death he was honoured with a splendid monument in the town of Argos, which still existed in the age of Pausanias. According to Æschylus, Danaus left Egypt not to be present at the marriage of his daughters with the sons of his brother, a connexion which he deemed unlawful and impious. The ship in which Danaus came to Greece was called *Aymais*, and was the first that had ever appeared there. It is said that the use of pumps was first introduced into Greece by Danaus. *Apollod.* 2, c. 1.—*Paus.* 2, c, 19.—*Hygin.* fab. 168, &c.—*Herodot.* 2, c. 91, &c. 7, c. 94.

Daphne, I. a daughter of the river Peneus, or of the Ladon, by the goddess Terra, of whom Apollo became enamoured. This passion had been raised by Cupid, with whom Apollo, proud of his late conquest over the serpent Python,

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had disputed the power of his darts. Daphne heard with horror the addresses of the god, and endeavoured to remove herself from his importunities by flight. Apollo pursued her; and Daphne, fearful of being caught, entreated the assistance of the gods, who changed her into a laurel. Apollo crowned his head with the leaves of the laurel, and for ever ordered that that tree should be sacred to his divinity. Some say that Daphne was admired by Leucippus, son of Œnomaus, king of Pisa, who, to be in her company, disguised his sex, and attended her in the woods in the habit of a huntress. Leucippus gained Daphne's esteem and love; but Apollo, who was his powerful rival, discovered his sex, and Leucippus was killed by the companions of Diana. *Ovid. Met.* 1, v. 452; &c.—*Parthen. Erotic.* c. 15.—*Paus.* 8, c. 20.——II. A daughter of Tiresias, priestess in the temple of Delphi, supposed by some to be the same as Manto. She was consecrated to the service of Apollo by the Epigoni, or, according to others, by the goddess Tellus. She was called Sibyl, on account of the wildness of her looks and expressions when she delivered oracles. Her oracles were generally in verse, and Homer, according to some accounts, has introduced much of her poetry in his compositions. *Diod.* 4.—*Paus.* 10, c. 5.

Daphnis, a shepherd of Sicily, son of Mercury by a Sicilian nymph. He was educated by the nymphs. Pan taught him to sing and play upon the pipe, and the muses inspired him with the love of poetry. It is supposed he was the first who wrote pastoral poetry, in which his successor Theocritus so happily excelled. He was extremely fond of hunting; and at his death, five of his dogs, from their attachment to him, refused all aliments and pined away. From the celebrity of this shepherd, the name of *Daphnis* has been appropriated by the poets, ancient and modern, to express a person fond of rural employments, and of the peaceful innocence which accompanies the tending of flocks. *Ælian. V. H.* 10, c. 18.—*Diod.* 4.

Dardănus, a son of Jupiter and Electra, who killed his brother Jasius to obtain the kingdom of Etruria after the death of his reputed father Corytus, and fled to Samothrace, and thence to Asia Minor, where he married Batia, the daughter of Teucer, king of Teucria. After the death of his father-in-law he ascended the throne, and reigned 62 years. He built the city of Dardania, and was reckoned the founder of the kingdom of Troy. He was succeeded by Erichthonius. According to some, Corybas, his nephew, accompanied him to Teucria, where he introduced the worship of Cybele. Dardanus taught his subjects to worship Minerva; and he gave them two statues of the goddess, one of which is well known by the name of Palladium. *Virg. Æn.* 3, v. 167.—*Paus.* 7, c. 4.—*Hygin.* fab. 155 and 275.—*Apollod.* 3.—*Homer. Il.* 20. *Vid.* Part I.

Daulis, a nymph from whom the city of Daulis in Phocis, anciently called *Anaeris*, received its name. It was there that Philomela and Procne made Tereus eat the flesh of his son; and hence the nightingale, into which Philomela was changed, is often called *Daulias avis. Ovid.* ep. 15, v. 154.—*Strab.* 9.—*Paus.* 10, c. 4.—*Ptol.* 3, c. 15.—*Liv.* 32, c. 18.—*Plin.* 4, c. 3.

Daunus, a son of Pilumnus and Danae. He came from Illyricum into Apulia, where he reigned over part of the country, which from him was called Daunia, and he was still on the throne when Diomedes came to Italy. *Ptol.* 3, c. 1.—*Mela*, 2, c. 4.—*Strab.* 5.

Decĕlus, a man who informed Castor and Pollux that their sister, whom Theseus had carried away, was concealed at Aphidnæ. *Herodot.* 9, c. 73.

Dejănira, a daughter of Œneus, king of Ætolia. Her beauty procured her many admirers, and her father promised to give her in marriage to him only who proved to be the strongest of his competitors. Hercules obtained the prize, and married Dejanira, by whom he had three children, the most known of whom is Hyllus. As Dejanira was once travelling with her husband, they were stopped by the swollen streams of the Evenus, and the centaur Nessus, offered Hercules to convey her safe to the opposite shore. The hero consented; but no sooner had Nessus gained the bank, than he attempted to offer violence to Dejanira, and to carry her away in the sight of her husband. Hercules, upon this, aimed, from the other shore, a poisoned arrow at the seducer, and mortally wounded him. Nessus, as he expired, wished to avenge his death upon his murderer; and he gave Dejanira his tunic, which was covered with blood, poisoned and infected by the arrow, observing, that it had the power of reclaiming a husband from unlawful loves. Dejanira accepted the present; and when Hercules proved faithless to her bed, she sent him the centaur's tunic, which instantly caused his death. *Vid. Hercules.* Dejanira was so disconsolate at the death of her husband, which she had ignorantly occasioned, that she destroyed herself. *Ovid. Met.* 8 and 9.—*Diod.* 4.—*Senec. in Hercul.*—*Hygin.* fab. 34.

Deidămia, I. a daughter of Lycomedes, king of Scyros. She bore a son called Pyrrhus, or Neoptolemus, to Achilles, who was disguised at her father's court in women's clothes, under the name of Pyrra. *Propert.* 2, el. 9.—*Apollod.* 3, c. 13.——II. A daughter of Adrastus, king of Argos, called also Hippodamia.

Demăchus, a son of Neleus and Chloris, was killed, with all his brothers, except Nestor, by Hercules. *Apollod.* 1, c. 9.

Dēĭŏnēus, a king of Phocis, who married Diomede, daughter of Xuthus, by whom he had Dia. He gave his daughter Dia in marriage to Ixion, who promised to make a present to his father-in-law. Deioneus accordingly visited the house of Ixion, and was thrown into a large hole, filled with burning coals, by his son-in-law. *Hygin.* fab. 48 and 241.—*Apollod.* 1, c. 7 and 9, l. 2, c. 4.

Dēĭŏpēa, a nymph, the fairest of all the fourteen nymphs that attended upon Juno. The goddess promised her in marriage to Æolus, the god of the winds, if he would destroy the fleet of Æneas, which was sailing for Italy *Virg. Æn.* 1, v. 75.

Dēĭphŏbe, a Sibyl of Cumæ, daughter of Glaucus. It is supposed that she led Æneas to the infernal regions. *Vid. Sibyllæ. Virg. Æn.* 6, v. 36.

Dēĭphŏbus, a son of Hippolytus, who purified Hercules after the murder of Iphitus. *Apollod.* 2, c. 6. *Vid.* Part II.

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Dēiphon, a brother of Triptolemus, son of Celeus and Metanira. When Ceres travelled over the world, she stopped at his father's court, and undertook to nurse him and bring him up. To reward the hospitality of Celeus, the goddess began to make his son immortal, and every evening she placed him upon burning coals to purify him from whatever mortal particles he still possessed. The uncommon growth of Deiphon astonished Metanira, who wished to see what Ceres did to make him so vigorous. She was frightened to see her son on burning coals, and the shrieks that she uttered disturbed the mysterious operations of the goddess, and Deiphon perished in the flames. *Apollod.* 1, c. 5.

Dēipȳle, a daughter of Adrastus, who married Tydeus, by whom she had Diomedes. *Apollod.* 1, c. 8.

Delia, a surname of Diana, because she was born in Delos. *Virg. Ecl.* 3, v. 67.

Delius, a surname of Apollo, because he was born in Delos.

Delphicus, a surname of Apollo, from the worship paid to his divinity at Delphi.

Delphus, a son of Apollo, who built Delphi, and consecrated it to his father. The name of his mother is differently mentioned. She is called by some, Celæno, by others, Melæne, daughter of Cephis, and by others Thyas, daughter of Castalius, the first who was priestess to Bacchus. *Hygin.* 161.—*Paus.* 10, c. 6.

Dēmŏcoon. *Vid.* Part II.

Dēmŏdice, the wife of Cretheus, king of Iolchos. Some call her Biadice, or Tyro. *Hygin. P. A.* 2, c. 20.

Dēmŏdŏcus, a musician at the court of Alcinous, who sang, in the presence of Ulysses, the secret amours of Mars and Venus, &c. *Homer. Od.* 8, v. 44.—*Plut. de Mus.*

Demophīle, a name given to the Sibyl of Cumæ, who, as it is supposed by some, sold the Sibylline books to Tarquin. *Varro apud Lact.* 1, c. 6.

Dēmŏphoon, son of Theseus and Phædra, was king of Athens, B. C. 1182, and reigned 33 years. At his return from the Trojan war he visited Thrace, where he was tenderly received and treated by Phyllis. He retired to Athens, and forgot the kindness and love of Phyllis, who hanged herself in despair. *Ovid. Heroid.* 2.—*Paus.* 10, c. 55.

Dēis, a name given to Proserpine from her mother Ceres, who was called *Deo*. This name Ceres received, because when she sought her daughter all over the world, all wished her success in her pursuits, with the word δῆες, *invenies*; a δρω, *invenio*. *Ovid. Met.* 6, v. 114.

Dercēto, and Derceïs, a goddess of Syria, called also *Atergatis*, whom some suppose to be the same as Astarte. She was represented as a beautiful woman above the waist, and the lower part terminated in a fish's tail. According to Diodorus, Venus, whom she had offended, made her passionately fond of a young priest, remarkable for the beauty of his features. She had a daughter by him, and became so ashamed of her incontinence, that she removed her lover, exposed the fruit of her amour, and threw herself into a lake. Her body was transformed into a fish, and her child was preserved and called Semiramis. As she was chiefly worshipped in Syria, and represented like a fish, the Syrians anciently abstained from fishes. Those who believe they can find in the sacred writings the archetype of all mythology, consider this Dacerto to be a personification of the lunar ark, and the continual reference to aquatic animals as proof of an analogy too strong for mere coincidence. *Fab. Cab.*—*Lucian. de Dea Syr.*—*Plin.* 5, c. 13.—*Ovid. Met.* 4, v. 44.—*Diod.* 2.

Deucalion, a son of Prometheus, who married Pyrrha, the daughter of Epimetheus. He reigned over part of Thessaly, and in his age the whole earth was overwhelmed with a deluge. The impiety of mankind had irritated Jupiter, who resolved to destroy mankind. Prometheus advised his son to make himself a ship, and by this means he saved himself and his wife Pyrrha. This vessel was tossed about during nine successive days, and at last stopped on the top of mount Parnassus, where Deucalion remained till the waters had subsided. As soon as the waters had retired from the surface of the earth, Deucalion and his wife went to consult the oracle of Themis, and were directed to repair the loss of mankind by throwing behind them the bones of their grandmother. This was nothing but the stones of the earth; and, after some hesitation about the meaning of the oracle, they obeyed. The stones thrown by Deucalion became men, and those of Pyrrha, women. According to Justin, Deucalian was not the only one who escaped from the universal calamity. Many saved their lives by ascending the highest mountains, or trusting themselves in small vessels to the mercy of the waters. This deluge, which chiefly happened in Thessaly, according to the relation of some writers, was produced by the inundation of the waters of the river Peneus, whose regular course was stopped by an earthquake near mount Ossa and Olympus. According to Xenophon there were no less than five deluges. The first happened under Ogyges, and lasted three months. The second, which was in the age of Hercules and Prometheus, continued but one month. During the third, which happened in the reign of another Ogyges, all Attica was laid waste by the waters. Thessaly was totally covered by the waters during the fourth, which happened in the age of Deucalion. The last was during the Trojan war, and its effects were severely felt by the inhabitants of Egypt. There prevailed a report in Attica, that the waters of Deucalion's deluge had disappeared through a small aperture, about a cubit wide, near Jupiter Olympus's temple; and Pausanias, who saw it, further adds, that a yearly offering of flour and honey was thrown into it with religious ceremony. The deluge of Deucalion, so much celebrated in ancient history is supposed to have happened 1503 years B. C. Deucalion had two sons by Pyrrha, Hellen, called by some son of Jupiter, and Amphictyon, king of Attica, and also a daughter, Protogenea, who became mother of Æthlius by Jupiter. The history of Deucalion, his birthplace, his adventures, and his name, have formed the subject of much learned argument. Some conduct him from the Peloponnesus into Thessaly, whence they send forth his children to colonize the regions which have since become classic; others, with abundant evidence, trace his march into Europe from Asia, and infer the Caucasian origin of the Eu-

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ropean Greeks from the emigration of this notorious personage. Etymology establishes his connection with the mysteries of the early Arkite superstitions, and analogy converts him into the great Jewish patriarch. In such confusion it cannot be unsafe to consider Deucalion as a mythological personage, and to suspect that his descendants, Dorus, Æolus, &c., are later names than Doris and Æolia. The flood, however, which is said in his time to have desolated Thessaly, may serve, by the aid of geological investigations, in fixing the period of the early populating of Greece; and was, perhaps, among the last of those great catastrophes which form, as it were, eras in the geological revolutions of the earth. The opinions, of Banier and Malte Brun, though not altogether in accordance, are both highly worthy of consideration. The former supposes that about 884 years after the universal deluge, in consequence of an earthquake in those parts, the Peneus became obstructed at its mouth, and its waters, being greatly increased by rains that had fallen before, the country on its banks (according to Aristotle, the region of Dodona and of the Achelous) was inundated. The latter attributes the natural appearance of those regions to the shifting nature of the soil, which exposes it to continual changes on the surface, in consequence of its tendency to sink. *Pind.* 9, *Olymp.*—*Ovid. Met.* 1, fab. 8.—*Heroid.* 45, v. 167.—*Apollod.* 1, c. 7.—*Paus.* 1, c. 10, l. 5, c. 8.—*Juv.* 1, v. 81.—*Hygin.* fab. 153.—*Justin.* 2, c. 6.—*Diod.* 5.—*Lucian. de Deâ Syriâ.*

Dia, a daughter of Deion, mother of Pirithous by Ixion. *Vid.* Part II.

Diana, was the goddess of hunting. According to Cicero, there were three of this name: a daughter of Jupiter and Proserpine, who became mother of Cupid; a daughter of Jupiter and Latona; and a daughter of Upis and Glauce. The second is the most celebrated, and to her all the ancients allude. She was born at the same birth as Apollo; and she obtained from her father the permission to live in perpetual celibacy, and to preside over the travails of women. To shun the society of men, she devoted herself to hunting, and obtained the permission of Jupiter to have for her attendants 60 of the Oceanides, and 20 other nymphs, all of whom, like herself, abjured the use of marriage. She is represented with a bent bow and quiver, and attended with dogs, and sometimes drawn in a chariot by two white stags. Sometimes she appears with wings, holding a lion in one hand and a panther in the other, with a chariot drawn by two heifers, or two horses of different colours. She is represented taller by the head than her attendant nymphs, her face has something manly, her legs are bare, well shaped and strong, and her feet are covered with a buskin, worn by huntresses among the ancients. Diana received many surnames, particularly from the places where her worship was established, and from the functions over which she presided. She was called Lucina, Ilythia, or Juno Pronuba, when invoked by women in childbed; and Trivia when worshipped in the cross-ways, where her statues were generally erected. She was supposed to be the same as the moon, and Proserpine or Hecate, and from that circumstance she was called Triformis; and some of her statues represented her with three heads, that of a horse, a dog, and a boar. Her power and functions under these three characters have been beautifully expressed in these two verses:

Terret, lustrat, agit, Proserpina, Luna, Diana.
Ima, suprema, feras, sceptro, fulgore, sagittâ.

She was also called Agrotera, Orthia, Taurica, Delia, Cynthia, Aricia, &c. She was supposed to be the same as the Isis of the Egyptians, whose worship was introduced into Greece with that of Osiris, under the name of Apollo. When Typhon waged war against the gods, Diana is said to have metamorphosed herself into a cat, to avoid his fury. The goddess is generally known in the figures that represent her by the crescent on her head, by the dogs which attend her, and by her hunting habit. The most famous of her temples was that of Ephesus, which was one of the seven wonders of the world. *Vid. Ephesus.* She was there represented with a great number of breasts, and other symbols, which signified the earth or Cybele. The inhabitants of Taurica were particularly attached to the worship of this goddess, and they cruelly offered on her altar all the strangers that were shipwrecked on their coasts. Her temple in Aricia was served by a priest who had always murdered his predecessor, and the Lacedæmonians yearly offered her human victims till the age of Lycurgus, who changed this barbarous custom for the sacrifice of flagellation. The Athenians generally offered her goats, and others a white kid, and sometimes a boar pig, or an ox. Among plants the poppy and the ditamy were sacred to her. She, as well as her brother Apollo, had some oracles, among which those of Egypt, Cilicia, and Ephesus, are the most known. *Ovid. Fast.* 2, v. 155. *Met.* 3, v. 156, l. 7, v. 94 and 194, &c.—*Cic. de Nat. D.* 3.—*Horat.* 3, od. 22.—*Virg. G.* 3, v. 302. *Æn.* 1, v. 505.—*Homer. Od.* 5.—*Paus.* 8, c. 31 and 37.—*Catull.*—*Stat.* 3, *Silv.* 1, v. 57.—*Apollod.* 1, c. 4, &c., l. 3, c. 5, &c.

Dictynna, a nymph of Crete, who first invented hunting nets. She was one of Diana's attendants, and for that reason the goddess is often called *Dictynnia.* There was a festival at Sparta in honour of Diana, called Dictynnia. She is said to have given name to mount Dicte. *Paus.* 2, c. 30, l. 3, c. 12.

Dictys, a king of the island of Seriphus, son of Magnes and Nais. He married the nymph Clymene, and was made king of Seriphus by Perseus, who deposed Polydectes, because he behaved with wantonness to Danae. *Vid. Polydectes. Apollod.* 1, c. 9, l. 2, c. 4. *Vid.* Part II.

Didȳmæus, a surname of Apollo.

Diespĭter, a surname of Jupiter, as being the father of light.

Di, the divinities of the ancient inhabitants of the earth were very numerous. They were endowed with understanding, and were actuated by the same passions which daily afflict the human race; and those children of superstition were appeased or provoked as the imperfect being which gave them birth. Their wrath was mitigated by sacrifices and incense; and sometimes human victims bled to expiate a crime which superstition alone supposed to exist. The sun, from its powerful influence and animating

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nature, first attracted the notice and claimed the adoration of the uncivilized inhabitants of the earth. The moon also was honoured with sacrifices and addressed in prayers; and after immortality had been liberally bestowed on all the heavenly bodies, mankind classed among their deities the brute creation, and the cat and the sow shared equally with Jupiter himself, the father of gods and men, the devout veneration of their votaries. This immense number of deities have been divided into different classes, according to the will and pleasure of the mythologists. The Romans, generally speaking, reckoned two classes of the gods, the *dii majorum gentium*, or *dii consulentes*, and the *dii minorum gentium*. The former were twelve in number, six males and six females. *Vid. Consentes.* In the class of the latter were ranked all the gods who were worshipped in different parts of the earth. Besides these, there were some called *dii selecti*, sometimes classed with the twelve greater gods; these were Janus, Saturn, the Genius, the Moon, Pluto, and Bacchus. There were also some called demi-gods, that is, who deserved immortality by the greatness of their exploits, and for their uncommon services to mankind. Among these were Priapus, Vertumnus, Hercules, and those whose parents were some of the immortal gods. Besides these, there were some called *topici*, whose worship was established at particular places, such as Isis in Egypt, Astarte in Syria, Uranus at Carthage, &c. In process of time, also, all the passions and the moral virtues were reckoned as powerful deities; and temples were raised to a goddess of concord, peace, &c. According to the authority of Hesiod, there were no less than 30,000 gods that inhabited the earth, and were guardians of men, all subservient to the power of Jupiter. To these succeeding ages have added an almost equal number; and indeed they were so numerous, and their functions so various, that we find temples erected and sacrifices offered to unknown gods. It is observable, that all the gods of the ancients have lived upon earth as mere mortals; and even Jupiter, who was the ruler of heaven is represented by the mythologists as a helpless child; and we are acquainted with all the particulars that attended the birth and education of Juno. In process of time, not only good and virtuous men, who had been the patrons of learning and the supporters of liberty, but also thieves and pirates, were admitted among the gods; and the Roman senate courteously granted immortality to the most cruel and abandoned of their emperors.

Diogĕnia, a daughter of the Cephisus, who married Erechtheus. *Apollod.*

Diŏmēdēs, a king of Thrace, son of Mars and Cyrene, who fed his horses with human flesh. It was one of the labours of Hercules to destroy him; and accordingly the hero, attended with some of his friends, attacked the inhuman tyrant, and gave him to be devoured by his own horses whom he had fed so barbarously. *Diod.* 4.—*Paus.* 3. c. 18.—*Apol.* 2, c. 5. *Vid.* Part II.

Diŏnæa, a surname of Venus, supposed to be the daughter of Jupiter and Dione.

Diŏne, a nymph, daughter of Nereus and Doris. She was mother of Venus, by Jupiter, according to Homer and others. Hesiod, however gives Venus a different origin. Venus is herself sometimes called Dione. *Virg.* 3, *Æn.* v. 19.—*Homer. Il.* 5, v. 381.—*Stat.* 1, *Sylv.* 1, v. 86.

Dionȳsus, a surname of Bacchus.

Dioscūri, or *sons of Jupiter*, a name given to Castor and Pollux. There were festivals in their honour, called *Dioscuria*, celebrated by the people of Corcyra, and chiefly by the Lacedæmonians. They were observed with much jovial festivity. The people made a free use of the gifts of Bacchus, and diverted themselves with sports, of which wrestling matches always made a part.

Diræ, the daughters of Acheron and Nox, who persecuted the souls of the guilty. They are the same as the Furies, and some suppose that they are called Furies in hell, Harpies on earth, and Diræ in heaven. They were represented as standing near the throne of Jupiter, in an attitude which expressed their eagerness to receive his orders, and the power of tormenting the guilty on earth with the most excruciating punishments. *Vir. Æn.* 4, v. 473, l. 8, v. 701.

Dirce. *Vid. Amphion, Antiope.*

Dirphya, a surname of Juno, from *Dirphys*, a mountain of Bœotia, where the goddess had a temple.

Dis, a god of the Gauls, the same as Pluto the god of hell. The inhabitants of Gaul supposed themselves descended from that deity. *Cæs. Bell. G.* 6.—*Tacit.* 4, *Hist.* c. 84.

Discordia, a malevolent deity, daughter of Nox, and sister to Nemesis, the Parcæ, and Death. She was driven from heaven by Jupiter, because she sowed dissensions among the gods, and was the cause of continued quarrels. When the nuptials of Peleus and Thetis were celebrated, the goddess of discord was not invited, and this seeming neglect so irritated her, that she threw an apple into the midst of the assembly of the gods with the inscription of *detur pulchriori*. This apple was the cause of the ruin of Troy, and of infinite misfortunes to the Greeks. *Vid. Paris.* She is represented with a pale ghastly look, her garment is torn, her eyes sparkle with fire, and in her bosom she holds a dagger concealed. Her head is generally entwined with serpents, and she is attended by Bellona. She is supposed to be the cause of all the dissensions, murders, wars, and quarrels, which arise upon earth, public as well as private. *Virg. Æn.* 8, v. 702.—*Hesiod. Theogn.* 225.—*Petronius.*

Dithyrambus, a surname of Bacchus, whence the hymns sung in his honour were called Dithyrambics. *Horat.* 4, od. 2.

Divi, a name chiefly appropriated to those who were made gods after death, such as heroes and warriors, or the Lares and Penates, and other domestic gods.

Dodōna. *Vid.* Part I

Dŏlon, a Trojan, son of Eumedes, famous for his swiftness. Being sent by Hector to spy the Grecian camp by night, he was seized by Diomedes and Ulysses, to whom he revealed the situation, schemes, and resolutions of his countrymen, with the hopes of escaping with his life. He was put to death by Diomedes as a traitor. *Homer. Il.* 10, v. 314.—*Virg. Æn.* 12. v. 349, &c.

Domĭdūcus, a god who presided over marriage. Juno also was called *Domiduca*, from

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ıe power she was supposed to have in mar-
ages.

Dōris, a goddess of the sea, daughter of
ceanus and Tethys. She married her brother
ereus, by whom she had 50 daughters called
ereides. Her name is often used to express
ıe sea itself. *Propert.* 1, el. 17, v. 25.—*Virg.*
cl. 10.—*Hesiod. Theog.* 240.

Dōrus. *Vid.* Part II.

Drances, a friend of Latinus, remarkable
r his weakness and eloquence. He showed
imself an obstinate opponent to the violent
ıeasures which Turnus pursued against the
rojans. Some have imagined that the poet
ished to delineate the character and the elo-
uence of Cicero under this name. *Virg. Æn.*
1, v. 122.

Dromæus, a surname of Apollo in Crete.

Druïdæ, the ministers of religion among the
ncient Gauls and Britons. They were divided
ıto different classes, called the Bardi, Eubages,
ıe Vates, the Semnothei, the Sarronides, and
ıe Samothei. They were held in the greatest
eneration by the people. Their life was aus-
ere and recluse from the world; their dress
vas peculiar to themselves, and they generally
ppeared with a tunic which reached a little
elow the knee. As the chief power was lodged
ı their hands, they punished as they pleased,
nd could declare war and make peace at their
ption. Their power was extended not only
ver private families, but they could depose ma-
istrates, and even kings, if their actions in any
ıanner deviated from the laws of the state.
They had the privilege of naming the magis-
rates which annually presided over their cities;
nd the kings were created only with their ap-
robation. They were intrusted with the edu-
ation of youth, and all religious ceremonies,
estivals, and sacrifices, were under their pecu-
ıar care. They taught the doctrine of the me-
empsychosis, and believed the immortality of
he soul. They were professionally acquainted
vith the art of magic, and from their knowledge
f astrology, they drew omens, and saw futurity
evealed before their eyes. In their sacrifices
ney often immolated human victims to their
ods; a barbarous custom, which continued long
mong them, and which the Roman emperors
ttempted to abolish to little purpose. The
ower and privileges which they enjoyed were
eheld with admiration by their countrymen,
nd as their office was open to every rank and
very station, there were many who daily pro-
osed themselves as candidates to enter upon
his important function. The rigour, however,
nd severity of a long noviciate deterred many,
nd few were willing to attempt a labour which
njoined them, during 15 or 20 years, to load
heir memory with the long and tedious max-
ms of druidical religion. Their name is deri-
ed from the Greek word δρυς, *an oak*, because
he woods and solitary retreats were the places
f their residence. *Cæs. Bell. G.* 6, c. 13.—
Plin. 16, c. 44.—*Diod.* 5.

Dryades, and Hamadryades, a number of
vood nymphs. The former class presided over
he forests at large, through which they roamed,
ut the latter were attached individually to the
rees. Every forest had its Dryad and every
ree its Hamadryad, which, being born with its
irth and growing with its growth, became ex-
tinct by its decay. Oblations of milk, oil, and
honey, were offered to them, and sometimes
the votaries sacrificed a goat. *Virg. G.* 1, v. 11.

Dryas, I. a son of Hippolocus, who was fa-
ther to Lycurgus. He went with Eteocles to the
Theban war, where he perished. *Stat. Theb.* 8,
v. 355.——II. A son of Mars, who went to the
chase of the Calydonian boar. *Apol.* 2, c. 8.——
III. A daughter of Faunus, who so hated the
sight of men that she never appeared in public.

Dryŏpe, I. a woman of Lemnos, whose shape
Venus assumed, to persuade all the females of
the island to murder the men. *Flacc.* 2, v. 174.
——II. A virgin of Œchalia, whom Andræmon
married after she had been ravished by Apollo.
She became mother of the Amphisus, who,
when scarce a year old, was with his mother
changed into a lotus. *Ovid. Met.* 10, v. 331.
——III. A nymph of Arcadia, mother of Pan
by Mercury, according to *Homer. hymn. in Pan.*

Dusii, some deities among the Gauls. *August.*
de C. D. 15, c. 23.

E.

Eanes, a man supposed to have killed Patro-
clus, and to have fled to Peleus in Thessaly.
Strab. 9.

Ēanus, the name of Janus among the ancient
Latins.

Ebon, a name given to Bacchus by the people
of Neapolis. *Macrob.* 1, c. 18.

Echidna, a celebrated monster, sprung from
the union of Chrysaor with Callirhoe, the daugh-
ter of Oceanus. She is represented as a beauti-
ful woman in the upper parts of the body, but
as a serpent below the waist. She was mother,
by Typhon, of Orthos, Geryon, Cerberus, the
Hydra, &c. According to Herodotus, Hercules
had three children by her, Agathyrsus, Gelonus,
and Scytha. *Herod.* 3, c. 108.—*Hesiod. Theog.*—
Apol. 2.—*Paus.* 8, c. 18.—*Ovid, Met.* 9, v. 158.

Echion, I. one of those men who sprung from
the dragon's teeth sown by Cadmus. He was
one of the five who survived the fate of his
brothers, and assisted Cadmus in building the
city of Thebes. Cadmus rewarded his services
by giving him his daughter Agave in marriage.
He was father of Pentheus by Agave. He
succeeded his father-in-law on the throne of
Thebes, as some have imagined, and from that
circumstance Thebes has been called *Echioniæ*,
and the inhabitants *Echionidæ*. *Ovid. Met.* 3,
v. 311.—*Trist.* 5, el. 5, v. 53.——II. A son of
Mercury and Antianira, who was the herald
of the Argonauts. *Flacc.* 1, v. 400.

Echionides, a patronymic given to Pentheus
as descended from Echion. *Ovid. Met.* 3.

Echo, a daughter of the Air and Tellus, who
chiefly resided in the vicinity of the Cephisus.
She was one of Juno's attendants, and became
the confident of Jupiter's amours. Her loqua-
city, however, displeased Jupiter; and she was
deprived of the power of speech by Juno, and
only permitted to answer to the questions which
were put to her. Pan had formerly been one
of her admirers, but he never enjoyed her fa-
vours. Echo, after she had been punished by
Juno, fell in love with Narcissus, and, on being
despised by him, she pined away, and was
changed into a stone, which still retained the
power of voice. *Ovid. Met.* 3, v. 358.

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Eetion. *Vid.* Part II.

Egĕria, a nymph of Aricia, in Italy, where Diana was particularly worshipped. Egeria was courted by Numa, and, according to Ovid, she became his wife. This prince frequently visited her; and that he might more successfully introduce his laws and new regulations into the state, he solemnly declared, before the Roman people, that they were previously sanctified and approved by the nymph Egeria. Ovid says that Egeria was so disconsolate at the death of Numa, that she melted into tears, and was changed into a fountain by Diana. She is reckoned by many as a goddess who presided over the pregnancy of women; and some maintain that she is the same as Lucina, or Diana. *Liv.* 1, c. 19.—*Ovid. Met.* 15, v. 547.—*Virg. Æn.* 7, v. 775.—*Martial*, 2, ep. 6, v. 16.

Eioneus, a Thracian, father to Rhesus. *Id.* 10.

Elagabălus. *Vid Heliogabalus.*

Elaphĕa, a surname of Diana in Elis. *Paus.* 6, c. 22.

Electra, one of the Oceanides, wife of Atlas, and mother of Dardanus, by Jupiter. *Ovid. Fast.* 4, v. 31. *Vid.* Part II.

Electryon, a king of Argos, son of Perseus and Andromeda. He was brother to Alcæus, whose daughter Anaxo he married, and by her he had several sons and one daughter, Alcmene. *Vid. Amphitryon* and *Alcmena. Apollod.* 2, c. 4.—*Paus.*

Elĕlĕus, a surname of Bacchus, from the word ελελευ, which the Bacchanals loudly repeated during his festivals. His priestesses were in consequence called *Eleleis-ides. Ovid. Met.* 4, v. 15.

Elephĕnor, son of Chalcedon, was one of Helen's suiters. *Homer. Il.* 2, v. 47.

Eleuther, I. a son of Apollo.——II. One of the Curetes, from whom a town of Bœotia, and another in Crete, received their name. *Paus.* 9, c. 2 and 19.

Eleutho, a surname of Juno Lucina. *Pindar. Olymp.* 6.

Elicius, a surname of Jupiter, worshipped on mount Aventine. *Ovid. Fast.* 3, v. 328.

Elpĕnor, one of the companions of Ulysses, changed into a hog by Circe's potions, and afterwards restored to his former shape. He fell from the top of a house where he was sleeping, and was killed. *Ovid. Met.* 14, v. 252.—*Homer. Od.* 10, v. 552, l. 11, v. 51.

Elўsium, and Elysii Campi, a place or island in the infernal regions, where, according to the mythology of the ancients, the souls of the virtuous were placed after death. The employment of the heroes who dwelt in those regions of bliss were various; the manes of Achilles are represented as waging war with wild beasts, while the Trojan chiefs are innocently exercising themselves in managing horses or in handling arms. To these innocent amusements some poets have added continual feasting and revelry, and they suppose that the Elysian fields were filled with all the incontinence and voluptuousness which could gratify the low desires of the debauchee. The Elysian fields were, according to some, in the Fortunate Islands on the coast of Africa, in the Atlantic. Others place them in the island of Leuce; and, according to the authority of Virgil, they were situate in Italy. According to Lucian they were near the moon, or in the centre of the earth according to Plutarch. *Virg. Æn.* 6, v. 638.—*Homer. Od.* 4.—*Pindar.*—*Tibull.* 1, el. 3, v. 57.—*Lucian.*—*Plut. de Consol.*

Emăthion, a son of Titan and Aurora, who reigned in Macedonia. The country was called *Emathia* from his name. Some suppose that he was a famous robber, destroyed by Hercules. *Ovid. Met.* 5, v. 313.—*Justin.* 7, c. 1.

Encĕlădus, a son of Titan and Terra, the most powerful of all the giants who conspired against Jupiter. He was struck by Jupiter's thunders, and overwhelmed under mount Ætna. Some suppose that he is the same as Typhon. According to the poets, the flames of Ætna proceeded from the breath of Enceladus; and as often as he turned his weary side, the whole island of Sicily felt the motion and shook from its very foundations. *Virg. Æn.* 3, v. 578, &c.

Enders, a nymph, daughter of Chiron. She married Æacus king of Egina, by whom she had Peleus and Telamon. *Paus.* 2, c. 29.—*Apollod.* 3, c. 12.

Endўmion, a shepherd, son of Æthlius and Calyce. It is said that he required of Jupiter to grant to him to be always young, and to sleep as much as he would; whence came the proverb of *Endymionis somnum dormire*, to express a long sleep. Diana was so struck with his beauty, that she came down from heaven every night to enjoy his company. Endymion married Chromia, daughter of Itonus, or, according to some, Hyperipna, daughter of Arcas, by whom he had three sons, Pæon, Epeus, and Æolus, and a daughter called Eurydice; and so little ambitious did he show himself of sovereignty, that he made his crown the prize of the best racer among his sons, an honourable distinction which was gained by Epeus. The fable of Endymion's amours with Diana, or the moon, arises from his knowledge of astronomy; and as he passed the night on some high mountain, to observe the heavenly bodies, it has been reported that he was courted by the moon. Some suppose that there were two of that name, the son of a king of Elis, and the shepherd or astronomer of Caria. The people of Heraclea maintained that Endymion died on mount Latmos, and the Eleans pretended to show his tomb at Olympia in Peloponnesus. *Propert.* 2, el. 15.—*Cic. Tusc.* 1.—*Juv.* 10.—*Theocrit.* 3.—*Paus.* 5, c. 1, l. 6, c. 20.

Ennosigæus, *terræ concussor*, a surname of Neptune. *Hes. Theog.*

Entellus. *Vid.* Part II.

Enўo, a sister of Mars, called by the Latins Bellona, supposed by some to be the daughter of Phorcys and Ceto. *Ital.* 10, v. 203.

Eos, the name of Aurora among the Greeks, whence the epithet Eous is applied to all the eastern parts of the world. *Ovid. Fast.* 3, v. 406. *A. A.* 3, v. 537, l. 6, v. 478.—*Virg. G.* 1, v. 288, l. 2, v. 115.

Epăphus, a son of Jupiter and Io, who founded a city in Egypt, which he called Memphis, in honour of his wife, who was the daughter of the Nile. He had a daughter called Libya, who became mother of Ægyptus and Danaus by Neptune. He was worshipped as a god at Memphis. *Herodot.* 2, c. 153.—*Ovid. Met.* 1, v. 699, &c.

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Epēus, I. a son of Endymion, brother to Pæon, who reigned in a part of Peloponnesus. His subjects were called from him Epi. *Paus.* 5, c. 1.——II. A son of Panopeus, who was the fabricator of the famous wooden horse which proved the ruin of Troy. *Virg. Æn.* 2, v. 264.—*Justin.* 20, c. 2.—*Paus.* 10, c. 26.

Ephialtes, or Ephialtus. *Vid. Aloeus*, Part II.

Epicastē, I. a name of Jocasta, the mother and wife of Œdipus. *Paus.* 9, c. 5.——II. A daughter of Ægeus, mother of Thestalus by Hercules.

Epidōtæ, certain deities who presided over the birth and growth of children, and were known among the Romans by the name of *Dii averruncі*. They were worshipped by the Lacedæmonians, and chiefly invoked by those who were persecuted by the ghosts of the dead, &c. *Paus.* 2, c. 17, &c.

Epigōni. *Vid.* Part II.

Epimētheus, a son of Japetus and Clymene, one of the Oceanides, who inconsiderately married Pandora, by whom he had Pyrrha, the wife of Deucalion. Epimetheus was changed into a monkey by the gods, and sent into the island of Pithacusa. *Apol.* 1, c. 2 and 7.—*Hyg.* fab.—*Hes. Theog. Vid. Prometheus* and *Pandora.*

Epiochus, a son of Lycurgus, who received divine honours in Arcadia.

Epōpeus, I. a son of Neptune and Canace, who came from Thessaly to Sicyon, and carried away Antiope, daughter of Nycteus, king of Thebes. This rape was followed by a war, in which Nycteus and Epopeus were both killed. *Paus.* 2, c. 6.—*Apol.* 1, c. 7, &c.——II. A son of Aloeus, grandson to Phœbus. He reigned at Corinth. *Paus.* 2, c. 1 and 3.——III. one of the Tyrrhene sailors who attempted to abuse Bacchus. *Ovid Met.* 3, v. 619. *Vid. Ænaria.*

Erato, one of the Muses, who presided over lyric, tender, and amorous poetry. She is represented as crowned with roses and myrtle, holding in her right hand a lyre, and a lute in her left, musical instruments of which she is considered by some as the inventress. Love is sometimes placed by her side holding a lighted flambeau, while she herself appears with a thoughtful, but oftener with a gay and animated look. She was invoked by lovers, especially in the month of April, which among the Romans, was more particularly devoted to love. *Apollod.* 10.—*Virg. Æn.* 7, v. 37.—*Ovid. de Art. Am.* 2, v. 425. *Vid.* Part II.

Erĕbus, a deity of hell, son of Chaos and Darkness. He married Night, by whom he had the light and the day. The poets often used the word Erebus to signify hell itself, and particularly that part where dwelt the souls of those who had lived a virtuous life, from whence they passed into the Elysian fields. *Cic. de Nat. D.* 3, c. 17.—*Virg. Æn.* 4, v. 26.

Erechtheus, a son of Pandion 1st, was the sixth king of Athens. He was father of Cecrops 2d, Metion, Pandorus, and four daughters, Creusa, Orithya, Procris, and Othonia, by Praxithea. In a war against Eleusis he sacrificed Othonia, called also Chthonia, to obtain a victory which the oracle promised for such a sacrifice. In that war he killed Eumolpus, Neptune's son, who was the general of the enemy, for which he was struck with thunder by Jupiter, at Neptune's request. Some say that he was drowned in the sea. After death he received divine honours at Athens. He reigned 50 years, and died B. C. 1347. According to some accounts he first introduced the mysteries of Ceres at Eleusis. *Ovid.* 6, v. 877.—*Paus.* 2, c. 25.—*Apollod.* 3, c. 15.—*Cic. pro Sext.* 21. —*Tusc.* 1, c. 48.—*Nat. D.* 3, c. 15.

Ergīnus, a king of Orchomenos, son of Clymenus. He obliged the Thebans to pay him a yearly tribute of 100 oxen, because his father had been killed by a Theban. Hercules attacked his servants, who came to raise the tribute, and mutilated them, and he afterwards killed Erginus, who attempted to avenge their death by invading Bœotia with an army. *Paus.* 9, c. 17.

Erginnus, a man made master of the ship Argo by the Argonauts, after the death of Typhis.

Erichthōnius, I. the fourth king of Athens. He was very deformed, and had the tails of serpents instead of legs. Minerva placed him in a basket, which she gave to the daughters of Cecrops, with strict injunctions not to examine its contents. *Vid. Herse.* Erichthon was young when he ascended the throne of Athens. He reigned 50 years, and died B. C. 1437. The invention of chariots is attributed to him, and the manner of harnessing horses to draw them. He was made a constellation after death, under the name of Bootes. *Ovid Met.* 2, v. 553.—*Hygin.* fab. 166.—*Apollod.* 3, c. 14.—*Paus.* 4. c. 2.—*Virg. G.* 3, v. 113.——II. A son of Dardanus who reigned in Troy, and died 1374 B. C., after a long reign of about 75 years. *Apollod.* 3, c. 10.

Erīgone, I. a daughter of Icarius, who hung herself when she heard that her father had been killed by some shepherds whom he had intoxicated. She was made a constellation, now known under the name of *Virgo. Ovid. Met.* 6, fab. 4.—*Stat.* 11. *Theb.* v. 644.—*Virg. G.* 1, v. 33.—*Apol.* 3, c. 14.—*Hyg.* fab. 1 and 24. *Vid.* Part II.——II. A daughter of Ægysthus and Clytemnestra, priestess of Diana in Attica.

Erinnys, I. the Greek name of the Eumenides. The word signifies the *fury of the mind*, ἐπὶ νοὸς. *Vid. Eumenides. Virg. Æn.* 2, v. 337.——II. A surname of Ceres.

Eriphȳle, a sister of Adrastus, king of Argos, who married Amphiaraus. She was daughter of Talaus and Lysimache. *Vid. Amphiaraus.*

Eris, the goddess of discord among the Greeks. She is the same as the Discordia of the Latins. *Vid. Discordia.*

Erisichthon, a Thessalian, son of Triops, who derided Ceres and cut down her groves. This impiety irritated the goddess, who afflicted him with continual hunger. He squandered all his possessions to gratify the cravings of his appetite, and at last he devoured his own limbs for want of food. His daughter Metra had the power of transforming herself into whatever animal she pleased, and she made use of that artifice to maintain her father, who sold her, after which she assumed another shape and became again his property. *Ovid. Met.* fab. 18.

Eros. *Vid. Cupido*, and Part II.

Erse. *Vid. Herse.*

Erycīna, a surname of Venus, from mount Eryx, where she had a temple. She was also worshipped at Rome under this appellation. *Ovid. Fast.* 4, v. 874.—*Horat.* 1. *Od.* 2, v. 33.

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Eryx, a son of Butes and Venus, who, relying upon his strength, challenged all strangers to fight with him in the combat of the cestus. Hercules accepted his challenge after many had yielded to his superior dexterity, and Eryx was killed in the combat, and buried on the mountain which bears his name in Sicily, and on which he had built a temple to Venus. *Virg. Æn.* 5, v. 402.

Eteŏcles, a son of Œdipus and Jocasta. After his father's death, it was agreed between him and his brother Polynices, that they should both share the royalty, and reign alternately each a year. Eteocles, by right of seniority, first ascended the throne, but after the first year of his reign was expired, he refused to give up the crown to his brother according to their mutual agreement. Polynices, resolving to punish such an open violation of a solemn engagement, went to implore the assistance of Adrastus, king of Argos. He received that king's daughter in marriage, and was soon after assisted with a strong army, headed by seven famous generals. These hostile preparations were watched by Eteocles, who on his part did not remain inactive. He chose seven brave chiefs to oppose the seven leaders of the Argives, and stationed them at the seven gates of the city. He placed himself against his brother Polynices, and he opposed Menalippus to Tydeus, Polyphontes to Capaneus, Megareus to Eteoclus, Hiperbius to Parthenopæus, and Lasthenes to Amphiaraus. Much blood was shed in light and unavailing skirmishes, and it was at last agreed between the two brothers that the war should be decided by single combat. They both fell in an engagement conducted with the most inveterate fury on either side; and it is even said that the ashes of these two brothers, who had been so inimical one to the other, separated themselves on the burning pile, as if, even after death, sensible of resentment and hostile to reconciliation. *Stat. Theb.—Apollod.* 3, c. 5, &c.—*Æschyl. Sept. ante Theb.—Eurip. in Phœnis.—Paus.* 5, c. 9, l. 9, c. 6.

Eteŏclus, one of the seven chiefs of the army of Adrastus in his expedition against Thebes, celebrated for his valour, for his disinterestedness and magnanimity. He was killed by Megareus, the son of Creon, under the walls of Thebes. *Eurip.—Apollod.* 3, c. 6.

Evadne, a daughter of Iphis or Iphicles, of Argos, who slighted the addresses of Apollo, and married Capaneus, one of the seven chiefs who went against Thebes. When her husband had been struck with thunder by Jupiter for his blasphemies and impiety, and his ashes had been separated from those of the rest of the Argives, she threw herself on his burning pile and perished in the flames. *Virg. Æn.* 6, v. 447. *Propert.* 1, el. 15, v. 21.—*Stat. Theb.* 12, v. 800.

Evan, a surname of Bacchus, which he received from the wild ejaculation of *Evan! Evan!* by his priestesses. *Ovid. Met.* 4, v. 15. —*Virg. Æn.* 6, v. 517.

Evander. *Vid.* Part II.

Everes, a son of Peteralaus, the only one of his family who did not perish in a battle against Electryon. *Apollod.* 2.

Evius, a surname of Bacchus, given him in the war of the giants against Jupiter. *Horat.* 2, *Od.* 11, v. 17.

Evippe, the mother of the Pierides, who were changed into magpies. *Ovid. Met.* 5, v. 303.

Evippus, a son of Thestius, king of Pleuron, killed by his brother Iphiclus in the chase of the Calydonian boar. *Apollod.* 1, c. 7.

Eumæus. *Vid.* Part II.

Eumēlus, I, a son of Admetus, king of Pheræ in Thessaly. He went to the Trojan war, and had the fleetest horses in the Grecian army. He distinguished himself in the games made in honour of Patroclus. *Homer. Il.* 2 and 23.—— II. A man contemporary with Triptolemus, of whom he learned the art of agriculture. *Paus.* 7, c. 18. *Vid.* Part II.

Eumēnides, a name given to the Furies by the ancients. They sprang from the drops of blood which flowed from the wound which Cœlus, received from his son Saturn. According to others they were daughters of the earth, and conceived from the blood of Saturn. Some make them daughters of Acheron and Night, or Pluto and Proserpine, or Chaos and Terra, according to Sophocles; or, as Epimenides reports, of Saturn and Evonyme. According to the most received opinions they were three in number, Tisiphone, Megara, and Alecto, to which some add Nemesis. Plutarch mentions only one, called Adrasta, daughter of Jupiter and Necessity. They were supposed to be the ministers of the vengeance of the gods, and therefore appeared stern and inexorable; always employed in punishing the guilty upon earth as well as in the infernal regions. They inflicted their vengeance upon earth by wars, pestilence, and dissensions, and by the secret stings of conscience; and in hell they punished the guilty by continual flagellation and torments. They were also called *Furiæ*, *Erinnyes*, and *Diræ*, and the appellation of Eumenides, which signifies benevolence and compassion, they received after they had ceased to prosecute Orestes, who in gratitude offered them sacrifices, and erected a temple in honour of their divinity. Their worship was almost universal, and people presumed not to mention their names or fix their eyes upon their temples. They were honoured with sacrifices and libations, and in Achaia they had a temple, which, when entered by any one guilty of crime, suddenly rendered him furious, and deprived him of the use of his reason. In their sacrifices the votaries used branches of cedar and of alder, hawthorn, saffron, and juniper; and the victims were generally turtle doves and sheep, with libations of wine and honey. They were generally represented with a grim and frightful aspect, with a black and bloody garment, and serpents wreathing round their heads instead of hair. They held a burning torch in one hand and a whip of scorpions in the other, and were always attended by terror, rage, paleness, and death. In hell they were seated around Pluto's throne, as the ministers of his vengeance. *Æsch. in Eum.—Soph. in Œdip. Col.*

Eumolpus, a king of Thrace, son of Neptune and Chione. He was thrown into the sea by his mother, who wished to conceal her shame from her father. Neptune saved his life, and carried him into Æthiopia, where he was brought up by Amphitrite, and afterwards by a woman of the country, one of whose daughters he married. An act of violence to

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his sister-in-law obliged him to leave Æthiopia, and he fled to Thrace with his son Ismarus, where he married the daughter of Tegyrius, the king of the country. This connexion with the royal family rendered him ambitious; he conspired against his father-in-law, and fled, when the conspiracy was discovered, to Attica, where he was initiated in the mysteries of Ceres of Eleusis, and made Hierophantes or high priest. He was afterwards reconciled to Tegyrius, and inherited his kingdom. He made war against Erechtheus, the king of Athens, who had appointed him to the office of high-priest, and perished in battle. His descendants were also invested with the priesthood, which remained for about 1200 years in that family. *Vid. Eumolpidæ. Apollod.* 2, c. 5, &c.—*Hygin.* fab. 73.—*Diod.* 5.—*Paus.* 2, c. 14.

Evocatio. There were among the ancients three species of Evocations: 1st, by magic to call up the dead; 2d, to withdraw, in cases of siege, &c., the protecting deity of the place besieged; and 3d, to enforce the presence and visible appearance of any divinity. Of these the first was practised in the remotest period; with the Hebrews it was among the things prohibited by the first lawgiver, and with the Greeks the early poet Orpheus is reputed the introducer, if not the inventor. In the time of Homer it was permitted to perform them openly, and as a profession. The most illustrious instances among the classic nations were, the Evocation of Eurydice by Orpheus, in Thrace, whence the fable perhaps of his descent into hell; the Evocation of Tiresias by Ulysses, in the country of the Cimmerians; and the less historical conference of Æneas with the shade of Anchises. In Jewish history the Evocation of Samuel may be placed beside the most famous of the above. The following form of invocation of the second kind is preserved in Macrobius:—"If there be to Carthage a protecting god or goddess, I pray and beseech ye great gods, who have taken into your care this city, to abandon these habitations, these temples, and these sacred places; to forget them, to fill them with terror, and to withdraw to Rome and to our people. May our dwellings, our temples, and our sacred offerings find favour before you. Let it *appear that you are my protectors, the protectors of the Roman people and of my soldiers. If you do this, I pledge myself to found temples and to institute games in your honour.*" Of the third species of evocation, by which the presence of some deity was to be brought from any place over which he exercised a tutelar guardianship, to another in which his votary chanced to be, the still extant hymns attributed to Orpheus and Homer, those of Callimachus, the Carmen Seculare of Horace and others, remain as a specimen. *Hom. Od.—Virg. Æn.—Macrob. Sat.—Hor. Carm.* 2, 1, *and note, Anthon's edition.—Callim.*

Eupalamus, the father of Dædalus and of Matiadusa. *Apollod.* 3, c. 15.

Eupeithes, a prince of Ithaca, father to Antinous. In the former part of his life he had fled before the vengeance of the Thresprotians, whose territories he had laid waste in the pursuit of some pirates. During the absence of Ulysses he was one of the most importuning lovers of Penelope. *Homer. Od.* 16.

Euphemus, a son of Neptune and Europa, who was among the Argonauts, and the hunters of the Calydonian boar. He was so swift and light that he could run over the sea without scarce wetting his feet. *Pindar. Pyth.* 4.—*Apollod.* 1, c. 9.—*Paus.* 5, c. 17.

Euphorbus. *Vid.* Part II.

Euphrosyna. *Vid. Charites.*

Europa, a daughter of Agenor, king of Phœnicia and Telephassa. Jupiter became enamoured of her, and, assuming the shape of a bull, mingled with the herds of Agenor, while Europa, with her female attendants, were gathering flowers in the meadows. Europa caressed the beautiful animal, and at last had the courage to sit upon his back. The god took advantage of her situation, and with precipitate steps retired towards the shore, and crossed the sea with Europa on his back, and arrived safe in Crete. She became the mother of Minos, Sarpedon, and Rhadamanthus. After this distinguished amour with Jupiter, she married Asterius, king of Crete. This monarch seeing himself without children by Europa, adopted the fruit of her amours with Jupiter, and always esteemed Minos, Sarpedon, and Rhadamanthus as his own children. Some suppose that Europa lived about 1552 years before the Christian era. *Ovid. Met.* 2, fab. 13.—*Mosch. Idyl.—Apollod.* 2, c. 5, l. 3, c. 1. *Vid.* Part I.

Eurotas, a son of Lelex, father to Sparta, who married Lacedæmon. He was one of the first kings of Laconia, and gave his name to the river which flows near Sparta. *Apollod.* 3, c. 16.—*Paus.* 3, c. 1. *Vid.* Part I.

Eurytus. *Vid. Nisus*, Part II.

Eurybiades, a Spartan, general of the Grecian fleet at the battles of Artemisium and Salamis against Xerxes. He has been charged with want of courage, and with ambition. He offered to strike Themistocles when he wished to speak about the manner of attacking the Persians, upon which the Athenian said, Strike me, but hear me. *Herodot.* 8, c. 2, 74, &c.—*Plut. in Them.—C. Nep. in Them.*

Eurycleia, a beautiful daughter of Ops of Ithaca. Laertes bought her for 20 oxen, and gave her his son Ulysses to nurse, and treated her with much tenderness and attention. *Homer. Od.* 19.

Eurydice. *Vid. Orpheus*, and Part II.

Eurylochus, one of the companions of Ulysses, the only one who did not taste the potions of Circe. His prudence, however, forsook him in Sicily, where he carried away the flocks sacred to Apollo, for which sacrilegious crime he was shipwrecked. *Homer. Od.* 10, v. 205, l. 12, v. 195.—*Ovid. Met.* 14, v. 287.

Eurynomus, one of the deities of hell. *Paus.* 10, c. 28.

Eurystheus, a king of Argos and Mycenæ, son of Sthenelus and Nicippe, the daughter of Pelops. Juno hastened his birth by two months, that he might come into the world before Hercules, the son of Alcmena, as the younger of the two was doomed, by order of Jupiter, to be subservient to the will of the other. *Vid. Alcmena.* This natural right was cruelly exercised by Eurystheus, who was jealous of the fame of Hercules; and who, to destroy so powerful a relation, imposed upon him the most dangerous and uncommon enterprises, well known by the name

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of the twelve labours of Hercules. The success of Hercules in achieving those perilous labours alarmed Eurystheus in a greater degree, and he furnished himself with a brazen vessel, where he might secure himself a safe retreat in case of danger. After the death of Hercules, Eurystheus renewed his cruelties against his children, and made war against Ceyx, king of Trachinia, because he had given them support and treated them with hospitality. He was killed in the prosecution of this war by Hyllus, the son of Hercules. His head was sent to Alcmena, the mother of Hercules, who, mindful of the cruelties which her son had suffered, insulted it, and tore out the eyes with the most inveterate fury. Eurystheus was succeeded on the throne of Argos by Atreus, his nephew. *Hygin.* fab. 30 and 32.—*Apollod.* 2, c. 4, &c.—*Paus.* 1, c. 33, l. 3, c. 6.—*Ovid. Met.* 9, fab. 6.—*Virg. Æn.* 8, v. 292.

Eurythion, and Eurytion, a centaur whose insolence to Hippodamia was the cause of the quarrel between the Lapithæ and Centaurs at the nuptials of Pyrithous. *Ovid. Met.* 12.—*Paus.* 5, c. 10.—*Hesiod. Theog.*

Eurytis, (*idos*,) a patronymic of Iole, daughter of Eurytus. *Ovid. Met.* 9, fab. 11.

Eurytus, a king of Œchalia, father to Iole. He offered his daughter to him who shot a bow better than himself. Hercules conquered him, and put him to death because he refused him his daughter as the prize of his victory. *Apollod.* 2, c. 4 and 7.

Euterpe, one of the Muses, daughter to Jupiter and Mnemosyne. She presided over music, and was looked upon as the inventress of the flute and of all wind instruments. She is represented as crowned with flowers, and holding a flute in her hand. Some mythologists attributed to her the invention of tragedy, more commonly supposed to be the production of Melpomene. *Vid. Musæ.*

F.

Fama, (*fame*,) was worshipped by the ancients as a powerful goddess, and generally represented blowing a trumpet, &c.

Fauna, a deity among the Romans, daughter of Picus, and originally called *Marica*. Her marriage with Faunus procured her the name of Fauna, and her knowledge of futurity that of *Fatua* and *Fatidica*. It is said that she never saw a man after her marriage with Faunus, and that her uncommon chastity occasioned her being ranked among the gods after death. She is the same, according to some, as *Bona Mater*. Some mythologists accuse her of drunkenness, and say that she expired under the blows of her husband, for an immoderate use of wine. *Virg. Æn.* 7, v. 47, &c.—*Varro.*—*Justin.* 43, c. 1.

Fauni, certain rural deities, inhabiting, for the most part, the fields, and having the human figure, but with pointed ears and with the tail of a goat. They formed always a part of the train of Bacchus, together with the Sylvani and Satyrs. *Visc. Mus. Pio. Clem.* The peasants offered them a lamb or a kid with great solemnity. *Virg. G.* 1, v. 10.—*Ovid. Met.* 6, v. 392.

Faunus, a son of Picus, who is said to have reigned in Italy about 1300 years B. C. His bravery as well as wisdom have given rise to the tradition that he was son of Mars. He raised a temple in honour of the god Pan, called, by the Latins, Lupercus, at the foot of the Palatine hill, and he exercised hospitality towards strangers with a liberal hand. His great popularity, and his fondness for agriculture, made his subjects revere him as one of their country deities after death. He was represented with all the equipage of the satyrs, and was consulted to give oracles. *Dionys.* 1, c. 7.—*Virg. Æn.* 7, v. 47, l. 8, v. 314, l. 10, v. 55.—*Horat.* 1, od. 17.

Faustulus. *Vid.* Part II.

Februus, a god at Rome, who presided over purifications, sometimes considered to be the father of Pluto, but by most mythologists thought to be Pluto himself.

Feretrius, a surname of Jupiter, in which he received the dedication of the *Spolia opima*. Romulus, who first consecrated to him these *Spolia*, built a temple to Jupiter Feretrius, which was enlarged by Ancus Martius, and restored, at the request of Atticus, by Augustus. *Liv.* 1, 10.—*Plut. in Rom.*—C. *Nep. in Att.*—*Propert.* 4, 9.

Feronia, a goddess worshipped in Italy. She presided over woods and groves, and her temple was common to the Latins and the Sabines. There the manumitted slaves received the testimonials of their enfranchisement. Some have supposed her to be Juno, and others call her the mother of Herilus, who was slain by Evander. The name is derived *a ferendo*, because she gave assistance to her votaries, or perhaps from the town Feronia, near mount Soracte, where she had a temple. It was usual to make a yearly sacrifice to her, and to wash the face and hands in the waters of the sacred fountain which flowed near her temple. It is said that those who were filled with the spirit of this goddess could walk barefooted over burning coals without receiving any injury from the flames. The goddess had a temple and a grove about three miles from Anxur, and also another in the district of Capena. *Liv.* 33, c. 26.—*Virg. Æn.* 7, v. 697 and 800.—*Varro. de L. L.* 4, c. 10.—*Bal.* 13.—*Strab.* 5.—*Horat.* 1. *Sat.* 5, v. 24.

Fides, the goddess of faith, oaths, and honesty, worshipped by the Romans. Numa was the first who paid her divine honours.

Fidius Dius, a divinity by whom the Romans generally swore. He was also called Sancus or Sanctus and Semipater, and he was solemnly addressed in prayers the 5th of June, which was yearly consecrated to his service. Some suppose him to be Hercules. *Ov. Fast.* 6, v. 213.—*Var. de L. L.* 4, c. 10.—*Dion. Hal.* 2 and 9.

Flora, the goddess of flowers and gardens among the Romans, the same as the Chloris of the Greeks. Some suppose that she was originally a common courtesan, who left to the Romans the immense riches which she had acquired by prostitution and lasciviousness, in remembrance of which a yearly festival was instituted in her honour. She was worshipped even among the Sabines, long before the foundation of Rome, and likewise among the Phoceans, who built Marseilles long before the existence of the capital of Italy. Tatius was the first who raised her a temple in the city of Rome. It is said that she married Zephyrus, and that she

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received from him the privileges of presiding over flowers, and of enjoying perpetual youth. *Vid. Floralia.* She was represented as crowned with flowers, and holding in her hand the horn of plenty. *Ovid. Fast.* 5, v. 195, &c.—*Varro de R. R.* 1.—*Lactant.* 1, c. 20.

Fŏrnax, a goddess at Rome, who presided over the baking of bread. Her festivals, called *Fornacalia*, were first instituted by Numa. *Ovid. Fast.* 2, v. 525.

Fortūna, a powerful deity among the ancients, daughter of Oceanus, according to Homer, or one of the Parcæ, according to Pindar. She was the goddess of fortune, and from her hand were derived riches and poverty, pleasures and misfortunes, blessings and pains. She was worshipped in different parts of Greece, and in Achaia; her statue held the horn of plenty in one hand, and had a winged Cupid at its feet. In Bœotia she had a statue which represented her as holding Plutus, the god of riches, in her arms, to intimate that fortune is the source whence wealth and honours flow. The Romans paid particular attention to the goddess of Fortune, and had no less than eight temples erected to her honour in their city. Tullus Hostilius was the first who built her a temple, and from that circumstance it is easily known when her worship was first introduced among the Romans. Her most famous temples in Italy was at Antium, in Latium, where presents and offerings were regularly sent from every part of the country. Fortune has been called Pherepolis, the protectress of cities, Acrea, from the temple of Corinth on an eminence, ἀκρος. She was called Prenestine at Præneste, in Italy, where she had also a temple. Besides she was worshipped among the Romans under different names, such as Female fortune, Virile fortune, Equestrian, Evil, Peaceful, Virgin, &c. On the 1st of April, which was consecrated to Venus among the Romans, the Italian widows and marriageable virgins assembled in the temple of Virile fortune, and, after burning incense and stripping themselves of their garments, they entreated the goddess to hide from the eyes of their husbands whatever defects there might be on their bodies. The goddess of fortune is represented on ancient monuments with a horn of plenty, and sometimes two, in her hands. She is blindfolded, and generally holds a wheel in her hand as an emblem of her inconstancy Sometimes she appears with wings, and treads upon the prow of a ship, and holds a rudder in her hand. *Dionys. Hal.* 4.—*Ovid. Fast.* 6, v. 569. *Plut. de fort. Rom. and in Cor.*—*Cic. de Div.* 2.—*Liv.* 10.—*Augustin. de Civ. D.* 4.—*Flor.* 1.—*Val. Max.* 1, c. 5.—*Lucan.* 2, &c.

Fraus, a divinity worshipped among the Romans, daughter of Orcus and Night. She presided over treachery, &c.

Fulgora, a goddess at Rome who presided over lightning. She was addressed to save her votaries from the effects of violent storms of thunder. *Aug. de Civ. D.* 6, c. 10.

Fŭriæ, the three daughters of Nox and Acheron, or of Pluto and Proserpine, according to some. *Vid Eumenides.*

Furīna, the goddess of robbers, worshipped at Rome. Some say that she is the same as the Furies. Her festivals were called Furinalia. *Cic. de Nat.* 3. c. 8.—*Varro. de L. L.* 5, c. 3.

G.

Galanthis, a servant maid of Alcmena. When Juno resolved to retard the birth of Hercules, and hasten the labours of the wife of Sthenelus, she solicited the aid of Lucina, who immediately repaired to the house of Alcmena, and, in the form of an old woman, sat near the door and uttered some magical words, which served to prolong the labours of Alcmena. Alcmena had already passed some days in the most excruciating torments, when Galanthis ran out of the house, and with a countenance expressive of joy, informed the old woman that her mistress had just brought forth. Lucina, at the words, rose from her posture, and that instant Alcmena was safely delivered. The laugh which Galanthis raised upon this made Lucina suspect that she had been deceived. She seized Galanthis by the hair, and threw her on the ground; and while she attempted to resist, she was changed into a weazel. The Bœotians paid great veneration to the weazel, which, as they supposed, facilitated the labours of Alcmena. *Ælian. H. Anim.* 2.—*Ov. Met.* 9, fab. 6.

Galatæa, and Galathea, a sea-nymph, daughter of Nereus and Doris. She was passionately loved by the Cyclops Polyphemus, whom she treated with coldness and disdain; while Acis, a shepherd of Sicily, enjoyed her unbounded affection. The happiness of these two lovers was disturbed by the jealousy of the Cyclops, who crushed his rival to pieces with a piece of a broken rock while he sat in the bosom of Galatæa. Galatæa was inconsolable for the loss of Acis, and as she could not restore him to life, she changed him into a fountain. *Ov. Met.* 13. v. 789.—*Virg. Æn.* 9, v. 103.

Gamelia, a surname of Juno, as *Gamelius* was of Jupiter, on account of their presiding over marriages. *Vid.* Part II.

Gănymēde, a goddess, better known by the name of Hebe. She was worshipped under this name in a temple at Philus, in Peloponnesus. *Paus.* 2, c. 13.

Gănymēdes, a beautiful youth of Phrygia, son of Tros, and brother to Ilus and Assaracus. According to Lucian, he was son of Dardanus. He was taken up to heaven by Jupiter as he was hunting, or rather tending his father's flocks on mount Ida, and he became the cupbearer of the gods in the place of Hebe. Some say that he was carried away by an eagle. He is generally represented sitting on the back of a flying eagle in the air. *Paus.* 5, c. 24.—*Homer. Il.* 20, v. 231.—*Virg. Æn.* 5, v. 252.—*Ovid. Met.* 10, v. 155.—*Horat.* 4, od. 4. The fable of the rape of Ganymedes has given occasion to much remark in its interpretation, but it seems that we may easily interpret it, as so many other acts of violence committed in those ages, when piracy was no dishonest occupation, have been interpreted, and Ganymedes may have been but the captive of some powerful prince, or pirate, most probably Tantalus, king of Lydia. At all events, it can hardly be necessary, as certain learned writers of the present day have done, to assure the reader that Jupiter did not carry off the young Trojan, and that Ganymede's pouring out wine to the gods is a fable.

Gărămas, a king of Libya, whose daughter was mother of Ammon by Jupiter.

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Gelanor, a king of Argos, who succeeded his father, and was deprived of his kingdom by Danaus the Egyptian. *Paus.* 2, c. 16. *Vid. Danaus.*

Gemini, a sign of the zodiac, which represents Castor and Pollux, the twin sons of Leda.

Genius. *Vid. Dæmon.*

Geryon, and Geryŏnes, a celebrated monster, born from the union of Chrysaor with Callirhoe, and represented by the poets as having three bodies and three heads. He lived in the island of Gades, where he kept numerous flocks, which were guarded by a two-headed dog, called Orthos, and by Eurythion. Hercules, by order of Eurystheus, went to Gades, and destroyed Geryon, Orthos, and Eurythion, and carried away all his flocks and herds to Tirynthus. *Hesiod. Theog.* 187.—*Virg. Æn.* 7, v. 661, l. 8, v. 202.—*Ital.* 1, v. 277.—*Apollod.* 2.—*Lucret.* 5, v. 28.

Gigantes, the sons of Cœlus and Terra, who, according to Hesiod, sprang from the blood of the wound which Cœlus received from his son Saturn; whilst Hyginus calls them sons of Tartarus and Terra. They are represented as men of uncommon stature, with strength proportioned to their gigantic size. Some of them, as Cottus, Briareus, and Gyges, had 50 heads and 100 arms, and serpents instead of legs. They were of a terrible aspect, their hair hung loose about their shoulders, and their beard was suffered to grow untouched. Pallene and its neighbourhood was the place of their residence. The defeat of the Titans, with whom they are often ignorantly confounded, and to whom they were nearly related, incensed them against Jupiter, and they all conspired to dethrone him. The god was alarmed, and called all the deities to assist him against a powerful enemy, who made use of rocks, oaks, and burning woods for their weapons, and who had already heaped mount Ossa upon Pelion, to scale with more facility the walls of heaven. At the sight of such dreadful adversaries, the gods fled with the greatest consternation into Egypt, where they assumed the shape of different animals to screen themselves from their pursuers. Jupiter, however, remembered that they were not invincible, provided he called a mortal to his assistance; and, by the advice of Pallas, he armed his son Hercules in his cause. With the aid of this celebrated hero, the giants were soon put to flight and defeated. Some were crushed to pieces under mountains or buried in the sea; and others were flayed alive, or beaten to death with clubs. *Vid. Enceladus, Aloides, Porphyrion, Typhon, Otus, Titanes,* &c. The existence of giants has been supported by all the writers of antiquity, and received as an undeniable truth. Homer tells us, that Tityus, when extended on the ground, covered nine acres; and that Polyphemus eat two of the companions of Ulysses at once, and walked along the shores of Sicily, leaning on a staff which might have served for the mast of a ship. The Grecian heroes, during the Trojan war, and Turnus in Italy, attacked their enemies by throwing stones, which four men of the succeeding ages would be unable to move. Plutarch also mentions, in support of their gigantic stature, that Sertorius opened the grave of Antæus in Africa, and found a skeleton which measured six cubits in length. *Apollod.* 1, c. 6.—*Paus.* 8, c. 2, &c.—*Ovid. Met.* 1, v. 151.—*Plut. in Sertor.*—*Hygin.* fab. 28, &c.—*Homer. Od.* 7 and 10.—*Virg G.* 1, v. 280. *Æn.* 6, v. 580. If the accounts of the giants be not, with other portions of the heathen mythology, an unfounded fable, they probably relate to some physical phenomena, or to some of the early convulsions of nature; in like manner as the mysteries of the worship of Osiris and Isis are supposed to have concealed, in the adventures of those deities, the laws and relations of the heavenly bodies, and their influence on the fertilizing inundations of the Nile.

Glaucōpis, a surname of Minerva, from the blueness of her eyes. *Homer.*—*Hesiod.*

Glaucus, I. a son of Hippolochus, the son of Bellerophon. He assisted Priam in the Trojan war, and had the simplicity to exchange his golden suit of armour with Diomedes for an iron one, whence came the proverb of *Glauci et Diomedes permutatio*, to express a foolish purchase. He behaved with much courage and was killed by Ajax. *Virg. Æn.* 6, v. 483.—*Martial.* 9, ep. 96.—*Homer. Il.* 6.——II. A fisherman of Anthedon, in Bœotia, son of Neptune and Nais, or, according to others, of Polybius, the son of Mercury. As he was fishing, he observed that all the fishes which he laid on the grass received fresh vigour as they touched the ground, and immediately escaped from him by leaping into the sea. He attributed the cause of it to the grass, and, by tasting it, he found himself suddenly moved with a desire of living in the sea. Upon this he leaped into the water, and was made a sea deity by Oceanus and Tethus, at the request of the gods. After this transformation he became enamoured of the Nereid Scylla, whose ingratitude was severely punished by Circe. *Vid. Scylla. Ovid. Met.* 13, v. 905, &c.—*Hygin.* fab. 199.—*Athen.* 7.—*Apollon.* 1.—*Diod.* 4.—*Aristot. de Rep. Del.*—*Paus.* 9, c. 22.——III. A son of Sisyphus, king of Corinth, by Merope, the daughter of Atlas, born at Potnia, a village of Bœotia. His mares tore his body to pieces as he returned from the games which Adrastus had celebrated in honour of his father. He was buried at Potnia. *Hygin.* fab. 250.—*Virg. G.* 3, v. 367.—*Apollod.* 1 and 2.——IV. A son of Minos the 2d, and Pasiphae, who was smothered in a cask of honey. Minos confined the soothsayer Polyidus with the dead body, and told him that he never would restore him his liberty if he did not restore it to life. Polyidus was struck with the king's severity, but while he stood in astonishment, a serpent suddenly came towards the body and touched it. Polyidus killed the serpent, and immediately a second came, who seeing the other without motion or signs of life, disappeared, and soon after returned with a certain herb in his mouth. This herb he laid on the body of the dead serpent, who was immediately restored to life. Polyidus, who had attentively considered what passed, seized the herb, and with it rubbed the body of the dead prince, who was instantly raised to life. Minos received Glaucus with gratitude, but he refused to restore Polyidus to liberty before he taught his son the art of divination and prophecy. He consented with great reluctance, and when he was at last permitted to return to Argolis, his native country, he desired his pupil to spit in his mouth.

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Glaucus consulted, and from that moment he forgot all the knowledge of divination and healing which he had received from the instruction of Polyidus. Hyginus ascribes the recovery of Glaucus to Æsculapius. *Apollod.* 2, c. 3.—*Hygin.* 136 and 251, &c.——V. A son of Epytus, who succeeded his father on the throne of Messenia, about 10 centuries before the Augustan age. He introduced the worship of Jupiter among the Dorians, and was the first who offered sacrifices to Machaon, the son of Æsculapius. *Paus.* 4, c. 3. *Vid.* Part I.

Gnossus, and Gnossia, an epithet given to Ariadne, because she lived, or was born at Gnossus. The crown which she received from Bacchus, and which was made a constellation, is called *Gnossia Stella. Virg. G.* 1, v. 222.

Goniades, nymphs in the neighbourhood of the river Cytherus. *Strab.* 8.

Gordius. *Vid.* Part II.

Gorgo, the name of the ship which carried Perseus, after he had conquered Medusa. *Vid.* Part II.

Gorgones, three celebrated sisters, daughters of Phorcys and Ceto, whose names were Stheno, Euryale, and Medusa, all immortal except Medusa. According to the mythologists, their hairs were entwined with serpents, their hands were of brass, their wings of the colour of gold, their body was covered with impenetrable scales, and their teeth were as long as the tusks of a wild boar, and they turned to stones all those on whom they fixed their eyes. Medusa alone had serpents in her hair, according to Ovid, and this proceeded from the resentment of Minerva, in whose temple Medusa had gratified the passion of Neptune, who was enamoured of the beautiful colour of her locks, which the goddess changed into serpents. According to some authors, Perseus, when he went to the conquest of the Gorgons, was armed with an instrument like a scythe by Mercury, and provided with a looking-glass by Minerva, besides winged shoes, and a helmet of Pluto, which rendered all objects clearly visible and open to the view, while the person who wore it remained totally invisible. With weapons like these Perseus obtained an easy victory; and after his conquest returned his arms to the different deities whose favours and assistance he had so recently experienced. The head of Medusa remained in his hands; and after he had finished all his laborious expeditions, he gave it to Minerva, who placed it on her ægis, with which she turned into stones all such as fixed their eyes upon it. It is said, that after the conquest of the Gorgons, Pertheus took his flight in the air towards Æthiopia; and that the drops of blood which fell to the ground from Medusa's head were changed into serpents, which have ever since infested the sandy deserts of Libya. The horse Pegasus also arose from the blood of Medusa, as well as Chrysaor with his golden sword. The residence of the Gorgons was beyond the ocean towards the west, according to Hesiod. Æschylus makes them inhabit the eastern parts of Scythia; and Ovid, as the most received opinion, supports that they lived in the inland parts of Libya, near the lake of Triton or the gardens of the Hesperides. Diodorus and others explain the fable of the Gorgons, by supposing that they were a warlike race of women near the Amazons, whom Perseus, with the help of a large army, totally destroyed. *Hesiod. Theog. & Scut.—Apollon.* 4.—*Apollod.* 2, c. 1 and 4, &c.—*Homer. Il.* 5 and 11.—*Virg. Æn.* 6, &c.—*Diod.* 1 and 4.—*Paus.* 2, c. 20, &c.—*Æschyl. Prom. Act.* 4.—*Pindar. Pyth.* 7 and 12. *Olymp.* 3.—*Ovid. Met.* 4, v. 618, &c.—*Palæphat. de Phorcyn.*

Gorgonia, a surname of Pallas, because Perseus, armed with her shield, had conquered the Gorgon who had polluted her temple with Neptune.

Gorgophone, a daughter of Perseus and Andromeda, who married Perieres, king of Messenia, by whom she had Aphareus and Leucippus. After the death of Perieres, she married Œbalus, who made her mother of Icarus and Tyndarus. She is the first whom the mythologists mention as having had a second husband. *Paus.* 4, c. 2.—*Apollod.* 1, 2 and 3.

Gradivus, a surname of Mars among the Romans, perhaps from *κραδαινειν, brandishing a spear.* Though he had a temple without the walls of Rome, and though Numa had established the Salii, yet his favourite residence was supposed to be among the fierce and savage Thracians and Getæ, over whom he particularly presided. *Virg. Æn.* 3, v. 35.—*Homer. Il.*—*Liv.* 1, c. 20, l. 2, c. 45.

Gratiæ. *Vid. Charites.*

Gyges, or Gyes, a son of Cœlus and Terra, represented as having 50 heads and a hundred hands. He, with his brothers, made war against the gods, and was afterwards punished in Tartarus. *Vid.* Part II. *Ovid. Trist.* 4, el. 7, v. 18.

Gynæcothœnas, a name of Mars at Tegea, on account of a sacrifice offered by the women without the assistance of the men, who were not permitted to appear at this religious ceremony. *Paus.* 8, c. 48.

H

Hades, or Ades, a name given to Pluto; also to the infernal regions.

Hæmon, a Theban youth, son of Creon, who was so captivated with the beauty of Antigone, that he killed himself on her tomb when he heard that she had been put to death by his father's orders. *Propert.* 2, el. 8, v. 21.

Halæsus, and Halæsus, a son of Agamemnon by Briseis or Clytemnestra. When he was driven from home he came to Italy, and settled on mount Massicus in Campania, where he built Falisci, and afterwards assisted Turnus against Æneas. He was killed by Pallas. *Virg. Æn.* 7, v. 724, l. 10, v. 352.

Halirrhotius, a son of Neptune and Euryte, who ravished Alcippe, daughter of Mars, because she slighted his addresses. This violence offended Mars, and he killed the ravisher. Neptune cited Mars to appear before the tribunal of justice to answer for the murder of his son. The cause was tried at Athens, in a place which has been called from thence Areopagus, (*ἀρης, Mars.* and *παγος, village,*) and the murderer was acquitted. *Apollod.* 3, c. 14.—*Paus.* 1, c. 21.

Hamadryades. This word is derived from *αμα simul,* and *δρυς quercus. Virg. Ecl.* 10.—*Ovid. Met.* 1, v. 647. *Vid. Dryades.*

Hammon, or Ammon, a surname of Jupiter in Libya. It is related that Bacchus, being on

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the point of dying with thirst, when traversing the Libyan deserts, invoked the aid of Jupiter. Thereupon a ram appeared, and, stamping out the ground, opened a spring in the sand. This ram he acknowledged to be Jupiter, and therefore built a temple to him, giving him the appellation of Ammon, or the Sandy. This temple was situated in the Oasis of *Siwah*. Alexander the Great, upon visiting it, was declared by the priests a son of the deity. *Vid.* Part I. *Millin.*

HARCĬLO, a man famous for his knowledge of poisonous herbs, &c. He touched the most venomous serpents and reptiles without receiving the smallest injury. *Sil.* 1, v. 406.

HARMŌNIA, or HERMNOIEA, (*Vid. Hermione,*) a daughter of Mars and Venus, who married Cadmus. It is said that Vulcan, to avenge the infidelity of her mother, made her a present of a vestment died in all sorts of crimes, which in some measure inspired all the children of Cadmus with wickedness and impiety. *Paus.* 9, c. 16, &c.

HARMŌNIDES, a Trojan beloved by Minerva. He built the ships in which Paris carried away Helen. *Homer. Il.* 5.

HARPĂLION, a son of Pylæmenes king of Paphlagonia, who assisted Priam during the Trojan war, and was killed by Merion. *Homer. Il.* 13, v. 643.

HARPALYCE, I. the daughter of Harpalycus, king of Thrace. Her mother died when she was but a child, and her father fed her with the milk of cows and mares, and inured her early to sustain the fatigues of hunting. When her father's kingdom was invaded by Neoptolemus, the son of Achilles, she repelled and defeated the enemy with manly courage. The death of her father, which happened soon after in a sedition, rendered her disconsolate; she fled the society of mankind, and lived in the forests upon plunder and rapine. Every attempt to secure her proved fruitless, till her great swiftness was overcome by intercepting her with a net. After death the people of the country disputed their respective rights to the possessions which she acquired by rapine, and they soon after appeased her manes by proper oblations on her tomb. *Virg. Æn.* 1, v. 321.—*Hygin.* fab. 163 and 252.——II. A mistress of Iphiclus, son of Thestius. She died through despair on seeing herself despised by her lover. This mournful story was composed in poetry, in the form of a dialogue called Harpalyce. *Athen.* 14.

HARPŌCRĀTES, a divinity supposed to be the same as Orus, the son of Isis, among the Egyptians. He is represented as holding one of his fingers on his mouth, and from thence he is called the god of silence, and intimates that the mysteries of religion and philosophy ought never to be revealed to the people. The Romans placed his statues at the entrance of their temples. *Catull.* 75.—*Varro. de L. L.* 4, c. 10.

HARPŸLÆ, winged monsters, who had the face of a woman, the body of a vulture, and had their feet and fingers armed with sharp claws. They were three in number, Aello, Ocypete, and Celeno, daughters of Neptune and Terra. They were sent by Juno to plunder the tables of Phineus, whence they were driven to the islands called Strophades by Zethes and Calais. They emitted an infectious smell, and spoiled whatever they touched by their filth and excrements. They plundered Æneas during his voyage towards Italy, and predicted many of the calamities which attended him. *Virg. Æn.* 3, v. 212, l. 6, v. 289.—*Hesiod. Theog.* 265.

HEBE, the daughter of Jupiter and Juno. As she was fair, and always in the bloom of youth, she was called the goddess of youth, and made by her mother cup-bearer to all the gods. She was dismissed from her office by Jupiter, and Ganymedes, his favourite, succeeded her as cup-bearer. She was employed by her mother to prepare her chariot, and to harness her peacocks whenever requisite. When Hercules was raised to the rank of a god, he was reconciled to Juno by marrying her daughter Hebe, by whom he had two sons, Alexiaris and Anicetus. As Hebe had the power of restoring gods and men to the vigour of youth, she, at the instance of her husband, performed that kind office to Iolas his friend. Hebe was worshipped at Sicyon, under the name of *Dia*, and at Rome under the name of *Juventas*. She is represented as a young virgin crowned with flowers, and arrayed in a variegated garment. *Paus.* 1, c. 19, l. 2, c. 12.—*Ovid. Met.* 9, v. 400. *Fast.* 9, v. 76.—*Apollod.* 1, c. 3, l. 2, c. 7.

HECĂTE, a daughter of Perses and Asterias, the same as Proserpine or Diana. She was called Luna in heaven, Diana on earth, and Hecate or Proserpine in hell, whence her name of *Diva triformis, tergemina, triceps.* She was supposed to preside over magic and enchantments, and was generally represented like a woman with three heads, that of a horse, a dog, or a boar; and sometimes she appeared with three different bodies, and three different faces, only with one neck. Dogs, lambs, and honey, were generally offered to her, especially in high ways and cross roads, whence she obtained the name of *Trivia.* Her power was extended over heaven, the earth, sea, and hell; and to her kings and nations supposed themselves indebted for their prosperity. *Ovid.* 7, *Met.* v. 94.—*Hesiod. Theog.*—*Horat.* 3, od. 22.—*Paus.* 2, c. 22.—*Virg Æn.* 4, v. 511.

HECTOR. *Vid.* Part II.

HECŬBA. *Vid.* Part II.

HĔLĔNA. *Vid.* Part II.

HĔLĔNUS. *Vid.* Part II.

HELIĂDES, the daughters of the Sun and Clymene. They were three in number, Lampetie, Phaetusa, and Lampethusa; or seven, according to Hygin: Merope, Helie, Ægle, Lampetie, Phœbe, Ætheria, and Dioxippe. They were so afflicted at the death of their brother Phæton, (*Vid. Phæton,*) that they were changed by the gods into poplars, and their tears into precious amber, on the banks of the river Po. *Ovid. Met.* 2, v. 340.—*Hygin.* fab. 154.

HELICĂON. *Vid.* Part II.

HĔLICE, a star near the north pole, generally called Ursa Major. It is supposed to receive its name from the town of Helice, of which Calisto, who was changed into the Great Bear, was an inhabitant. *Lucan.* 2, v. 237.

HĔLĬCŌNĬADES, a name given to the Muses, because they lived upon mount Helicon, which was sacred to them.

HELLE. *Vid. Argonautæ.*

HELLEN, son of Deucalion and Pyrrha, reigned in Phthiotis about 1496 years before the Christian era, and gave the name of Hel-

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enians to his subjects. He had, by his wife Orseis, three sons; Æolius, Dorus, and Xuthus, who gave their names to the three different nations, known under the name of Æolians, Dorians, and Ionians. These last derive their name from Ion, son of Xuthus, and from the difference, either of expression or pronunciation, in their respective languages, arose the different dialects well known in the Greek language. *Paus.* 3, c. 20, l. 7, c. 1.—*Diod.* 5.

HEMATHION, a son of Aurora and Cephalus, or Tithonus. *Apollod.* 3.

HEMITHEA, a daughter of Cycnus and Proclea. She was so attached to her brother Tenes, that she refused to abandon him when his father Cycnus exposed him on the sea. They were carried by the wind to Tenedos, where Hemithea long enjoyed tranquillity, till Achilles, captivated by her charms, offered her violence. She was rescued from his embrace by her brother Tenes, who was instantly slaughtered by the offended hero. Hemithea could not have been rescued from the attempts of Achilles, had not the earth opened and swallowed her after she had fervently entreated the assistance of the gods. *Vid. Tenes. Paus.* 10, c. 14.—*Diod.* 4.

HERA, the name of Juno among the Greeks.

HERCEIUS, an epithet given to Jupiter. *Ovid. Æ.* 286.—*Lucan.* 9, v. 979.

HERCŬLES, a celebrated hero, who, after death, was ranked among the gods, and received divine honours. According to the ancients there were many persons of the same name. Diodorus mentions three, Cicero six, and some authors extend the number to no less than forty-three. Of all these the son of Jupiter and Alcmena, generally called the Theban, is the most celebrated, and to him, as may easily be imagined, the actions of the others have been attributed. Hercules was brought up at Tirynthus; or, according to Diodorus, at Thebes, and before he had completed his eighth month, the jealousy of Juno, intent upon his destruction, sent two snakes to devour him. The child, not terrified by the sight of the serpents, boldly seized them in both his hands and squeezed them to death, while his brother Iphiclus alarmed the house with his frightful shrieks. *Vid Iphiclus.* He was early instructed in the liberal arts, and Castor, the son of Tyndarus, taught him how to fight, Eurytus how to shoot with a bow and arrows, Autolycus to drive a chariot, Linus to play on the lyre, and Eumolpus to sing. He, like the rest of his illustrious contemporaries, soon after became the pupil of the centaur Chiron, and under him he perfected and rendered himself the most valiant and accomplished of the age. In the 18th year of his age he resolved to deliver the neighbourhood of mount Cithæron from a huge lion which preyed on the flocks of Amphitryon, his supposed father, and which laid waste the adjacent country. He went to the court of Thespius, king of Thespis, who shared in the general calamity, and he received there a tender treatment, and was entertained during fifty days. The fifty daughters of the king became all mothers by Hercules during his stay at Thespis. After he had destroyed the lion of mount Cithæron, he delivered his country from the annual tribute of a hundred oxen which it paid to Erginus. *Vid. Erginus.* Such public services became universally known, and Creon, who then sat on the throne of Thebes, rewarded the patriotic deeds of Hercules by giving him his daughter in marriage, and intrusting him with the government of his kingdom. As Hercules, by the will of Jupiter, was subjected to the power of Eurystheus, (*Vid Eurystheus,*) and obliged to obey him in every respect, Eurystheus, acquainted with his successes and rising power, ordered him to appear at Mycenæ and perform the labours which, by priority of birth, he was empowered to impose upon him. Hercules refused, and Juno, to punish his disobedience, rendered him so delirious that he killed his own children by Megara, supposing them to be the offspring of Eurystheus. *Vid Megara.* When he recovered the use of his senses, he was so struck with the misfortunes which had proceeded from his insanity, that he concealed himself, and retired from the society of men for some time. He afterwards consulted the oracle of Apollo, and was told that he must be subservient for twelve years to the will of Eurystheus, in compliance with the commands of Jupiter; and that after he had achieved the most celebrated labours, he should be reckoned in the number of the gods. So plain and expressive an answer determined him to go to Mycenæ, and to bear with fortitude whatever gods or men imposed upon him. Eurystheus seeing so great a man totally subjected to him, and apprehensive of so powerful an enemy, commanded him to achieve a number of enterprises, the most difficult and arduous ever known, generally called the 12 labours of Hercules. The favours of the gods had completely armed him when he undertook his labours. He had received a coat of arms and helmet from Minerva, a sword from Mercury, a horse from Neptune, a shield from Jupiter, a bow and arrows from Apollo, and from Vulcan a golden cuiras and brazen buskin, with a celebrated club of brass, according to the opinion of some writers, but more generally supposed to be of wood, and cut by the hero himself in the forest of Nemæa.——The first labour imposed upon Hercules by Eurystheus, was to kill the lion of Nemæa, which ravaged the country near Mycenæ. The hero, unable to destroy him with his arrows, boldly attacked him with his club, pursued him to his den, and after a close and sharp engagement he choked him to death. He carried the dead beast on his shoulders to Mycenæ, and ever after clothed himself with the skin. Eurystheus was so astonished at the sight of the beast, and at the courage of Hercules, that he ordered him never to enter the gates of the city when he returned from his expeditions, but to wait for his orders without the walls. He even made himself a brazen vessel, into which he retired whenever Hercules returned.——The second labour of Hercules was to destroy the Lernæan hydra, which had seven heads according to Apollodorus, 50 according to Simonides, and 100 according to Diodorus. This celebrated monster he attacked with his arrows, and soon after he came to a close engagement, and by means of his heavy club he destroyed the heads of his enemy. But this was productive of no advantage; for as soon as one head was beaten to pieces by the club, immediately two sprang up, and the labour

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of Hercules would have remained unfinished had not he commanded his friend Iolas to burn, with a hot iron, the root of the head which he had crushed to pieces. This succeeded, (*Vid. Hydra,*) and Hercules became victorious, opened the belly of the monster, and dipped his arrows in the gall to render the wounds which he gave fatal and incurable.——He was ordered in his third labour to bring alive and unhurt into the presence of Eurystheus a stag, famous for its incredible swiftness, its golden horns, and brazen feet. This celebrated animal frequented the neighbourhood of Œnoe, and Hercules was employed for a whole year in continually pursuing it, and at last he caught it in a trap, or when tired, or, according to others, by slightly wounding it and lessening its swiftness. As he returned victorious, Diana snatched the goat from him, and severely reprimanded him for molesting an animal which was sacred to her. Hercules pleaded necessity, and by representing the commands of Eurystheus, he appeased the goddess and obtained the beast.——The fourth labour was to bring alive to Eurystheus a wild boar which ravaged the neighbourhood of Erymanthus. In this expedition he destroyed the centaurs, (*Vid. Centauri,*) and caught the boar by closely pursuing him through the deep snow. Eurystheus was so frightened at the sight of the boar, that, according to Diodorus, he hid himself in his brazen vessel for some days.——In his fifth labour Hercules was ordered to clean the stables of Augias, where 3000 oxen had been confined for many years. *Vid. Augias.*——For his sixth labour he was ordered to kill the carnivorous birds which ravaged the country near the lake Stymphalis in Arcadia. *Vid. Stymphalis.*——In his seventh labour he brought alive into Peloponnesus, a prodigious wild bull which laid waste the island of Crete.——In his eighth labour he was employed in obtaining the mares of Diomedes, which fed upon human flesh. He killed Diomedes, and gave him to be eaten by his mares, which he brought to Eurystheus. They were sent to mount Olympus by the king of Mycenæ, where they were devoured by the wild beasts; or, according to others, they were consecrated to Jupiter, and their breed still existed in the age of Alexander the Great.——For his ninth labour he was commanded to obtain the girdle of the queen of the Amazons. *Vid. Hippolite.*——In his tenth labour he killed the monster Geryon, king of Gades, and brought to Argos his numerous flocks which fed upon human flesh. *Vid. Geryon.*——The eleventh labour was to obtain apples from the garden of the Hesperides. *Vid. Hesperides.*——The twelfth and last, and most dangerous of his labours, was to bring upon the earth the three-headed dog Cerberus. This was cheerfully undertaken by Hercules, and he descended into hell by a cave on mount Tænarus. He was permitted by Pluto to carry away his friends Theseus and Pirithous, who were condemned to punishment in hell; and Cerberus also was granted to his prayers, provided he made use of no arms, but only force, to drag him away. Hercules, as some report, carried him back to hell after he had brought him before Eurystheus. Besides these arduous labours, which the jealousy of Eurystheus imposed upon him, he also achieved others of his own accord, equally great and celebrated. *Vid. Cacus, Antæus, Busiris, Eryx,* &c. He accompanied the Argonauts to Colchis before he delivered himself up to the king of Mycenæ. He assisted the gods in their wars against the giants, and it was through him alone that Jupiter obtained a victory. *Vid. Gigantes.* He conquered Laomedon, and pillaged Troy. *Vid. Laomedon.* When Iole, the daughter of Eurytus, king of Œchalia, of whom he was deeply enamoured, was refused to his entreaties, he became the prey of a second fit of insanity, and he murdered Iphitus, the only one of the sons of Eurytus who favoured his addresses to Iole. *Vid. Iphitus.* He was some time after purified of the murder, and his insanity ceased; but the gods persecuted him more, and he was visited by a disorder which obliged him to apply to the oracle of Delphi for relief. The coldness with which the Pythia received him, irritated him, and he resolved to plunder Apollo's temple, and carry away the sacred tripod. Apollo opposed him, and a severe conflict was begun, which nothing but the interference of Jupiter with his thunderbolts could have prevented. He was upon this told by the oracle that he must be sold as a slave, and remain three years in the most abject servitude to recover from his disorder. He complied: and Mercury, by order of Jupiter, conducted him to Omphale, queen of Lydia, to whom he was sold as a slave. Here he cleared all the country from robbers; and Omphale, who was astonished at the greatness of his exploits, restored him to liberty, and married him. Hercules had Agelaus, and Lamon according to others, by Omphale, from whom Crœsus, king of Lydia, was descended. He became also enamoured of one of Omphale's female servants, by whom he had Alceus. After he had completed the years of his slavery, he returned to Peloponnesus, where he re-established on the throne of Sparta, Tyndarus, who had been expelled by Hippocoon. He became one of Dejanira's suiters, and married her, after he had overcome all his rivals. *Vid. Achelous.* He was obliged to leave Calydon, his father-in-law's kingdom, because he had inadvertently killed a man with a blow of his fist, and it was on account of this expulsion that he was not present at the hunting of the Calydonian boar. From Calydon he retired to the court of Ceyx, king of Trachinia. In his way he was stopped by the swollen streams of the Evenus, where the centaur Nessus attempted to offer violence to Dejanira, under the perfidious pretence of conveying her over the river. Hercules perceived the distress of Dejanira, and killed the centaur, who, as he expired, gave her a tunic, which, as he observed, had the power of recalling a husband from unlawful love. *Vid. Dejanira.* Ceyx, king of Trachinia, received him and his wife with great marks of friendship, and purified him of the murder he had committed at Calydon. Hercules was still mindful that he had once been refused the hand of Iole; he therefore made war against her father Eurytus, and killed him with three of his sons. Iole fell into the hands of her father's murderer, and found that she was loved by Hercules as much as before. She accompanied him to mount Œta, where he was going to raise an

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altar, and offer a solemn sacrifice to Jupiter. As he had not then the tunic in which he arrayed himself to offer a sacrifice, he sent Lichas to Dejanira in order to provide himself a proper dress. Dejanira, informed of her husband's tender attachment to Iole, sent him a filter, or more probably the tunic which she had received from Nessus, and Hercules, as soon as he had put it on, fell into a desperate distemper, and found the poison of the Lernæan hydra penetrate through his bones. He attempted to pull off the fatal dress, but it was too late; and in the midst of his pains and tortures he inveighed in the most bitter imprecations against the credulous Dejanira, the cruelty of Eurystheus, and the jealousy and hatred of Juno. As the distemper was incurable, he implored the protection of Jupiter, and gave his bow and arrows to Philoctetes, and erected a large burning pile on the top of mount Œta. He spread on the pile the skin of the Nemæan lion, and laid down upon it as on a bed, leaning his head on his club. Philoctetes, or, according to others, Pæan or Hyllus, was ordered to set fire to the pile, and the hero saw himself on a sudden surrounded with the flames, without betraying any marks of fear or astonishment. Jupiter saw him from heaven, and told the surrounding gods that he would raise to the skies the immortal parts of a hero who had cleared the earth from so many monsters and tyrants. The gods applauded Jupiter's resolution, the burning pile was suddenly surrounded with a dark smoke, and after the mortal parts of Hercules were consumed, he was carried up to heaven in a chariot drawn by four horses. Some loud claps of thunder accompanied his elevation, and his friends, unable to find either his bones or ashes, showed their gratitude to his memory by raising an altar where the burning pile had stood. Menœtius, the son of Actor, offered him a sacrifice of a bull, a wild boar, and a goat, and enjoined the people of Opus yearly to observe the same religious ceremonies. His worship soon became as universal as his fame; and Juno, who had once persecuted him with such inveterate fury, forgot her resentment, and gave him her daughter Hebe in marriage. Hercules has received many surnames and epithets, either from the place where his worship was established, or from the labours which he achieved. His temples were numerous and magnificent, and his divinity revered. The Phœnicians offered quails on his altars, and as it was supposed that he presided over dreams, the sick and infirm were sent to sleep in his temples, that they might receive in their dream the agreeable presages of their approaching recovery. The white poplar was particularly dedicated to his service. Hercules is generally represented naked, with strong and well-proportioned limbs; he is sometimes covered with the skin of the Nemæan lion, and holds a knotted club in his hand, on which he often leans. *Diod.* 1 and 4. —*Cic. de Nat. D.* 1, &c.—*Apollod.* 1 and 2.—*Paus.* 1, 3, 5, 9 and 10.—*Hesiod. in Scut. Herc.* &c.—*Hygin.* fab. 29, 32, &c.—*Ovid. Met.* 9, v. 236, &c.—*Her.* 9, *Amor. Trist.* &c.—*Homer. Il.* 8, &c.—*Theocrit.* 24.—*Eurip. in Herc.*—*Virg. Æn.* 8, v. 294.—*Lucan.* 3 and 6.—*Apollon.* 2.—*Dionys. Hal.* 1.—*Sophocl. in Trachin.*—*Plut. in Amphit.*—*Senec. in Herc. furent. & Œt.*—*Plin.* 4, c. 6, l. 11, &c.—*Philost. Icon.* 2, c. 5.—*Herodot.* 1, c. 7, l. 2, c. 42, &c.—*Quint. Smyrn.* 6, v. 207, &c.—*Callim. Hym. in Dian.*—*Pindar. Olymph.* od. 3.—*Ital.* 1, v. 438.—*Stat.* 2. *Theb.* v. 564.—*Mela*, 2, c. 1.—*Lucian.*—*Dial.*—*Lactant. de fals. Rel.*—*Strab.* 3, &c.—*Horat. Od. Sat.* &c.

Hercyna, a nymph who accompanied Ceres as she travelled over the world. A river in Bœotia bore her name. *Paus.* 9, c. 39.

Herĭlus, a king of Prœneste, son of the nymph Feronia. As he had three lives, he was killed three times by Evander. *Vir. Æn.* 8, v. 563.

Hermaphrŏditus, a son of Venus and Mercury, educated on mount Ida by the Naiades. At the age of 15 he began to travel to gratify his curiosity. When he came to Caira, he bathed himself in a fountain, and Salmacis, the nymph who presided over it, became enamoured of him, and attempted to seduce him. Hermaphroditus continued deaf to all entreaties and offers; and Salmacis endeavouring to obtain by force what was denied to prayers, closely embraced him, and entreated the gods to make them two but one body. Her prayers were heard, and Salmacis and Hermaphroditus, now two in one body, still preserved the characteristics of both their sexes. Hermaphroditus begged the gods that all who bathed in that fountain might become effeminate. *Ovid. Met.* 4, v. 347.—*Hygin.* fab. 271.

Hermes, the name of Mercury among the Greeks. *Vid. Mercurius.*

Hermĭŏne, a daughter of Mars and Venus, who married Cadmus. The gods, except Juno, honoured their nuptials with their presence, and she received as a present, a rich veil and a splendid necklace which had been made by Vulcan. She was changed into a serpent with her husband Cadmus, and placed in the Elysian fields. *Vid. Harmonia. Apollod.* 3.—*Ovid. Met.* 4, fab. 13. *Vid.* Parts I and II.

Heroes, the name which was given by the ancients to such as were born from a god, or to such as had signalized themselves by their actions, and seemed to deserve immortality by the service they had rendered their country. The heroes which Homer describes, such as Ajax, Achilles, &c. were of such prodigious strength, that they could lift up and throw stones which the united force of four or five men of his age could not have moved. The heroes were supposed to be interested in the affairs of mankind after death, and they were invoked with much solemnity. As the altars of the gods were crowded with sacrifices and libations, so the heroes were often honoured with a funeral solemnity, in which their great exploits were enumerated.

Herse, a daughter of Cecrops, king of Athens, beloved by Mercury. The god disclosed his love to Aglauros, Herse's sister, in hopes of procuring an easy admission to Herse; but Aglauros, through jealousy, discovered the amour. Herse became mother of Cephalus by Mercury, and, after death, she received divine honours at Athens. *Ovid. Met.* 2, v. 559, &c.

Hertha, and Herta, a goddess among the Germans, supposed to be the same as the earth. She had a temple and a chariot dedicated to her service, in a remote island, and was supposed to visit the earth at stated times, when her coming was celebrated with the greatest rejoicings and festivity. *Tacit. de Germ.*

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Hesiŏne, a daughter of Laomedon, king of Troy, by Strymo, the daughter of the Scamander. It fell to her lot to be exposed to a sea-monster, to whom the Trojans yearly presented a marriageable virgin, to appease the resentment of Apollo and Neptune, whom Laomedon had offended, but Hercules promised to deliver her, provided he received as a reward six beautiful horses. Laomedon consented, and Hercules attacked the monster just as he was going to devour Hesione, and he killed him with his club. Laomedon, however, refused to reward the hero's services; and Hercules, incensed at his treachery, besieged Troy, and put the king and all his family to the sword, except Podarces, or Priam, who had advised his father to give the promised horses to his sister's deliverer. The conqueror gave Hesione in marriage to his friend Telamon, who had assisted him during the war, and he established Priam upon his father's throne. *Homer. Il.* 5, v. 638.—*Diod.* 4. *Apollod.* 2, c. 5, &c.—*Ovid. Met.* 11, v. 212..

Hesperides, three celebrated nymphs, daughters of Hesperus. Apollodorus mentions four, Ægle, Erythia, Vesta, and Arethusa; and Diodorus confounds them with the Atlantides, and supposes that they were the same number. They were appointed to guard the golden apples which Juno gave to Jupiter on the day of their nuptials; and the place of their residence, placed beyond the ocean by Hesiod, is more universally believed to be near mount Atlas in Africa, according to Apollodorus. This celebrated place or garden abounded with fruits of the most delicious kind, and was carefully guarded by a dreadful dragon which never slept. It was one of the labours of Hercules to procure some of the golden apples of the Hesperides. These were brought to Eurystheus, and afterwards carried back by Minerva into the garden of the Hesperides, as they could be preserved in no other place. Hercules is sometimes represented gathering the apples, and the dragon, which guarded the tree, appears bowing down his head, as having received a mortal wound. This monster, as it is supposed, was the offspring of Typhon, and it had a hundred heads and as many voices. This number, however, is reduced by some to only one head. Those that attempt to explain mythology, observe that the Hesperides were certain persons who had an immense number of flocks; and that the ambiguous word μηλον, which signifies *an apple*, and *a sheep*, gave rise to the fable of the golden apples of the Hesperides. *Diod.* 4.—*Ovid. Met.* 4, v. 637, &c. l. 9, v. 90.—*Hygin.* fab. 30.—*Apol.* 3, c. 5.—*Hesiod. Theog.* v. 215, &c.

Hesperus, I. a son of Japetus, brother to Atlas. He came to Italy, and the country received the name of *Hesperia* from him, according to some accounts. He had a daughter called Hesperis, who married Atlas, and became mother of seven daughters, called Atlantides or Hesperides. *Diod.* 4.——II. The name of Hesperus was also applied to the planet Venus, when it appeared after the setting of the sun. It was called *Phosphorus* or *Lucifer* when it preceded the sun. *Cic. de Nat. D.* 2, c. 2.—*Senec. de Hippol.* 749. *Id. in Med.* 71.

Hesus, a deity among the Gauls, the same as the Mars of the Romans. *Lucan.* 1, v. 445.

Hiĕrax, a youth who awoke Argus to inform him that Mercury was stealing Io. Mercury killed him, and changed him into a bird of prey. *Apollod.* 2, c. 1. *Vid.* Part II.

Hilaria, a daughter of Leucippus and Philodice. As she and her sister Phœbe were going to marry their cousins Lynceus and Idas, they were carried away by Castor and Pollux, who married them. Hilaria had Anagon by Castor, and she, as well as her sister, obtained, after death, the honours which were generally paid to heroes. *Apollod.* 3.—*Propert.* 1, el. 2, v. 16.—*Paus.* 2, c. 22, l. 3, c. 19.

Hippius, a surname of Neptune, from his having raised a horse (ιππος) from the earth in his contest with Minerva, concerning the giving a name to Athens.

Hippocentauri, a race of monsters who dwelt in Thessaly. *Vid. Centauri.*

Hippocoon, a son of Œbalus, brother to Tyndarus. He was put to death by Hercules because he had driven his brother from the kingdom of Lacedæmon. He was at the chase of the Calydonian boar. *Diod.* 4.—*Apollod.* 2, &c. l. 3, c. 10.—*Paus. Lacon.*—*Ovid. Met.* 8, v. 314.

Hippŏdāme, and Hippodamīa, I. a daughter of Œnomaus, king of Pisa, in Elis, who married Pelops, son of Tantalus. Her father refused to marry her, except to him who could overcome him in a chariot race. As the beauty of Hippodamia was greatly celebrated, many courted her, and accepted her father's conditions, though death attended a defeat. Thirteen had already been conquered, and forfeited their lives, when Pelops came from Lydia and entered the lists. He previously bribed Myrtilus, the charioteer of Œnomaus, and ensured himself the victory. Hippodamia became mother of Atreus and Thyestes, and it is said that she died of grief for the death of her father, which her guilty correspondence with Pelops and Myrtilus had occasioned. *Virg. G.* 3, v. 7.—*Hygin.* fab. 84 and 253.—*Paus.* 5, c. 14, &c.—*Diod.* 4.—*Ovid. Heroid.* 8 and 17. *Vid. Œnomaus.*—II. A daughter of Adrastus, king of Argos, who married Pirithous, king of the Lapithæ. The festivity which prevailed on the day of her marriage was interrupted by the attempts of Eurytus to offer her violence. *Vid. Pirithous.* She is called Ischomache by some, and Deidamia by others. *Ovid. Met.* 12.—*Plut. in Thes.*

Hippŏlŏchus, I. a son of Bellerophon, father to Glaucus, who commanded the Lycians during the Trojan war.——II. A son of Glaucus also bore the same name. *Homer. Il.* 6, v. 119.

Hippŏlўte, a queen of the Amazons, given in marriage to Theseus by Hercules, who had conquered her, and taken away her girdle by order of Eurystheus. *Vid. Hercules.* She had a son by Theseus, called Hippolytus. *Plut. in Thes.*—*Propert.* 4, el. 3. *Vid. Acastus.*

Hippŏlўtus, a son of Theseus and Hippolyte, famous for his virtues and his misfortunes. Temples were raised to his memory, particularly at Trœzene, where he received divine honours. According to some accounts, Diana restored him to life. *Vid. Phædra*, and Part II.

Hippŏmĕdon, a son of Nisimachus and Mythidice, who was one of the seven chiefs who went against Thebes. He was killed by Ismarus, son of Acastus. *Apol.* 3, c. 6.—*Paus.* 2, c. 36.

Hippŏmĕnes. *Vid. Atalanta.*

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Hippona, a goddess who presided over horses. Her statues were placed in horses' stables. *Juv.* 8, v. 157.

Hippothoon, a son of Neptune and Alope, daughter of Cercyon, exposed in the woods by his mother, that her amours with the god might be concealed from her father. Her shame was discovered, and her father ordered him to be put to death. Neptune changed her into a fountain, and the child was preserved by mares; whence his name, and when grown up, placed on his grandfather's throne by the friendship of Theseus. *Hygin.* fab. 187.—*Paus.* 1, c. 38.

Honor, a virtue worshipped at Rome. Her first temple was erected by Scipio Africanus, and another was afterwards built by Claudius Marcellus. *Cic. de Nat. D.* 2, c. 23.

Hora, a goddess at Rome, supposed to be Hersilia, who married Romulus. She was said to preside over beauty. *Ovid. Met.* 14, v. 851.

Horæ, three sisters, daughters of Jupiter and Themis, according to Hesiod, called Eunomia, Dice, and Irene. They were the same as the seasons who presided over the spring, summer, and winter, and were represented by the poets as opening the gates of heaven and of Olympus. *Homer. Il.* 5, v. 749.—*Paus.* 5, c. 11.—*Hesiod. Theog.* v. 902.

Horta, a divinity among the Romans, who presided over youth, and patronised all exhortations to virtue and honourable deeds. She is the same as Herselia.

Horus, a son of Isis, one of the deities of the Egyptians.

Hospitalis, a surname of Jupiter among the Romans, as the god of hospitality.

Hyacinthus, a son of Amyclas and Diomede, greatly beloved by Apollo and Zephyrus. He returned the former's love, and Zephyrus, incensed at his coldness and indifference, resolved to punish his rival. As Apollo, who was intrusted with the education of Hyacinthus, once played at quoit, with his pupil, Zephyrus blew the quoit, as soon as it was thrown by Apollo, upon the head of Hyacinthus, and he was killed by the blow. Apollo was so disconsolate at the death of Hyacinthus, that he changed his blood into a flower, which bore his name, and placed his body among the constellations. The Spartans also established yearly festivals in honour of the nephew of their king. *Paus.* 3, c. 19.—*Ovid. Met.* 10, v. 185, &c.—*Apollod.* 3, &c.

Hyades, five daughters of Atlas, king of Mauretania, who were so disconsolate at the death of their brother Hyas, who had been killed by a wild boar, that they pined away and died. They became stars after death, and were placed near Taurus, one of the 12 signs of the zodiac. They received the name of Hyades from their brother Hyas. Their names are Phaola, Ambrosia, Eudora, Coronis, and Polyxo. To these some have added Thione and Prodice, and they maintained that they were daughters of Hyas and Æthra, one of the Oceanides. Euripides calls them daughters of Erechtheus. The ancients supposed that the rising and setting of the Hyades was always attended with much rain, whence the name (ὗω pluo.) *Ovid. Fast.* 5, v. 165.—*Hygin.* fab. 182.—*Eurip. in Ion.*

Hyas, a son of Atlas, of Mauretania, by Æthra. He was killed in an attempt to rob a lioness of her whelps. Some say that he died by the bite of a serpent, and others that he was killed by a wild boar. *Vid. Hyades. Hygin.* fab. 192.—*Ovid. Fast.* 5, v. 170.

Hydra, a celebrated monster, which infested the neighbourhood of the lake Lerna in Peloponnesus. It was the fruit of Echidna's union with Typhon. It had a hundred heads according to Diodorus; fifty, according to Simonides; and nine according to the more received opinion of Apollodorus, Hyginius, &c. As soon as one of these heads was cut off, two immediately grew up if the wound was not stopped by fire. It was one of the labours of Hercules to destroy this dreadful monster, and this he easily effected with the assistance of Iolaus, who applied a burning iron to the wounds, as soon as one head was cut off. The conqueror dipped his arrows in the gall of the hydra, and, from that circumstance, all the wounds which he gave proved incurable and mortal. *Hesiod. Theog.*—*Apollod.* 2, c. 5.—*Paus.* 5, c. 17.—*Ovid. Met.* 9, v. 69.—*Horat.* 4, ob. 4, v. 61.—*Virg. Æn.* 6, v. 276, l. 7, v. 658.

Hygeia, or Hygiea, the goddess of health, daughter of Æsculapius, held in great veneration among the ancients. Her statues represented her with a veil, and the matrons usually consecrated their locks to her. She was also represented on monuments as a young woman, holding a serpent in one hand, and in the other a cup, out of which the serpent sometimes drank. According to some authors, Hygeia is the same as Minerva, who received that name from Pericles, who erected her a statue, because in a dream she had told him the means of curing an architect, whose assistance he wanted to build a temple. *Plut. in Pericl.*—*Paus.* 1, c. 23.

Hylas, a son of Thiodamas, king of Mysia, and Menodice, stolen away by Hercules, and carried on board the ship Argo to Colchis. On the Asiatic coast the Argonauts landed to take a supply of fresh water; and Hylas, following the example of his companions, went to the fountain with a pitcher, and fell into the water and was drowned. The poets have embellished this tragical story, by saying, that the nymphs of the river, enamoured of the beautiful Hylas, carried him away; and that Hercules, disconsolate at the loss of his favourite youth, filled the woods and mountains with his complaints, and, at last, abandoned the Argonautic expedition to go and seek him. *Apol.* 1, c. 9.—*Hygin.* fab. 14. 271.—*Virg. Ecl.* 6.—*Propert.* 1, el. 20.

Hyllus, a son of Hercules and Dejanira, who, soon after his father's death, married Iole. He, as well as his father, was persecuted by the envy of Eurystheus, and obliged to fly from the Peloponnesus. The Athenians gave a kind reception to Hyllus and the rest of the Heraclidæ, and marched against Eurystheus. Hyllus obtained a victory over his enemies, and killed with his own hand Eurystheus, and sent his head to Alcmena, his grandmother. Some time after he attempted to recover the Peloponnesus with the Heraclidæ, and was killed in single combat by Echemus, king of Arcadia. *Vid. Heraclidæ, Hercules. Herodot.* 7, c. 204, &c.—*Strab.* 9.—*Diod.* 4.—*Ovid. Met.* 9, v. 279. *Vid.* Part I.

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Hylonŏe, the wife of Cyllarus, who killed herself the moment her husband was murdered by the Lapithæ. *Ovid. Met.* 12, v. 406.

Hymĕnæus, and Hymen, the god of marriage among the Greeks, was son of Bacchus and Venus, or, according to others, of Apollo and one of the muses. Hymenæus, according to the more received opinions, was a young Athenian of extraordinary beauty, but ignoble origin. He became enamoured of the daughter of one of the richest and noblest of his countrymen, and, as the rank and elevation of his mistress removed him from her presence and conversation, he contented himself to follow her wherever she went. In a certain procession, in which all the matrons of Athens went to Eleusis, Hymenæus, to accompany his mistress, disguised himself in woman's clothes, and joined the religious troop. His youth, and the fairness of his features, favoured his disguise. A great part of the procession was seized by the sudden arrival of some pirates, and Hymenæus, who shared the captivity of his mistress, encouraged his female companions, and assassinated their ravishers while they were asleep. Immediately after this, Hymenæus repaired to Athens, and promised to restore to liberty the matrons who had been enslaved, provided he was allowed to marry one among them who was the object of his passion. The Athenians consented, and Hymenæus experienced so much felicity in his marriage state that the people of Athens instituted festivals in his honour, and solemnly invoked him at their nuptials, as the Latins did their Thalassius. Hymen was generally represented as crowned with flowers, chiefly with marjoram or roses, and holding a burning torch in one hand, and in the other a vest of purple colour. It was supposed that he always attended at nuptials; for, if not, matrimonial connexions were fatal, and ended in the most dreadful calamities; and hence people ran about calling aloud, Hymen! Hymen! &c. *Ovid. Medea. Met.* 12, v. 212.—*Virg. Æn.* 1, &c.—*Catull.* ep. 62.

Hypĕrĭon, a son of Cœlus and Terra, who married Thea, by whom he had Aurora, the sun and moon. Hyperion is often taken by the poets for the sun itself. *Herod. Theog.*—*Apollod.* 1, c. 1 and 2.—*Homer. hymn. ad Ap.*

Hyperminestra. *Vid. Danaides.*

Hypsipўle, a queen of Lemnos, daughter of Thoas and Myrine. During her reign, Venus, whose altars had been universally slighted, punished the Lemnian women, and rendered their mouths and breath so extremely offensive to the smell, that their husbands abandoned them, and gave themselves up to some female slaves, whom they had taken in the war against Thrace. This contempt was highly resented by all the women of Lemnos, and they resolved on revenge, and all unanimously put to death their male relations, Hypsipyle alone excepted, who spared the life of her father Thoas. Soon after this cruel murder, the Argonauts landed at Lemnos, in their expedition to Colchis and remained for some time in the island. During their stay the Argonauts rendered the Lemnian women mothers; and Jason, the chief of the Argonautic expedition, left Hypsipyle pregnant at his departure, and promised her eternal fidelity. Hypsipyle brought twins, Euneus and Nebrophonus, whom some have called Deiphilus or Thoas. Jason forgot his vows and promises to Hypsipyle, and the unfortunate queen was soon after forced to leave her kingdom by the Lemnian women, who conspired against her life, still mindful that Thoas had been preserved by means of his daughter. Hypsipyle, in her flight, was seized by pirates, and sold to Lycurgus, king of Nemæa. She was intrusted with the care of Archemorus, the son of Lycurgus; and when the Argives marched against Thebes, they met Hypsipyle, and obliged her to show them a fountain, where they might quench their thirst. To do this more expeditiously, she laid down the child on the grass, and in her absence he was killed by a serpent. Lycurgus attempted to revenge the death of his son, but Hypsipyle was screened from his resentment by Adrastus, the leader of the Argives. *Ovid. Heroid.* 6.—*Apollon.* 1.—*Stat.* 5.—*Theb.*—*Flac.* 2.—*Apollod.* 1, c. 9, l. 3, c. 6.—*Hygin.* fab. 15, 74, &c.

I

Iacchus, a surname of Bacchus, *ab ἰαχεῖν*, from the *noise* and *shouts* which the bacchanals raised at the festivals of this deity. *Virg. Ecl.* 6, *G.* 1, v. 166.—*Ovid. Met.* 4, 15.——Some suppose him to be a son of Ceres; because in the celebration of the Eleusinian mysteries, the word Iacchus was frequently repeated. *Herodot.* 8, c. 65.—*Paus.* 1, c. 2.

Ialmenus, a son of Mars and Astyoche, who went to the Trojan war with his brother Ascalaphus, with 30 ships, at the head of the inhabitants of Orchomenos and Aspledon, in Bœotia. *Paus.* 9, c. 37.—*Homer. Il.* 2, v. 19.

Iambe, a servant maid of Metanira, wife of Celeus, king of Eleusis, who tried to exhilarate Ceres when she travelled over Attica in quest of her daughter Proserpine. From the jokes and stories which she made use of, free and satirical verses have been called *Iambics*. *Apollod.* 1, c. 5.

Iamĭdæ, certain prophets among the Greeks, descended from Iamus, a son of Apollo, who received the gift of prophecy from his father, which remained among his posterity. *Paus.* 6, c. 2.

Jānus, the most ancient king who reigned in Italy. He was a native of Thessaly, and son of Apollo, according to some. He came to Italy, where he planted a colony and built a small town on the river Tiber, which he called Janiculum. Some authors make him son of Cœlus and Hecate; and others make him a native of Athens. During his reign, Saturn, driven from heaven by his son Jupiter, came to Italy, where Janus received him with much hospitality, and made him his colleague on the throne. Janus is represented with two faces, because he was acquainted with the past and the future; or, according to others, because he was taken for the sun, who opens the day at his rising, and shuts it at his setting. Some statues represented Janus with four heads. He sometimes appeared with a beard, and sometimes without. In religious ceremonies, his name was always invoked the first, because he presided over all gates and avenues, and it is through him only that prayers can reach the immortal gods. From that circumstance he often appears with a key in his right hand, and a rod in his left. Sometimes he

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holds the number 300 in one hand, and in the other 65, to show that he presides over the year, of which the first month bears his name. Some suppose that he is the same as the world, or Cœlus; and from that circumstance they call him Eanus, *ab eundo*, because of the revolution of the heavens. He was called by different names, such as *Consivius a consorendo*, because he presided over generation; *Quirinus* or *Martialis*, because he presided over war. He is also called *Patulcius & Clausius*, because the gates of his temples were opened during the time of war and shut in time of peace. He was chiefly worshipped among the Romans, where he had many temples, some erected to Janus Bifrons, others to Janus Quadrifrons. The temples of Quadrifrons were built with four equal sides, with a door and three windows on each side. The four doors were the emblems of the four seasons of the year, and the three windows in each of the sides the three months in each season, and all together, the twelve months of the year. Janus was generally represented in statues as a young man. After death, Janus was ranked among the gods, for his popularity, and the civilization which he had introduced among the wild inhabitants of Italy. His temple, which was always open in time of war, was shut only three times during above 700 years, under Numa, 234 B. C., and under Augustus; and during that long period of time, the Romans were continually employed in war. *Ovid. Fast.* 1, v. 65, &c.—*Virg. Æn.* 7, v. 607.—*Varro de L. L.* 1.—*Macrob. Sat.* 1.

Japĕtus, a son of Cœlus or Titan, by Terra, who married Asia, or, according to others, Clymene, by whom he had Atlas, Menœtius, Prometheus, and Epimetheus. The Greeks looked upon him as the father of all mankind, and therefore from his antiquity old men were frequently called Japeti. His sons received the patronymic of *Impetionides*. *Ovid. Met.* 4, v. 631.—*Hesiod. Theog.* 136 and 508.—*Apollod.* 1, c. 1.

Iapyx, a son of Dædalus, who conquered a part of Italy, which he called *Iapygia*. *Ovid. Met.* 14, v. 458. *Vid.* Part I.

Iarbas, a son of Jupiter and Garamantis, king of Gætulia, from which Dido bought land to build Carthage. He courted Dido, but the arrival of Æneas prevented his success, and the queen, rather than marry Iarbas, destroyed herself. *Vid. Dido. Virg. Æn.* 4, v. 36, &c.—*Justin.* 18, c. 6.—*Ovid. Fast.* 3, v. 552.

Iasion, and Iasius, a son of Jupiter and Electra, one of the Atlantides, who reigned over part of Arcadia, where he diligently applied himself to agriculture. He married the goddess Cybele, or Ceres, and all the gods were present at the celebration of his nuptials. He had by Ceres two sons, Philomelus and Plutus, to whom some have added a third, Corybas, who introduced the worship and mysteries of his mother in Phrygia. He had also a daughter, whom he exposed as soon as born, saying that he would raise only male children. The child, who was suckled by a she-bear and preserved, rendered herself famous afterwards, under the name of Atalanta. Iasion was killed with a thunderbolt of Jupiter, and ranked among the gods after death by the inhabitants of Arcadia. *Hes. The.* 970.—*Virg. Æn.* 3, v. 168.—*Hyg. Poet.* 2, c. 4.

Jason, a celebrated hero, son of Alcimede, daughter of Phylacus, by Æson the son of Cretheus, and Tyro the daughter of Salmoneus. Tyro, before her connexion with Cretheus the son of Æolus, had two son, Pelias and Neleus, by Neptune. Æson was king of Iolchos, and at his death the throne was usurped by Pelias, and Æson, the lawful successor, was driven to retirement and obscurity. The education of young Jason was intrusted to the care of the centaur Chiron, and he was removed from the presence of the usurper, who had been informed by an oracle that one of the descendants of Æolus would dethrone him. After he had made the most rapid progress in every branch of science, Jason left the centaur, and by his advice went to consult the oracle. He was ordered to go to Iolchos, his native country, covered with the spoils of a leopard, and dressed in the garments of a Magnesian. In his journey he was stopped by the inundation of the river Evenus or Enipeus, over which he was carried by Juno, who had changed herself into an old woman. In crossing the streams he lost one of his sandals, and at his arrival at Iolchos, the singularity of his dress and the fairness of his complexion attracted the notice of the people, and drew a crowd around him in the market place. Pelias came to see him with the rest, and as he had been warned by the oracle to beware of a man who should appear at Iolchos with one foot bare and the other shod, the appearance of Jason, who had lost one of his sandals, alarmed him. His terrors were soon augmented. Jason, accompanied by his friends, repaired to the palace of Pelias, and boldly demanded the kingdom which he had unjustly usurped. The boldness and popularity of Jason intimidated Pelias; he was unwilling to abdicate the crown, and yet he feared the resentment of his adversary. As Jason was young and ambitious of glory, Pelias, at once to remove his immediate claims to the crown, reminded him that Æetes, king of Colchis, had severely treated and inhumanly murdered their common relation Phryxus. He observed that such a treatment called aloud for punishment, and that the undertaking would be accompanied with much glory and fame. He farther added, that his old age had prevented him from avenging the death of Phryxus, and that if Jason would undertake the expedition, he would resign to him the crown of Iolchos, when he returned victorious from Colchis. Jason readily accepted the proposal which seemed to promise such military fame. *Vid. Argonautæ.* After this celebrated conquest he immediately set sail for Europe with Medea, who had been instrumental in his preservation. Jason's partiality for Glauce, the daughter of the king of Corinth, afterwards disturbed their matrimonial happiness, and Medea was divorced that Jason might more freely indulge his amorous propensities. This infidelity was severely revenged by Medea, (*Vid. Glauce,*) who destroyed her children in the presence of their father. *Vid. Medea.* After his separation from Medea, Jason lived an unsettled and melancholy life. As he was one day reposing himself by the side of the ship which had carried him to Colchis, a beam fell upon his head, and he was crushed to death. This tragical event had been predicted to him before by Medea, according to the relation of some authors. Some say that he

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afterwards returned to Colchis, where he seized the kingdom and reigned in great security. *Eurip. in Med.*—*Ovid. Met.* 7, fab. 2, 3, &c.—*Diod.* 4.—*Paus.* 2 and 3.—*Apollod.* 1, c. 9.—*Cic. de Nat.* 3.—*Ovid. Trist.* 3, el. 9.—*Strab.* 7.—*Apoll.*—*Flacc.*—*Hygin.* 5, &c.—*Pindar.* 3, *Nem.*—*Justin.* 42, c. 2, &c.—*Senec. in Med.*—*Tzetz. ad Lycoph.* 175, &c.—*Athen.* 13. *Vid.* Part II.

Icārius, I. an Athenian, father of Erigone. He gave wine to some peasants, who drank it with the greatest avidity, ignorant of its intoxicating nature. They were soon deprived of their reason, and the fury and resentment of their friends and neighbours were immediately turned upon Icarius, who perished by their hands. After death he was honoured with public festivals, and his daughter was led to discover the place of his burial by means of his faithful dog Mœra. Erigone hung herself in despair, and was changed into a constellation called Virgo. Icarius was changed into the star Bootes, and the dog Mœra into the star Canis. *Hygin.* fab. 130.—*Apollod.* 3, c. 14.—— II. A son of Œbalus of Lacedæmon. He gave his daughter Penelope in marriage to Ulysses king of Ithaca, but he was so tenderly attached to her, that he wished her husband to settle at Lacedæmon. Ulysses refused, and when he saw the earnest petitions of Icarius, he told Penelope, as they were going to embark, that she might choose freely either to follow him to Ithaca, or to remain with her father. Penelope blushed in the deepest silence, and covered her head with her veil. Icarius upon this permitted his daughter to go to Ithaca, and immediately erected a temple to the goddess of modesty, on the spot where Penelope had covered her blushes with her veil. *Homer. Od.* 16, v. 435.

Icărus, a son of Dædalus, who, with his father, fled with wings from Crete to escape the resentment of Minos. His flight being too high, proved fatal to him; the sun melted the wax which cemented his wings, and he fell into that part of the Ægean Sea which was called after his name. *Vid. Dædalus. Ovid. Met.* 8, v. 178.

Icĕlos, one of the sons of Somnus, who changed himself into all sorts of animals, whence the name (εικελος *similis*). *Ovid. Met.* 11, v. 640.

Ida, a nymph of Crete, who went into Phrygia, where she gave her name to a mountain of that country. *Virg. Æn.* 8, v. 177. *Vid.* Part I.

Idæa, the surname of Cybele, because she was worshipped on mount Ida. *Lucret.* 2, v. 611.

Idas, a son of Aphareus and Arane, famous for his valour and military glory. He was among the Argonauts, and married Marpessa, the daughter of Evenus, king of Ætolia. Marpessa was carried away by Apollo, and Idas pursued his wife's ravisher with bows and arrows, and obliged him to restore her. *Vid. Marpessa.* According to Apollodorus, Idas with his brother Lynceus associated with Pollux and Castor to carry away some flocks; but when they had obtained a sufficient quantity of plunder, they refused to divide it into equal shares. This provoked the sons of Leda; Lynceus was killed by Castor, and Idas, to revenge his brother's death, immediately killed Castor, and in his turn perished by the hand of Pollux. According to Ovid and Pausanias, the quarrel between the sons of Leda and those of Aphareus arose from a more tender cause: Idas and Lynceus, as they say, were going to celebrate their nuptials with Phœbe and Hilaira, the two daughters of Leucippus; but Castor and Pollux, who had been invited to partake the common festivity, offered violence to the brides and carried them away. Idas and Lynceus fell in the attempt to recover their wives. *Homer. Il.* 9.—*Hygin.* fab. 14, 100, &c.—*Ovid. Fast.* 5, v. 700.—*Apollod.* 1 and 3.—*Paus.* 4, c. 2 and 1. 5, c. 18.

Idea, or Idæa, I. a daughter of Dardanus, who became the second wife of Phineus, king of Bithynia, and abused the confidence reposed in her by her husband. *Vid. Phineus.*—— II. The mother of Teucer by Scamander. *Apol.*

Idmon, son of Apollo and Asteria, or, as some say, of Cyrene, was the prophet of the Argonauts. He was killed in hunting a wild boar in Bithynia, where his body received a magnificent funeral. He had predicted the time and manner of his death. *Apollod.* 1, c. 9.—*Orph.*

Idŏmĕneus. *Vid.* Part II.

Ilaïra, a daughter of Leucippus, carried away with her sister Phœbe, by the sons of Leda, as she was going to be married, &c.

Ilia, or Rhea, a daughter of Numitor, king of Alba, consecrated by her uncle Amulius to the service of Vesta, which required perpetual chastity, that she might not become a mother to dispossess him of his crown. He was, however, disappointed; violence was offered to Ilia, and she brought forth Romulus and Remus, who drove the usurper from his throne, and restored the crown to their grandfather Numitor, its lawful possessor. Ilia was buried alive by Amulius for violating the laws of Vesta; and because her tomb was near the Tiber, some suppose that she married the god of that river. *Horat.* 1, od. 2.—*Virg. Æn.* 1, v. 277.—*Ovid. Fast.* 2, 598.

Iliădes, I. a surname given to Romulus, as son of Ilia. *Ovid.*—— II. A name given to the Trojan women. *Virg. Æn.* 1, v. 484.

Iliŏne, the eldest daughter of Priam, who married Polymnester, king of Thrace. *Virg. Æn.* 1, v. 657.

Ilithyia, a goddess, called also Juno Lucina. Some suppose her to be the same as Diana. She presided over the travails of women; and in her temple at Rome, it was usual to carry a small piece of money as an offering. This custom was first established by Servius Tullius, who, by enforcing it, was enabled to know the exact number of the Roman people. *Hesiod. Th.* 450.—*Homer. Il.* 11, od. 19.—*Apollod.* 1 and 2.—*Horat. carm. secul.*—*Ovid. Met.* 9, v. 283.

Illyrius, a son of Cadmus and Hermione, from whom Illyricum received its name. *Apol.*

Ilus, I. the fourth king of Troy, was son of Tros by Callirhoe. He married Eurydice the daughter of Adrastus, by whom he had Themis, who married Capys, and Laomedon the father of Priam. He built, or rather embellished, the city of Ilium, called also Troy from his father Tros. Jupiter gave him the Palladium, a celebrated statue of Minerva, and promised that as long as it remained in Troy, so long would the town remain impregnable. When the temple of Minerva was in flames, Ilus rushed into the middle of the fire to save the Palladium, for which action he was deprived of his sight by the goddess, though he recovered it some time after.

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Homer. Il.—Strab. 13.—*Apol.* 3, c. 12.—*Ovid. Fast.* 4, v. 33, l. 6, v. 419.——II. A name of Ascanius, while he was at Troy. *Virg. Æn.* 1, v. 272.

Inachides, I. a patronymic of Epaphus, as grandson of Inachus. *Ovid. Met.* 1, v. 704. ——II. And of Perseus, descended from Inachus. *Id.* 4, fab. 11.

Inachus, a son of Oceanus and Tethys, father of Io, and also of Phoroneus and Ægialeus. He founded the kingdom of Argos, and was succeeded by Phoroneus, B. C. 1807, and gave his name to a river of Argos, of which he became the tutelar deity. He reigned 60 years. *Virg. G.* 3, v. 151.—*Apollod.* 2, c. 3.—*Paus.* 2, c. 15. *Vid.* Part I.

Indigetes, a name given to those deities who were worshipped only in some particular places, or who were become gods from men, as Hercules, Bacchus, &c. Some derive the word from *inde* and *geniti*, born at the same place where they received their worship. *Virg. G.* 1, v. 498.—*Ovid. Met.* 14, v. 608.

Ino, a daughter of Cadmus and Harmonia. *Vid. Athamas.*

Io, daughter of Inachus, or, according to others, of Jasus or Pirenes, was priestess to Juno at Argos. Jupiter became enamoured of her; but Juno, jealous of his intrigues, discovered the object of his affection, and surprised him in the company of Io, though he had shrouded himself in all the obscurity of clouds and thick mists. Jupiter changed his mistress into a beautiful heifer; and the goddess, who well knew the fraud, obtained from her husband the animal whose beauty she had condescended to commend. Juno commanded the hundred-eyed Argus to watch the heifer; but Jupiter, anxious for the situation of Io, sent Mercury to destroy Argus, and to restore her to liberty. *Vid. Argus.* Io, freed from the vigilance of Argus, was now persecuted by Juno, who sent one of the furies, or rather a malicious insect, to torment her. She wandered over the greatest part of the earth, and crossed over the sea, till at last she stopped on the banks of the Nile, still exposed to the unceasing torments of Juno's insect. Here she entreated Jupiter to restore her to her ancient form; and when the god had changed her from a heifer into a woman, she brought forth Epaphus. Afterwards she married Telagonus, king of Egypt, or Osiris, according to others; and she treated her subjects with such mildness and humanity, that, after death, she received divine honours, and was worshipped under the name of Isis. According to Herodotus, Io was carried away by Phœnician merchants, who wished to make reprisals for Europa, who had been stolen from them by the Greeks. Some suppose that Io never came to Egypt. She is sometimes called *Phoronis*, from her brother Phoroneus. *Ovid. Met.* 1, v. 748.—*Paus.* 1, c. 25, l. 3, c. 18.—*Moschus.*—*Apollod.* 2, c. 1.—*Virg. Æn.* 7, v. 789.—*Hygin.* fab. 145.

Iobates, and Jobates, a king of Lycia, father of Stenobœa, the wife of Prœtus, king of Argos. He was succeeded on the throne by Bellerophon, to whom she had given one of her daughters, called Philonoe, in marriage. *Vid. Bellerophon. Apollod.* 2, c. 2.—*Hygin.* fab. 57.

Jocasta, a daughter of Menœceus, who married Laius, king of Thebes, by whom she had Œdipus. She afterwards married her son Œdipus, without knowing who he was, and had by him Æteocles, Polynices, &c. *Vid. Laius, Œdipus.* When she discovered that she had married her own son, and had been guilty of incest, she hanged herself in despair. She is called *Epicasta* by some mythologists. *Stat. Theb.* 8, v. 42.—*Senec.* and *Sophocl. in Œdip.*—*Apol.* 3, c. 5.—*Hyg.* fab. 66, &c.—*Homer. Od.* 11.

Iolas, or Iolaus, a son of Iphiclus, king of Thessaly, who assisted Hercules in conquering the hydra, and burnt with a hot iron the place where the heads had been cut off, to prevent the growth of others. He was restored to his youth and vigour by Hebe, at the request of his friend Hercules. Some time afterwards, Iolas assisted the Heraclidæ against Eurystheus, and killed the tyrant with his own hand. According to Plutarch, Iolas had a monument in Bœotia and Phocis, where lovers used to go and bind themselves by the most solemn oaths of fidelity, considering the place as sacred to love and friendship. According to Diodorus and Pausanias, Iolas died and was buried in Sardinia, where he had gone to make a settlement at the head of the sons of Hercules, by the fifty daughters of Thespius. *Ovid. Met.* 9, v. 399. —*Apollod.* 2, c. 4.—*Paus.* 10, c. 17.

Iole, a daughter of Eurytus, king of Œchalia. Her father promised her in marriage to Hercules, but he refused to perform his engagements, and Iole was carried away by force. *Vid. Eurytus.* It was to extinguish the love of Hercules for Iole, that Dejanira sent him the poisoned tunic which caused his death. *Vid. Hercules* and *Dejanira.* After the death of Hercules, Iole married his son Hyllus, by Dejanira. *Apollod.* 2, c. 7.—*Ovid. Met.* 9, v. 270.

Ion, a son of Xuthus and Creusa, daughter of Erechtheus, who married Helice, the daughter of Selinus, king of Ægiale. He succeeded on the throne of his father-in-law, and built a city, which he called Helice, on account of his wife. His subjects from him received the name of Ionians, and the country that of Ionia. *Vid. Iones* and *Ionia. Apollod.* 1, c. 7.—*Paus.* 7, c. 1.—*Strab.* 7.—*Herodot.* 7, c. 94, l. 8, c. 44. *Vid.* Part II.

Iphiclus, or Iphicles, I. a son of Amphitryon and Alcmena, born at the same birth with Hercules. As these two children were together in the cradle, Juno, jealous of Hercules, sent two large serpents to destroy him. At the sight of the serpents, Iphicles alarmed the house; but Hercules, though not a year old, boldly seized them, one in each hand, and squeezed them to death. *Apol.* 2, c. 4.—*Theocrit.*——II. A king of Phylace, in Phthiotis, son of Phylacus and Clymene. *Vid. Melampus.* He was father to Podace and Protesilaus. *Homer. Od.* 11, *Il.* 13.—*Apollod.* 1, c. 9.—*Paus.* 4, c. 36.

Iphigenia, a daughter of Agamemnon and Clytemnestra. When the Greeks, going to the Trojan war, were detained by contrary winds at Aulis, they were informed by one of the soothsayers, that, to appease the gods, they must sacrifice Iphigenia, Agamemnon's daughter, to Diana. As Iphigenia was tenderly loved by her mother, the Greeks sent for her on pretence of giving her in marriage to Achilles. Clytemnestra gladly permitted her departure, and Iphigenia came to Aulis: here she saw the

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bloody preparations for the sacrifice; she implored the forgiveness and protection of her father, but tears and entreaties were unavailing. Calchas took the knife in his hand, and, as he was going to strike the fatal blow, Iphigenia suddenly disappeared, and a goat of uncommon size and beauty was found in her place for the sacrifice. This supernatural change animated the Greeks, the wind suddenly became favourable, and the combined fleet set sail from Aulis. Iphigenia's innocence had raised the compassion of the goddess on whose altar she was going to be sacrificed, and she carried her to Taurica, where she intrusted her with the care of her temple. In this sacred office Iphigenia was obliged, by the command of Diana, to sacrifice all the strangers which came into that country. Many had already been offered as victims on the bloody altar, when Orestes and Pylades came to Taurica. Their mutual and unparalleled friendship, (*Vid. Pylades* and *Orestes*,) disclosed to Iphigenia that one of the strangers whom she was going to sacrifice was her brother; and, upon this, she conspired with the two friends to fly from the barbarous country, and carry away the statue of the goddess. They successfully effected their enterprise, and murdered Thoas, who enforced the human sacrifices. According to some authors, the Iphigenia who was sacrificed at Aulis was not a daughter of Agamemnon, but a daughter of Helen by Theseus. Homer does not speak of the sacrifice of Iphigenia, though very minute in the description of the Grecian forces, adventures, &c. The statue of Diana, which Iphigenia brought away, was afterwards placed in the grove of Aricia, in Italy. *Paus.* 2, c. 22, l. 3, c. 16.—*Ovid. Met.* 12, v. 31.—*Virg. Æn.* 2, v. 116.—*Æschyl.*—*Eurip.*

Iphinoë, one of the principal women of Lemnos, who conspired to destroy all the males of the island after their return from a Thracian expedition. *Flacc.* 2, v. 163.

Iphis, I. son of Alector, succeeded his father on the throne of Argos. He advised Polynices, who wished to engage Amphiaraus in the Theban war, to bribe his wife Eriphyle, by giving her the golden collar of Harmonia. This succeeded, and Eriphyle betrayed her husband. *Apollod.* 3.—*Flacc.* 1, 3, and 7.——II. A beautiful youth of Salamis, of ignoble birth. *Vid. Anaxarete.*——III. A daughter of Ligdus and Telethusa, of Crete. When Telethusa was pregnant, Ligdus ordered her to destroy her child if it proved a daughter, because his poverty could not afford to maintain a useless charge. The severe orders of her husband alarmed Telethusa, and she would have obeyed, had not Isis commanded her in a dream to spare the life of her child. Telethusa brought forth a daughter, which was given to a nurse, and passed for a boy under the name of Iphis. Ligdus continued ignorant of the deceit, and when Iphis was come to the years of puberty, her father resolved to give her in marriage to Ianthe, the beautiful daughter of Telestes. A day to celebrate the nuptials was appointed, but Telethusa and her daughter were equally anxious to put off the marriage; and, when all was unavailing, they implored the assistance of Isis, by whose advice the life of Iphis had been preserved. The goddess was moved, she changed the sex of Iphis, and, on the morrow, the nuptials were consummated with the greatest rejoicings. *Ovid. Met.* 9, v. 666, &c.

Iphitus, a son of Eurytus, king of Œchalia. When Autolycus stole away the oxen of Eurytus, Iphitus was sent in quest of them, and, in his search, he met with Hercules, whose good favours he had gained by advising Eurytus to give Iole to him in marriage. Hercules assisted Iphitus in seeking the lost animals; but when he recollected the ingratitude of Eurytus, he killed Iphitus by throwing him down from the walls of Tirynthus. *Homer. Od.* 21.—*Apollod.* 2, c. 6. *Vid.* Part II.

Irene, I. a daughter of Cratinus the painter. *Plin.* 35, c. 11.——II. One of the seasons among the Greeks, called by the moderns Horæ. Her two sisters were Dia and Eunomia, all daughters of Jupiter and Themis. *Apollod.* 1, c. 3.

Iris, a daughter of Thaumas and Electra, one of the Oceanides, messenger of the gods, and more particularly of Juno. Her office was to cut the thread which seemed to detain the soul in the body of those that were expiring. She is the same as the rainbow, and from that circumstance she is represented with wings, with all the beautiful and variegated colours of the rainbow, and appears sitting behind Juno, ready to execute her commands. She is likewise described as supplying the clouds with water to deluge the world. *Hesiod. Theog.* v. 266.—*Ovid. Met.* 1, v. 271, and *seq.* l. 4, v. 481. l. 10, v. 585.—*Virg. Æn.* 4, v. 694. *Vid.* Part I.

Isis, a celebrated deity of the Egyptians, daughter of Saturn and Rhea, according to Diodorus of Sicily. Some suppose her to be the same as Io. According to some traditions mentioned by Plutarch, Isis married her brother Osiris, and was pregnant by him even before she had left her mother's womb. These two ancient deities, as some authors observe, comprehended all nature and all the gods of the heathens. Isis was the Venus of Cyprus, the Minerva of Athens, the Cybele of the Phrygians, the Ceres of Eleusis, the Proserpine of Sicily, the Diana of Crete, the Bellona of the Romans, &c. Osiris and Isis reigned conjointly in Egypt, but the rebellion of Typhon, the brother of Osiris, proved fatal to this sovereign. *Vid. Osiris* and *Typhon.* The ox and cow were the symbols of Osiris and Isis, because these deities, while on earth, had diligently applied themselves in cultivating the earth. *Vid. Apis.* As Isis was supposed to be the moon and Osiris the sun, she was represented as holding a globe in her hand, with a vessel full of ears of corn. The Egyptians believed that the yearly and regular inundations of the Nile proceeded from the abundant tears which Isis shed for the loss of Osiris, whom Typhon had murdered. This word *Isis*, according to some, signifies *ancient*, and, on that account, the inscription of the statues of the goddess were often in these words: *I am all that has been, that shall be, and none among mortals has hitherto taken off my veil.* The worship of Isis was universal in Egypt; the priests were obliged to observe perpetual chastity, their head was closely shaved, and they always walked barefooted, and clothed themselves in linen garments. They never eat onions, they abstained from salt with their meat, and were forbidden to eat the flesh of sheep and of hogs. During

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the night they were employed in continual devotion near the statue of the goddess. Cleopatra, the beautiful queen of Egypt, was wont to dress herself like this goddess, and affected to be called a second Isis. *Cic. de Div.* 1.—*Plut. de Isid. & Osirid.*—*Diod.* 1.—*Dionys. Hal.* 1.—*Herodot.* 2, c. 59.—*Lucan.* 1, v. 831.

Ismēne, a daughter of Œdipus and Jocasta, who, when her sister Antigone had been condemned to be buried alive by Creon, for giving burial to her brother Polynices against the tyrant's positive orders, declared herself as guilty as her sister, and insisted upon being equally punished with her. This instance of generosity was strongly opposed by Antigone, who wished not to see her sister involved in her calamities. *Sophocl. in Antig.*—*Apollod.* 3, c. 5.

Ismenius, a surname of Apollo, at Thebes, where he had a temple on the borders of the Ismenus.

Ismēnus, a son of Apollo and Melia, one of the Nereides, who gave his name to the Ladon, a river of Bœotia, near Thebes, falling into the Asopus, and thence into the Euripus. *Paus.* 9, c. 10.

Issa, a daughter of Macareus, the son of Lycaon. She was beloved by Apollo, who to obtain her confidence changed himself into the form of a shepherd to whom she was attached. This metamorphosis of Apollo was represented on the web of Arachne. *Ovid. Met.* 6, v. 124.

Itălus, I. a son of Telegonus. *Hygin.* fab. 127.——II. An Arcadian prince, who came to Italy, where he established a kingdom called after him. It is supposed that he received divine honours after death, as Æneas calls upon him among the deities to whom he paid his adoration when he entered Italy. *Virg. Æn.* 7, v. 178.

Itonus, a king of Thessaly, son of Deucalion, who first invented the manner of polishing metals. *Lucan.* 6, v. 402.

Itys. *Vid. Philomela.*

Iŭlus. *Vid.* Part II.

Juno, a celebrated deity among the ancients, daughter of Saturn and Ops. She was sister to Jupiter, Pluto, Neptune, Vesta, Ceres, &c. She was born at Argos, or, according to others, in Samos, and was intrusted to the care of the Seasons, or, as Homer and Ovid mention, to Oceanus and Tethys. At the nuptials of Jupiter and Juno, the gods, all mankind, and all the brute creation, attended. By her marriage with Jupiter, Juno became the queen of all the gods, and mistress of heaven and earth. Her conjugal happiness, however, was frequently disturbed by the numerous amours of her husband, and she showed herself jealous and inexorable in the highest degree. Her severity to the mistresses and illegitimate children of her husband was unparalleled. Juno had some children by Jupiter. According to Hesiod, she was mother of Mars, Hebe, and Ilithya, or Lucina; and, besides these, she brought forth Vulcan, without having any commerce with the other sex. According to others, it was not Vulcan, but Mars, or Hebe, whom she brought forth in this manner. The daily and repeated debaucheries of Jupiter at last provoked Juno to such a degree, that she retired to Eubœa, and resolved for ever to forsake his bed. Jupiter produced a reconciliation, after he had applied to Cithæron for advice, and after he had obtained forgiveness by fraud and artifice. *Vid. Dædala.* This reconciliation, however cordial it might appear, was soon dissolved by new offences; and, to stop the complaints of the jealous Juno, Jupiter had often recourse to violence and blows. He even punished the cruelties which she had exercised upon his son Hercules, by suspending her from the heavens by a golden chain, and tying a heavy anvil to her feet. This punishment rather irritated than pacified Juno. She resolved to revenge it, and she engaged some of the gods to conspire against Jupiter, and to imprison him, but Thetis delivered him from this conspiracy by bringing to his assistance the famous Briareus. Apollo and Neptune were banished from heaven for joining in the conspiracy, though some attribute their exile to different causes. The worship of Juno was universal, and even more than that of Jupiter, according to some authors. Her sacrifices were offered with the greatest solemnity. She was particularly worshipped at Argos, Samos, Carthage, and afterwards at Rome. The ancients generally offered on her altars a ewe lamb and a sow the first day of every month. No cows were ever immolated to her, because she assumed the nature of that animal when the gods fled into Egypt in their war with the giants. Among the birds, the hawk, the goose, and particularly the peacock, often called *Junonia avis*, (*Vid. Argus,*) were sacred to her. The dittany, the poppy, and the lily, were her favourite flowers. As Juno's power was extended over all the gods, she often made use of the goddess Minerva as her messenger, and even had the privilege of hurling the thunder of Jupiter when she pleased. Her temples were numerous, the most famous of which were at Argos, Olympia, &c. At Rome no woman of debauched character was permitted to enter her temple, or even to touch it. The surnames of Juno are various; they are derived either from the functions or things over which she presided, or from the places where her worship was established. She was the queen of the heavens; she protected cleanliness, and presided over marriage and child-birth, and particularly patronised the most faithful and virtuous of the sex, and severely punished incontinence and lewdness in matrons. She was the goddess of all power and empire, and she was also the patroness of riches. She is represented sitting on a throne with a diadem on her head, and a golden sceptre in her right hand. Some peacocks generally sat by her, and a cuckoo often perched on her sceptre; while Iris behind her displayed the thousand colours of her beautiful rainbow. She is sometimes carried through the air in a rich chariot drawn by peacocks. The Roman consuls, when they entered upon office, were always obliged to offer her a solemn sacrifice. The Juno of the Romans was called Matrona or Romana. She was generally represented as veiled from head to foot, and the Roman matrons always imitated this manner of dressing themselves, and deemed it indecent in any married women to leave any part of her body but her face uncovered. She has received the surname of Samia, Argiva, Telchinia, Imbrasia, Acrea, Cithæroneia, Bunea, Ammonia, Fluonia, Anthea, Tropeia, Parthenos, Teleia, Zera, Ilithyia, Lucinia, Pronuba, Pupulonia, Sospita, Moneta, Curis, Februa,

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Opigenia, &c. *Cic. de Nat. D.* 2.—*Paus.* 2, &c.—*Apollod.* 1, 2, 3.—*Apollon.* 1.—*Argon.*—*Hom. Il.* 1, &c.—*Virg. Æn.* 1, &c.—*Herodot.* 1, 2, 4, &c.—*Sil.* 1.—*Dionys. Hal.* 1.—*Liv.* 23, 24, 27, &c.—*Ovid. Met.* 1, &c.—*Fast.* 5.—*Plut. quæst. Rom.*—*Tibull.* 4, el. 13.—*Athen.* 15.—*Plin.* 34.

JÚPITER, the most powerful of all the gods of the ancients. According to Varro there were no less than 300 persons of that name; Diodorus mentions two; and Cicero three, two of Arcadia and one of Crete. To that of Crete, who passed for the son of Saturn and Ops, the actions of the rest have been attributed. According to the opinion of the mythologists, Jupiter was saved from destruction by his mother, and intrusted to the care of the Corybantes. Saturn, who had received the kingdom of the world from his brother Titan on condition of not raising male children, devoured all his sons as soon as born; but Ops, offended at her husband's cruelty, secreted Jupiter and gave a stone to Saturn, which he devoured on the supposition that it was a male child. Jupiter was educated in a cave on mount Ida, in Crete, and fed upon the milk of the goat Amalthæa, or upon honey, according to others. He received the name of *Jupiter, quasi juvans pater*. His cries were drowned by the noise of cymbals and drums, which the Corybantes beat at the express command of Ops. *Vid. Corybantes.* As soon as he was a year old, Jupiter found himself sufficiently strong to make war against the Titans, who had imprisoned his father because he had brought up male children. The Titans were conquered, and Saturn set at liberty by the hands of his son. Saturn, however, soon after, apprehensive of the power of Jupiter, conspired against his life, and was, for this treachery, driven from his kingdom and obliged to fly for safety into Latium. Jupiter divided with his brothers the empire of the world. He reserved for himself the kingdom of heaven, and gave the empire of the sea to Neptune, and that of the infernal regions to Pluto. He married Metes, Themis, Euronyme, Ceres, Mnemosyne, Latona, and Juno, (*Vid. Juno,*) and became a Proteus to gratify his passions. His children were also numerous as well as his mistresses. According to Apollodorus, 1, c. 3, he was father of the Seasons, Irene, Eunomia, the Fates, Clotho, Lachesis, and Atropos, by Themis; of Venus, by Dione; of the Graces, Aglaia, Euphrosyne, and Thalia, by Eurynome, the daughter of Oceanus; of Proserpine, by Styx; of the nine Muses, by Mnemosyne, &c. *Vid. Niobe, Laodamia, Pyrrha, Protogenia, Electra, Maia, Semele,* &c. The worship of Jupiter was universal; he was the Ammon of the Africans, the Belus of Babylon, the Osiris of Egypt, &c. His surnames were numerous, many of which he received from the place or function over which he presided. He was severally called Jupiter Feretrius, Inventor, Elicius, Apomyos, Capitolinus, Latialis, Pistor, Sponsor, Herceus, Anxurus, Victor, Maximus, Optimos, Olympius, Fluvialis, &c. The worship of Jupiter surpassed that of the other gods in solemnity. His altars were not, like those of Saturn and Diana, stained with the blood of human victims, but he was delighted with the sacrifice of goats, sheep, and white bulls. The oak was sacred to him, because he first taught mankind to live upon acorns. He is generally represented as sitting upon a golden or ivory throne, holding, in one hand, thunderbolts, just ready to be hurled, and, in the other, a sceptre of cypress. His looks express majesty, his beard flows long and neglected, and the eagle stands with expanded wings at his feet. He is sometimes represented with the upper parts of his body naked, and those below the waist carefully covered, as if to show that he is visible to the gods above, but that he is concealed from the sight of the inhabitants of the earth. Jupiter had several oracles, the most celebrated of which were at Dodona, and Ammon in Libya. As Jupiter was the king and father of gods and men, his power was extended over the deities, and every thing was subservient to his will, except the Fates. From him mankind received their blessings and their miseries; and they looked upon him as acquainted with every thing past, present, and future. He was represented at Olympia with a crown like olive branches, his mantle was variegated with different flowers, particularly the lily, and the eagle perched on the top of the sceptre which he held in his hand. The Cretans represented Jupiter without ears, to signify that the sovereign master of the world ought not to give a partial ear to any particular person, but be equally candid and propitious to all. At Lacedæmon he appeared with four heads, that he might seem to hear with greater readiness the different prayers and solicitations which were daily poured to him from every part of the earth. *Paus.* 1, 2, &c.—*Liv.* 1, 4, 5, &c.—*Diod.* 1 and 3.—*Homer. Il.* 1, 5, &c. *Od.* 1, 4, &c.—*Hymn. ad Jov.*—*Orpheus.*—*Callimac. Jov.*—*Pindar. Olymp.* 1, 3, 5.—*Apollon.* 1, &c.—*Hesiod. Theog. in Scut.*—*Herc. Oper. et Dies.*—*Lycophron. in Cass.*—*Virg. Æn.* 1, 2, &c., *G.* 3.—*Ovid Met.* 1, fab. 1, &c.—*Horat.* 3, od. 1, &c.

JUTURNA, a sister of Turnus, king of the Rutuli. She heard with contempt the addresses of Jupiter, or, according to others, she was not unfavourable to his passion, so that the god rewarded her love with immortality. She was afterwards changed into a fountain of the same name near the Numicus, falling into the Tiber. The waters of that fountain were used in sacrifices, and particularly in those of Vesta. They had the power to heal diseases. *Varro de L. L.* 1, c. 10.—*Ovid. Fast.* 1, v. 708, l. 2, v. 585.—*Virg. Æn.* 12, v. 139.—*Cic. Cluent.* 36.

JUVENTAS, or JUVENTUS, a goddess at Rome, who presided over youth and vigour. She is the same as the Hebe of the Greeks, represented as a beautiful nymph, arrayed in variegated garments. *Liv.* 5, c. 54, l. 21, c. 62, l. 36, c. 36.—*Ovid. ex Pont.* 1, ep. 9, v. 12.

IXION, a king of Thessaly, son of Phlegas, or, according to Hyginus, of Leontes, or, according to Diodorus, of Antion, by Perimela, daughter of Amythaon. He married Dia, daughter of Eioneus or Deioneus, and promised his father-in-law a valuable present for the choice he had made of him to be his daughter's husband. Unwilling, however, to fulfil his promises, he invited his father-in-law to a feast at Larissa, the capital of his kingdom, and when Deioneus was come, according to the appointment, he threw him into a pit which he had previously filled with wood and burning coals.

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This premeditated treachery so irritated the neighbouring princes, that all of them refused to perform the usual ceremonies by which a man was then purified of murder, and Ixion was shunned and despised by all mankind. Jupiter had compassion upon him, and carried him to heaven, and introduced him at the tables of the gods. Here he became enamoured of Juno, who was willing to gratify his passion, though, according to others, she informed Jupiter of the attempt on her virtue. Jupiter made a cloud in the shape of Juno, and carried it to the place where Ixion had appointed to meet Juno. Ixion was caught in the snare, and from his embrace with the cloud, he had the Centaurs, or, according to others, Centaurus. *Vid. Centauri.* Jupiter, displeased with the insolence of Ixion banished him from heaven; but when he heard that he had seduced Juno, the god struck him with his thunder, and ordered Mercury to tie him to a wheel in hell which continually whirls round. The wheel was perpetually in motion, therefore the punishment of Ixion was eternal. *Diod.* 4.—*Hygin.* fab. 62.—*Pindar.* 2.—*Pyth.* 2.—*Virg. G.* 4, v. 484.—*Æn.* 6, v. 601.—*Ovid. Met.* 12, v. 210 and 338.—*Philostr. Ic.* 2, c. 3.—*Lactant. in Th.* 2.

L.

Labdacĭdes, a name given to Œdipus, as descended from Labdacus.

Labdăcus, a son of Polydorus by Nycteis, the daughter of Nycteus, king of Thebes. His father and mother died during his childhood, and he was left to the care of Nycteus, who at his death left his kingdom in the hands of Lycus, with orders to restore it to Labdacus as soon as of age. He was father to Laius. It is unknown whether he ever sat on the throne of Thebes. According to Statius, his father's name was Phœnix. His descendants were called *Labdacides. Stat. Theb.* 6, v. 451.—*Apol.* 3, c. 5.—*Paus.* 2, c. 6, l. 9, c. 5.

Labradeus, a surname of Jupiter in Caria. The word is derived from *labrys*, which in the language of the country signifies a hatchet, which Jupiter's statue held in his hand. *Plut.*

Labўrinthus, a building whose numerous passages and perplexing windings render the escape from it difficult, and almost impracticable. There were four very famous among the ancients, one near the city of Crocodiles or Arsinoe, another in Crete, a third at Lemnos, and a fourth in Italy, built by Porsenna. That of Egypt was the most ancient, and Herodotus, who saw it, declares that the beauty and the art of the building were almost beyond belief. It was built by twelve kings, who at one time reigned in Egypt, and it was intended for the place of their burial, and to commemorate the actions of their reign. It was divided into 12 halls, or according to Pliny, into 16, or as Strabo mentions, into 27. The halls were vaulted according to the relation of Herodotus. They had each six doors, opening to the north, and the same number to the south, all surrounded by one wall. The edifice contained 3000 chambers, 1500 in the upper part, and the same number below. She chambers above were seen by Herodotus, and astonished him beyond conception, but he was not permitted to see those below, where were buried the holy crocodiles and the monarchs whose munificence had raised the edifice. The roofs and walls were incrusted with marble, and adorned with sculptured figures. The halls were surrounded with stately and polished pillars of white stone, and, according to some authors, the opening of the doors was artfully attended with a terrible noise, like peals of thunder. The labyrinth of Crete was built by Dædalus, in imitation of that of Egypt, and it is the most famous of all in classical history. It was the place of confinement for Dædalus himself, and the prison of the Minotaur. According to Pliny, the labyrinth of Lemnos surpassed the others in grandeur and magnificence. It was supported by forty columns of uncommon height and thickness, and equally admirable for their beauty and splendour. *Mela.* 1, c. 9.—*Plin.* 36, c. 13.—*Strab.* 10.—*Diod.* 1.—*Herodot.* 2, c. 148.—*Virg. Æn.* 5, v. 588.

Lăcēdæmon, a son of Jupiter and Taygeta, the daughter of Atlas, who married Sparta, the daughter of Eurotas, by whom he had Amyclas and Eurydice, the wife of Acrisius. He was the first who introduced the worship of the Graces in Laconia, and who first built them a temple. From Lacedæmon and his wife, the capital of Laconia was called Lacedæmon and Sparta. *Apollod.* 3, c. 10.—*Hygin.* fab. 155.—*Paus.* 3, c. 1. *Vid.* Part I.

Lăchĕsis. *Vid. Parcæ.*

Laertes. *Vid.* Parts I. and II.

Læstrygŏnes, the most ancient inhabitants of Sicily. Some suppose them to be the same as the people of Leontium, and to have been neighbours to the Cyclops. They fed on human flesh, and when Ulysses came on their coasts, they sunk his ships and devoured his companions. *Vid. Antiphates.* They were of a gigantic stature, according to Homer, who however does not mention their country, but only speaks of Lamus as their capital. A colony of them, as some suppose, passed over into Italy, with Lamus at their head, where they built the town of Formiæ, whence the epithet of *Læstrygonia* is often used for that of *Formiana. Plin.* 3, c. 5.—*Ovid. Met.* 14, v. 233, &c. *Fast.* 4. *ex Pont.* 4, ep. 10.—*Tzetz. in Lycophr.* v. 662 and 818.—*Homer Od.* 10. v. 81.—*Sil.* 7, v. 276.

Laĭades, a patronymic of Œdipus, son of Laius. *Ovid. Met.* 6, fab. 18.

Laius, a son of Labdacus, who succeeded to the throne of Thebes, which his grandfather Nycteus had left to the care of his brother Lycus till his grandson came of age. He was driven from his kingdom by Amphion and Zethus, who were incensed against Lycus for the indignities which Antiope had suffered. He was afterwards restored, and married Jocasta, the daughter of Creon. *Vid. Œdipus. Sophocl. in Œdip.—Hygin.* 9 and 66.—*Diod.* 4.—*Apollod.* 3, c. 5.—*Paus.* 9, c. 5 and 26.—*Plut. de Curios.*

Lămia and Auxesia, two deities of Crete, whose worship was the same as at Eleusis. The Epidaurians made them two statues of an olive tree given them by the Athenians, provided they came to offer a sacrifice to Minerva at Athens. *Paus.* 2, c. 30, &c.

Lămiæ, certain monsters of Africa, who had the face and breast of a woman, and the rest of

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the body like that of a serpent. They allured strangers to come to them, that they might devour them; and though they were not endowed with the faculty of speech, yet their hissings was pleasing and agreeable. Some believe them to be witches, or rather evil spirits, who, under the form of a beautiful woman, enticed young children and devoured them. According to some, the fable of the Lamiæ is derived from the amours of Jupiter with a certain beautiful women called Lamia, whom the jealousy of Juno rendered deformed, and whose children she destroyed; upon which Lamia became insane, and so desperate that she eat up all the children that came in her way. They are also called Lemures. *Vid. Lemures. Philostr. in Ap.—Horat. Art. Poet.* v. 340.—*Plut. de Curios.—Dion.*

Lampētia, I. a daughter of Apollo and Neæra. She, with her sister Phætusa, guarded her father's flocks in Sicily when Ulysses arrived on the coasts of that island. The companions of Ulysses, impelled by hunger, paid no regard to their sanctity, but carried away and killed some of the oxen. They then embarked on board their ships, but here the resentment of Jupiter followed them. A storm arose, and they all perished except Ulysses, who saved himself on the broken piece of a mast. *Homer. Od.* 12, v. 119.—*Propert.* 3, el. 12.——II. According to *Ovid. Met.* 2, v. 349, Lampetia is one of the Heliades, who was changed into a poplar tree at the death of her brother Phaeton.

Lampeto, and Lampedo, a queen of the Amazons, who boasted herself to be the daughter of Mars. She gained many conquests in Asia, where she founded several cities. She was surprised afterwards by a band of barbarians, and destroyed with her female attendants. *Justin.* 2, c. 4.

Lāmus, I. a king of the Læstrygones, who is supposed by some to have founded Formiæ in Italy. The family of the Lamiæ at Rome was, according to the opinion of some, descended from him. *Horat.* 3, od. 17.——II. A son of Hercules and Omphale, who succeeded his mother on the throne of Lydia. *Ovid. Heroid.* 9, v. 54. *Vid.* Part I.

Lāocoon, a son of Priam and Hecuba, or, according to others, of Antenor, or of Capys. As being priest of Apollo, he was commissioned by the Trojans to offer a bullock to Neptune to render him propitious. During the sacrifice, two enormous serpents issued from the sea and attacked Laocoon's two sons, who stood next to the altar. The father immediately attempted to defend his sons, but the serpents falling upon him squeezed him in their complicated wreaths, so that he died in the greatest agonies. This punishment was inflicted upon him for his temerity in dissuading the Trojans to bring into the city the fatal wooden horse which the Greeks had consecrated to Minerva, as also for his impiety in hurling a javelin against the sides of the horse as it entered within the walls. Hyginus attributes this to his marriage against the consent of Apollo, or, according to others, for his polluting the temple, by his commerce with his wife Antiope, before the statue of the god. *Virg. Æn.* 2, v. 41 and 201.—*Hygin.* fab. 135.

Laodāmas, I. a son of Alcinous, king of the Phæacians, who offered to wrestle with Ulysses while at his father's court. Ulysses, mindful of the hospitality of Alcinous, refused the challenge of Laodamas. *Homer. Od.* 7, v. 170.—— II. A son of Eteocles, king of Thebes. *Paus.* 9, c. 15.

Lāodāmīa, I. a daughter of Acastus and Astydamia, who married Protesilaus, the son of Iphiclus, king of a part of Thessaly. When she heard that he had fallen by the hand of Hector, to keep alive the memory of a husband whom she had tenderly loved, she ordered a wooden statue to be made and regularly placed in her bed. Iphiclus ordered the wooden image to be burned, in hopes of dissipating his daughter's grief. He did not succeed. Laodamia threw herself into the flames with the image, and perished. This circumstance has given occasion to fabulous traditions related by the poets, which mention, that Protesilaus was restored to life, and to Laodamia, for three hours; and that when he was obliged to return to the infernal regions, he persuaded his wife to accompany him. *Virg. Æn.* 6, v. 447.—*Ovid. Her.* ep. 13. —*Hygin.* fab. 104.—*Propert.* 1, el. 19.——II. A daughter of Bellerophon by Achemone, the daughter of king Iobates. She had a son by Jupiter, called Sarpedon. She dedicated herself to the service of Diana, and hunted with her; but her haughtiness proved fatal to her, and she perished by the arrows of the goddess. *Homer. Il.* 6, 12 and 16.

Lāodīce, a daughter of Priam and Hecuba, who became enamoured of Acamas, son of Theseus, when he came with Diomedes from the Greeks to Troy with an embassy to demand the restoration of Helen. She afterwards married Helicaon son of Antenor, and Telephus king of Mysia. Some call her Astyoche. According to the Greek scholiast of Lycophron, Laodice threw herself from the top of a tower and was killed when Troy was sacked by the Greeks. *Dictys Cret.* 1.—*Paus.* 13, c. 26.—*Homer. Il.* 3 and 6.——II. A daughter of Agamemnon, called also Electra. *Homer. Il.* 9. *Vid.* Part II.

Laodōcus, a son of Antenor, whose form Minerva borrowed, to advise Pandarus to break the treaty which subsisted between the Greeks and Trojans. *Homer. Il.* 4.

Laogōras, a king of the Dryopes, who accustomed his subjects to become robbers. He plundered the temple of Apollo at Delphi, and was killed by Hercules. *Apol.* 2, c. 7.—*Diod.* 4.

Laŏmedon, son of Ilus, king of Troy, married Strymo, called by some Placia, or Leucippe, by whom he had Podarces, afterwards known by the name of Priam, and Hesione. He built the walls of Troy, and was assisted by Apollo and Neptune, whom Jupiter had banished from heaven, and condemned to be subservient to the will of Laomedon for one year. When the walls were finished, Laomedon refused to reward the labours of the gods, and soon after his territories were laid waste by the god of the sea, and his subjects were visited by a pestilence sent by Apollo. He was put to death by Hercules after a reign of 29 years. *Vid. Hesione. Homer. Il.* 21.—*Virg. Æn.* 2 and 9.—*Ovid. Met.* 11, fab. 6.—*Apollod.* 2, c. 5.—*Paus.* 7, c. 20.—*Horat.* 3, od. 3.—*Hygin.* 89.

Laŏthoe, a daughter of Altes, a king of the Leleges, who married Priam, and became mother of Lycaon and Polydorus. *Homer. Il.* 21, v. 85.

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Laphria, a surname of Diana at Patræ, in Achaia, where she had a temple, with a statue of gold and ivory, which represented her in the habit of a huntress. The statue was made by Menechmus and Soidas, two artists of celebrity. This name was given to the goddess from Laphirus, the son of Delphus, who consecrated the statue to her. There was a festival of the goddess there, called also Laphria, of which *Paus.* 7, c. 18, gives an account.

Lapithæ, a people of Thessaly. *Vid. Lapithus.*

Lapithus, a son of Apollo, by Stilbe. He was brother to Centaurus, and married Orsinome, daughter of Euronymus, by whom he had Phorbas and Periphas. The name of *Lapithæ* was given to the numerous children of Phorbas and Periphas, or rather to the inhabitants of the country of which they had obtained the sovereignty. The chief of the Lapithæ assembled to celebrate the nuptials of Pirithous, one of their number, and among them were Theseus, Dryas, Hopleus, Mopsus, Phalerus, Exadius, Prolochus, Titaresius, &c. The Centaurs were also invited to partake the common festivity, and the amusements would have been harmless and innocent, had not one of the intoxicated Centaurs offered violence to Hippodamia, the wife of Pirithous. The Lapithæ resented the injury, and the Centaurs supported their companions, upon which the quarrel became universal, and ended in blows and slaughter. Many of the Centaurs were slain, and at last were obliged to retire. *Vid. Centauri.* The invention of bits and bridles for horses is attributed to the Lapithæ. *Virg. G.* 3, v. 115. *Æn.* 6, v. 601, l. 7, v. 305.—*Ovid Met.* 12, v. 530, l. 14, v. 670.—*Hesiod. in Scut.*—*Diod.* 4.—*Pind.* 2.—*Pyth.*—*Strab.* 9.—*Stat. Theb.* 7, v. 304.

Lara, or Laranda, one of the Naiads, daughter of the river Almon, in Latium, famous for her beauty and her loquacity, which her parents long endeavoured to correct, but in vain. She revealed to Juno the amours of her husband Jupiter with Juturna, for which the god cut off her tongue, and ordered Mercury to conduct her to the infernal regions. Lara became mother of two children, to whom the Romans have paid divine honours, according to the opinion of some, under the name of Lares. *Ovid. Fast.* 2, v. 599.

Lares, gods of inferior power at Rome, who presided over houses and families. They were two in number, sons of Mercury by Lara. *Vid. Lara.* In process of time their power was extended not only over houses, but also over the country and sea; and we find Lares *Urbani* to preside over the cities, *Familiares* over houses, *Rustici* over the country, *Compitales* over cross roads, *Marini* over the sea, *Viales* over the roads, *Patellarii*, &c. According to the opinion of some, the worship of the gods Lares, who are supposed to be the same as the manes, arises from the ancient custom, among the Romans and other nations, of burying their dead in their houses, and from their belief that their spirits continually hovered over the houses for the protection of its inhabitants. The statues of the Lares, resembling monkeys, and covered with the skin of a dog, were placed in a niche behind the doors of the houses, or around the hearths. At the feet of the Lares was the figure of a dog barking, to intimate their care and vigilance. Incense was burnt on their altars, and a sow was also offered on particular days. Their festivals were observed at Rome in the month of May, when their statues were crowned with garlands of flowers, and offerings of fruit presented. The word Lares seems to be derived from the Etruscan word *Lars*, which signifies conductor or leader. *Ovid. Fast.* 5, v. 129.—*Juv.* 8, v. 8.—*Plut. in Quæst. Rom.*—*Varro de L. L.* 4, c. 10.—*Horat.* 3, od. 23.—*Plaut. in Aul. & Cist.*

Larva, a name given to wicked spirits. The word itself signifies a mask. *Vid. Lemures.*

Latialis, a surname of Jupiter, who was worshipped by the inhabitants of Latium upon mount Albanus at stated times. The festivals, which were first instituted by Tarquin the Proud, lasted 15 days. *Liv.* 21. *Vid. Feriæ Latinæ.*

Latinus, I. a son of Faunus by Marica, king of the Aborigines in Italy, who from him were called Latini. He married Amata, by whom he had a son and a daughter. *Vid. Æneas.*—II. A son of Sylvius Æneas, surnamed also Sylvius. He was the 5th king of the Latins, and succeeded his father. He was father to Alba his successor. *Dion.* 1, c. 15.—*Liv.* 2, c. 3.

Latobius, the god of health among the Corinthians.

Latōis, a name of Diana, as being the daughter of Latona.

Latona, a daughter of Cœus the Titan and Phœbe, or, according to Homer, of Saturn. She was admired for her beauty, and celebrated for the favours which she granted to Jupiter. Juno, always jealous of her husband's amours, made Latona the object of her vengeance, and sent the serpent Python to disturb her peace and prosecute her. Latona wandered from place to place in the time of her pregnancy, continually alarmed for fear of Python. She was driven from heaven, and Terra, influenced by Juno, refused to give her a place where she might find rest and bring forth. Neptune, moved with compassion, struck with his trident, and made immoveable the island of Delos, which before wandered in the Ægean, and appeared sometimes above, and sometimes below, the surface of the sea. Latona, changed into a quail by Jupiter, came to Delos, where she resumed her original shape, and gave birth to Apollo and Diana, leaning against a palm tree or an olive. Her repose was of short duration; Juno discovered the place of her retreat, and obliged her to fly from Delos. She wandered over the greatest part of the world; and in Caria, where her fatigue compelled her to stop, she was insulted and ridiculed by peasants of whom she asked for water while they were weeding a marsh. Their refusal and insolence provoked her, and she entreated Jupiter to punish their barbarity. They were all changed into frogs. Her beauty proved fatal to the giant Tityus, whom Apollo and Diana put to death. *Vid. Tityus.* At last, Latona became a powerful deity, and saw her children receive divine honours. Her worship was generally established where her children received adoration, particularly at Argos, Delos, &c., where she had temples. She had an oracle in Egypt, celebrated for the true decisive answers which it gave. *Diod.* 5.—*He-*

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nodot. 9, c. 155.—*Pausan.* 3 and 3.—*Homer. Il.* 21. —*Hymn. in Ap. & Dian.*—*Hesiod. Theog.*—*Apollod.* 3, c. 5 and 10.—*Ovid. Met.* 6, v. 160. —*Hygin.* fab. 140.

LAVERNA, the goddess of thieves and dishonest persons at Rome. She did not only preside over robbers, called from her *Laverniones*, but she protected such as deceived others, or formed their secret machinations in obscurity and silence. Her worship was very popular, and the Romans raised her an altar near one of the gates of the city, which, from that circumstance, was called the gate of Laverna. She was generally represented by a head without a body. *Horat.* 1, ep. 16, v. 60.—*Varro de L. L.* 4.

LĀVĪNIA, a daughter of king Latinus and Amata. She was betrothed to her relation King Turnus, but because the oracle ordered her father to marry her to a foreign prince, she was given to Æneas after the death of Turnus. At her husband's death she was left pregnant; and being fearful of the tyranny of Ascanius, her son-in-law, she fled into the woods, where she brought forth a son called Æneas Sylvius. *Dionys. Hal.* 1.—*Virg. Æn.* 6 and 7.—*Ovid. Met.* 14, v. 507.—*Liv.* 1, c. 1.

LAUSUS, I, a son of Numitor, and brother of Ilia. He was put to death by his uncle Amulius, who usurped his father's throne. *Ovid. Fast.* 4, v. 54.——II. A son of Mezentius, king of the Tyrrhenians, killed by Æneas in the war which his father and Turnus made against the Trojans. *Virg. Æn.* 7, v. 649, l. 10, v. 426, &c.

LEARCHUS, a son of Athamas and Ino. *Vid. Athamas.*

LEDA, a daughter of king Thespius and Eurythemis, who married Tyndarus, king of Sparta. *Vid. Castor.* Some mythologists attribute her amour with Jupiter to Nemesis; and they further mention, that Leda was intrusted with the education of the children which sprang from the eggs brought forth by Nemesis. *Vid. Helena.* To reconcile this diversity of opinions, others maintain that Leda received the name of Nemesis after death. Homer and Hesiod make no mention of the metamorphosis of Jupiter into a swan, whence some have imagined that the fable was unknown to these two ancient poets, and probably invented since their age. *Apollod.* 1, c. 8, l. 3, c. 10.—*Ovid. Met.* 6, v. 109. —*Hesiod.* 17, v. 55.—*Hygin.* fab. 77.—*Isocr. in Hel.*—*Homer. Od.* 11.—*Eurip. in Hel.*

LELAPS, I. a dog that never failed to seize and conquer whatever animal he was ordered to pursue. It was given to Procris by Diana, and Procris reconciled herself to her husband by presenting him with that valuable present. According to some, Procris had received it from Minos, as a reward for the dangerous wounds of which she had cured him. *Hygin.* fab. 128. *Ovid. Met.* 7, v. 771.—*Paus.* 9, c. 19.——II. One of Actæon's dogs. *Ovid. Met.* 3, v. 211.

LĒMŪRES, the manes of the dead. The ancients suppose that the souls, after death, wandered all over the world, and disturbed the peace of its inhabitants. The good spirits were called *Lares familiares*, and the evil ones were known by the name of *Larvæ*, or *Lemures*. They terrified the good, and continually haunted the wicked and impious; and the Romans had the superstition to celebrate festivals in their honour, called *Lemuria*, or *Lemuralia*, in the month of May. They were first instituted by Romulus to appease the manes of his brother Remus, from whom they were called *Remuria*, and by corruption, *Lemuria*. These solemnities continued three nights, during which the temples of the gods were shut, and marriages prohibited. It was usual for the people to throw black beans on the graves of the deceased, or to burn them, as the smell was supposed to be insupportable to them. They also muttered magical words, and, by beating kettles and drums, they believed that the ghosts would depart, and no longer come to terrify their relations upon earth. *Ovid. Fast.* 5, v. 421, &c.—*Horat.* 2, ep. 2, v. 209.—*Persius* 5, v. 185.

LENÆUS, a surname of Bacchus, from ληνος, *a winepress.* There was a festival called *Lenæa*, celebrated in his honour, in which the ceremonies observed at the other festivals of the god chiefly prevailed. There were, besides, poetical contentions, &c. *Paus.*—*Virg. G.* 2, v. 4. *Æn.* 4. v. 207.—*Ovid. Met.* 4, v. 14. *Vid.* Part II.

LEOS, a son of Orpheus, who immolated his three daughters for the good of Athens. *Vid. Leocorion.*

LESTRYGŌNES. *Vid. Læstrygones.*

LĒTHE, I. one of the rivers of hell, whose waters the souls of the dead drank after they had been confined for a certain space of time in Tartarus. It had the power of making them forget whatever they had done, seen, or heard before, as the name implies, λησθη, *oblivion.*——II. Lethe is a river of Africa, near the Syrtes, which runs under the ground, and some time after rises again; whence the origin of the fable of the Lethean streams of oblivion.——III. Another in Bœotia, whose waters were drunk by those who consulted the oracle of Trophonius. *Lucan.* 9, v. 355.—*Ovid. Trist.* 4, el. 1, v. 47.—*Virg. G.* 4, v. 545. *Æn.* 6, v. 714—*Ital.* 1, v. 235, l. 10, v. 555.—*Paus.* 9, c. 39.—*Horat.* 4, od. 7, v. 27.

LEVĀNA, a goddess at Rome, who presided over the action of the person who took up from the ground a newly-born child after it had been placed there by the midwife. This was generally done by the father, and so religiously observed was this ceremony, that the legitimacy of a child could be disputed without it.

LEUCE, I. a small island in the Euxine Sea, of a triangular form, between the mouths of the Danube and the Borysthenes. According to the poets, the souls of the ancient heroes were placed there as in the Elysian fields, where they enjoyed perpetual felicity, and reaped the repose to which their benevolence to mankind, and their exploits during life, seemed to entitle them. From that circumstance it has been often called the island of the blessed, &c. According to some accounts, Achilles celebrated there his nuptials with Iphigenia, or rather Helen, and shared the pleasures of the place with the manes of Ajax, &c. *Strab.* 2.—*Mela*, 2, c. 7.—*Ammian.* 22.—*Q. Calab.* 3, v. 773.——II. One of the Oceanides, whom Pluto carried into his kingdom.

LEUCIPPE, I. a brother of Tyndarus, king of Sparta, who married Philodice, daughter of Inachus, by whom he had two daughters, Hilaira and Phœbe, known by the patronymic of

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Leucippides. They were carried away by their cousins Castor and Pollux, as they were going to celebrate their nuptials with Lyncus and Idas. *Ovid. Fast.* 5, v. 701.—*Apollod.* 3, c. 10, &c.—*Paus.* 3, c. 17 and 26.——II. A son of Xanthus, descended from Bellerophon. He became deeply enamoured of one of his sisters. Some time after the father resolved to give his daughter in marriage to a Lycian prince. The future husband was informed that the daughter of Xanthus secretly entertained a lover, and he communicated the intelligence to the father. Xanthus upon this secretly watched his daughter, and when Leucippus had introduced himself to her bed, the father, in his eagerness to discover the seducer, occasioned a little noise in the room. The daughter was alarmed, and as she attempted to escape, she received a mortal wound from her father, who took her to be the lover. Leucippus came to her assistance, and stabbed his father in the dark, without knowing who he was. This accidental parricide obliged Leucippus to fly from his country. He came to Crete, where the inhabitants refused to give him an asylum when acquainted with the atrociousness of his crime, and he at last came to Ephesus, where he died in the greatest misery and remorse. *Hermesianax apud Parthen.* c. 5.—— III. A son of Œnomaus, who became enamoured of Daphne, and to obtain her confidence disguised himself in a female dress, and attended his mistress as a companion. He gained the affections of Daphne by his obsequiousness and attention, but his artifice at last proved fatal through the influence and jealousy of his rival Apollo; for when Daphne and her attendants were bathing in the Ladon, the sex of Leucippus was discovered, and he perished by the darts of the females. *Parthen. Erot.* c. 15.—*Paus.* 8, c. 20.

Leucothoa, or Leucothea, I. the wife of Athamas, changed into a sea deity. *Vid. Ino.* She was called Mutura by the Romans, who raised her a temple, where all the people, particularly women, offered vows for their brother's children. They did not entreat the deity to protect their own children, because Ino had been unfortunate in hers. No female slaves were permitted to enter the temple, or if their curiosity tempted them to transgress this rule, they were beaten away with the greatest severity. To this supplication for other people's children, Ovid alludes in these lines, *Fast.* 6:—

Non tamen hanc, pro stirpe suâ pia mater adorat,
Ipsa parum felix visa fuisse parens.

——II. A daughter of king Orchamus, by Eurynome. Apollo became enamoured of her, when Clytia, who tenderly loved Apollo, and was jealous of his amours with Leucothoe, discovered the whole intrigue to her father, who ordered his daughter to be buried alive. The lover, unable to save her from death, sprinkled nectar and ambrosia on her tomb, which penetrating as far as the body, changed it into a beautiful tree, which bears the frankincense. *Ovid. Met.* 4, v. 196. *Vid.* Part I.

Libentina, a surname of Venus, who had a temple at Rome, where the young women used to dedicate the toys and childish amusements of their youth when arrived at nubile years. *Varro de L. L.* 5, c. 6.

Liber, a surname of Bacchus, which signifies *free*. He received this name from his delivering some cities of Bœotia from slavery, or, according to others, because wine, of which he was the patron, delivered mankind from their cares, and made them speak with freedom and unconcern. The word is often used for wine itself. *Senec. de tranq. anim.*

Libera, I. a goddess, the same as Proserpine. *Cic. in Ver.* 4, c. 48.——II. A name given to Ariadne by Bacchus, or Liber, when he had married her. *Ovid. Fast.* 3, v. 513.

Libertas, a goddess of Rome, who had a temple on mount Aventine, raised by T. Gracchus, and improved and adorned by Pollio with many elegant statues and brazen columns, and a gallery in which were deposited the public acts of the state. She was represented as a woman in a light dress, holding a rod in one hand and a cap in the other, both signs of independence, as the former was used by the magistrates in the manumission of slaves, and the latter was worn by slaves who were soon to be set at liberty. Sometimes a cat was placed at her feet, as this animal is very fond of liberty, and impatient when confined. *Liv.* 24, c. 16, l. 25, c. 7.—*Ovid. Trist.* 3, el. 1, v. 72.—*Plut. in Grac.*—*Dio. Cas.* 44.

Libitina, a goddess at Rome, who presided over funerals. According to some she is the same as Venus, or rather Proserpine. Servius Tullius first raised her a temple at Rome, where every thing necessary for funerals were exposed to sale, and where the registers of the dead were usually kept. *Dionys. Hal.* 4.—*Liv.* 40, c. 19.—*Val. Max.* 5, c. 2.—*Plut. Quæst. Rom.*—From the name of the goddess, those who took charge of funerals at Rome were called *Libitinarii*. Plutarch considers the question why the Romans made the same goddess under the name of Venus in the one instance, and of Libitina in the other, preside over the period of birth and also of death; and thinks that they desired to suggest thereby the brevity of life. With the same intention the Greeks had at Delphi an image of Venus Epitymbia (Ἐπιτυμβία). Servius Tullius, with a view of ascertaining the number of deaths which occurred annually, enacted that a piece of money should be deposited in the temple on occasion of every funeral. *Millim.*—*Plut.*—*Dionys. Hal.*

Libya, a daughter of Epaphus and Cassiopea, who became mother of Agenor and Belus by Neptune. *Apollod.* 2, c. 1, l. 3, c. 1.—*Paus.* 1, 44. *Vid.* Part I.

Lichas, a servant of Hercules, who brought him the poisoned tunic from Dejanira. He was thrown by his master into the sea with great violence, and changed into a rock in the Eubœan Sea. *Ovid. Met.* 9, v. 211.

Licymnius, a son of Electryon and brother of Alcmena. He was so infirm in his old age, that when he walked he was always supported by a slave. Triptolemus, son of Hercules, seeing the slave inattentive to his duty, threw a stick at him, which unfortunately killed Licymnius. The murderer fled to Rhodes. *Apollod.* 2, c. 7.—*Diod.* 5.—*Homer. Il.* 2.—*Pind. Olymp.* 7.

Linus, "was the son of Urania by Amphimarus, the son of Neptune. The renown which he acquired for his skill in music was superior not only to that of his contemporaries, but to that of all his predecessors; and he is said to

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have been slain by Apollo for attempting to compare his skill in singing with that of the god. Indeed the death of Linus was lamented by every barbarous nation; and among the Egyptians there is a song which the Greeks call Linus: for this song is denominated by the Egyptians *Maneroon*. But the Greeks, and among these Homer, mention this song as Grecian. For Homer, being well acquainted with the misfortune of Linus, says that Vulcan represented, among others things, in the shield of Achilles, a boy playing on a harp, and singing the fate of Linus:—

'*To these a youth awakes the warbling strings,*
Whose tender lay the fate of Linus sings.'

But Pamphus, who composed the most ancient hymns for the Athenians, says, that grief for the death of Linus increased to that degree, that he came to be called *Oitolinos*, or *lamentable Linus*. And afterwards the Lesbian Sappho, having learned the name Oitolinos from the verses of Pamphus, celebrates in her poems Adonis and Oitolinos. The Thebans, too, boast that Linus was buried in their country; and they say, that after the loss of the Greeks at Chæronea, Philip the son of Amyntas, in consequence of a vision in a dream, brought the bones of Linus to Macedonia; and afterwards, from another dream, carried back the bones to Thebes. The covering however of this tomb, and every thing else belonging to it, have, they say, been obliterated through length of time. The Thebans likewise assert, that there was a junior Linus, the son of Ismenius; and that when but a boy he was slain by Hercules, whom he instructed in music." *Pausanius.* "However, neither the Linus, the son of Amphimarus, nor he who was the son of Ismenius, composed any thing in verse; or, if they did, it has not been transmitted to posterity. According to Suidas, he was a poet of Chalcis, and the first that brought the knowledge of letters from Phœnicia to Greece. He taught Hercules letters, and is said to have ranked as the prince of lyric poets. Two fragments are all the remains of his works at present." *Taylor.*

Lirriŏpe, one of the Oceanides, mother of Narcissus by the Cephisus. *Ovid. Met.* 3, v. 311.

Lissa, the name of a fury whom Euripides introduces on the stage as conducted by Iris, at the command of Juno, to inspire Hercules with that fatal rage which ended in his death.

Lotis, or Lotos, a beautiful nymph, daughter of Neptune. To save herself from the importunities of Priapus, she implored the gods, who changed her into a tree called *Lotus*, consecrated to Venus and Apollo. *Ovid. Met.* 9, v. 348.

Lotŏphăgi, a people on the coast of Africa near the Syrtes. They received this name from their living upon the lotus. Ulysses visited their country at his return from the Trojan war. *Herodot.* 4, c. 177.—*Strab.* 17.—*Mela*, 1, c. 7.—*Plin.* 5, c. 7, l. 13, c. 17.

Lua, a goddess at Rome, who presided over things which were purified by lustrations, whence the name (*a luendo.*) She is supposed to be the same as Ops or Rhea.

Lūcĭfer, the name of the planet Venus, or morning star. It is called *Lucifer*, when appearing in the morning before the sun; but when it follows it, and appears some time after its setting, it is called *Hesperus*. According to some mythologists, Lucifer was son of Jupiter and Aurora.

Lūcina, a goddess, daughter of Jupiter and Juno, or, according to others, of Latona. As her mother brought her into the world without pain, she became the goddess whom women in labour invoked, and she presided over the birth of children. She receives this name either from *lucus* or from *lux*, as Ovid explains it:—

Gratia Lucinæ, dedit hæc tibi nomine lucus;
Aut quia principium tu, Dea, lucis habes.

Some suppose her to be the same as Diana and Juno, because these two goddesses were also sometimes called Lucina, and presided over the labours of women. She is called Ilythia by the Greeks. She had a famous temple at Rome, raised A. U. C. 396. *Varr. de L. L.* 4.—*Cic. de Nat. D.* 2, c. 27.—*Ovid. Fast.* 2, v. 449.—*Horat. Carm. Sec.*

Lūna, (*the moon,*) was daughter of Hyperion and Terra, and was the same, according to some mythologists, as Diana. She was worshipped by the ancient inhabitants of the earth with with many superstitious forms and ceremonies. It was supposed that magicians and enchanters, particularly those of Thessaly, had an uncontrollable power over the moon, and that they could draw her down from heaven at pleasure by the mere force of their incantations. Her eclipses, according to their opinion, proceeded from thence; and, on that account, it was usual to beat drums and cymbals, to ease her labours, and to render the power of magic less effectual. *Ovid. Met.* 12, v. 263, &c.—*Tibull.* 1, el. 8, v. 21.—*Hesiod. Theog.*—*Virg. Ecl.* 8, v. 69.

Lupa, (*a she-wolf,*) was held in great veneration at Rome, because Romulus and Remus, according to an ancient tradition, were suckled and preserved by one of these animals. This fabulous story arises from the surname of Lupa, which was given to the wife of the shepherd Faustulus, to whose care and humanity these children owed their preservation. *Ovid. Fast.* 2, v. 415.—*Plut. in Romul.*

Lyæus, a surname of Bacchus. It is derived from λυειν, *solvere*, because wine, over which Bacchus presides, gives freedom to the mind, and delivers it from all cares and melancholy. *Horat.* ep. 9.—*Lucan.* 1, v. 675.

Lycaon, I. the first king of Arcadia, son of Pelasgus and Meliboea. He built a town called Lycosura on the top of mount Lycæus, in honour of Jupiter. He had many wives, by whom he had a daughter called Calisto, and fifty sons. He was succeeded on the throne by Nyctimus, the eldest of his sons. He lived about 1820 years before the Christian era. *Apollod.* 3.—*Hygin.* fab. 176.—*Catul.* ep. 76.—*Paus.* 8, c. 2, &c.——II. Another king of Arcadia, celebrated for his cruelties. He was changed into a wolf by Jupiter, because he offered human victims on the altars of the god Pan. Some attribute this metamorphosis to another cause. The sins of mankind, as they relate, were become so enormous, that Jupiter visited the earth to punish wickedness and impiety. He came to Arcadia, where the people began to pay proper adoration to his divinity. Lycaon, however, to try the divinity of the god, served up human

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flesh on his table. This impiety so irritated Jupiter, that he immediately destroyed the house of Lycaon, and changed him into a wolf. *Ovid. Met.* 1, v. 198, &c.—These two monarchs are often confounded together, though no less than an age elapsed between their reigns.——III. A son of Priam and Laothoe. He was taken by Achilles, and carried to Lemnos, whence he escaped. He was afterwards killed by Achilles in the Trojan war. *Homer. Il.* 21, &c.

Lycastus, I. a son of Minos I. He was father of Minos II. by Ida, the daughter of Corybas. *Diod.* 4.——II. A son of Minos and Philonome, daughter of Nyctimus. He succeeded his father on the throne of Arcadia. *Paus.* 8, c. 3 and 4.

Lycius, an epithet given to Apollo from his temple in Lycia, where he gave oracles, particularly at Patara, where the appellation of *Lyciæ sortes* was given to his answers. *Virg. Æn.* 4, v. 346.

Lycomēdes, a king of Scyros, an island in the Ægean Sea, son of Apollo and Parthenope. He was secretly intrusted with the care of young Achilles, whom his mother Thetis had disguised in woman's clothes, to remove him from the Trojan war, where she knew he must unavoidably perish. Lycomedes has rendered himself famous for his treachery to Theseus. *Plut. in Thes.—Paus.* 1, c. 17, l. 7, c. 4.—*Apol.* 3, c. 13. *Vid.* Part II.

Lycurgus, a king of Thrace. He drove Bacchus out of his kingdom, and abolished his worship, for which impiety he was severely punished by the gods. He put his own son Dryas to death in a fury, and he cut off his own legs, mistaking them for vine boughs. He was put to death in the greatest torments by his subjects, who had been informed by the oracle that they should not taste wine till Lycurgus was no more. This fable is explained by observing, that the aversion of Lycurgus for wine, over which Bacchus presided, arose from the filthiness and disgrace of intoxication, and therefore the monarch wisely ordered all the vines of his dominions to be cut down, that himself and his subjects might be preserved from the extravagance and debauchery which are produced by too free a use of wine. *Hygin.* fab. 132.—*Homer. Il.* 6, v. 130.—*Avollod.* 3, c. 5.—*Ovid. Met.* 4, v. 22.—*Virg. Æn.* 3, v. 14.—*Horat.* 2, od. 19. *Vid.* Part II.

Lycus, I. a king of Bœotia, successor to his brother Nycteus, who left no male issue. He was intrusted with the government only during the minority of Labdacus, the son of the daughter of Nycteus. He was farther enjoined to make war against Epopeus, who had carried away by force Antiope, the daughter of Nycteus. He was successful in this expedition, recovered Antiope and married her. *Vid. Antiope. Paus.* 9, c. 5.—*Apollod.* 3. c. 5.——II. A king of Libya, who sacrificed whatever strangers came upon his coast. When Diomedes, at his return from the Trojan war, had been shipwrecked there, the tyrant seized him and confined him. He, however, escaped by means of Callirhoe, the tyrant's daughter, who was enamoured of him, and who hung herself when she saw herself deserted.——III. A son of Neptune by Celæno, made king of a part of Mysia by Hercules. He offered violence to Megara, the wife of Hercules, for which he was killed by the incensed hero. Lycus gave a kind reception to the Argonauts. *Apollod.* 3, c. 10.—*Hygin.* fab. 18, 31, 32, 137. *Vid.* Parts I. and II.

Lydus. *Vid.* Part II.

Lygodesma, a surname of Diana at Sparta, because her statue was brought by Orestes from Taurus, shielded round with osiers. *Paus.* 3, c. 16.

Lyncēus, I. son of Aphareus, was among the hunters of the Calydonian boar, and one of the Argonauts. He was so sharpsighted, that, as it is reported, he could see through the earth. He stole some oxen with his brother Idas, and they were both killed by Castor and Pollux when they were going to celebrate their nuptials with the daughters of Leucippus. *Apollod.* 1 and 3.—*Hygin.* fab.—*Paus.* 4, c. 2.—*Ovid. Met.* 3, v. 303.—*Apollon. Arg.* 1.——II. A son of Ægyptus, who married Hypermnestra, the daughter of Danaus. His life was spared by the love of his wife. *Vid. Danaides.* He made war against his father-in-law, dethroned him and seized his crown. Some say that Lynceus was reconciled to Danaus, and that he succeeded him after his death, and reigned forty-one years. *Apollod.* 2, c. 1.—*Paus.* 2, c. 16, 19, 25. *Ovid. Heroid.* 14.

Lyncus, Lyncæus, or Lynx, a cruel king of Scythia, or, according to others, of Sicily. He received with feigned hospitality, Triptolemus, whom Ceres had sent all over the world to teach mankind agriculture; and as he was jealous of his commission, he resolved to murder this favourite of the gods in his sleep. As he was going to give the deadly blow to Triptolemus, he was suddenly changed into a lynx, an animal which is the emblem of perfidy and ingratitude. *Ovid. Met.* 5, v. 650.

Lysidice, a daughter of Pelops and Hippodamia, who married Mastor, the son of Perseus and Andromeda. *Apol.* 2, c. 4.—*Paus.* 8, c. 14.

M.

Măcăria, I. a daughter of Hercules and Dejanira. After the death of Hercules, Eurystheus made war against the Heraclidæ, whom the Athenians supported, and the oracle declared that the descendants of Hercules should obtain the victory if any one of them devoted himself to death. This was cheerfully accepted by Macaria, who refused to endanger the life of the children of Hercules by suffering the victim to be drawn by lot, and the Athenians obtained a victory. Great honours were paid to the patriotic Macaria, and a fountain of Marathon was called by her name. *Paus.* 1, c. 32.——II. An ancient name of Cyprus.

Măcēdo, I. a son of Osiris, who had a share in the divine honours which were paid to his father. He was represented clothed in a wolf's skin, for which reason the Egyptians held that animal in great veneration. *Diod.* 1.—*Plut. in Isid. et Os.*——II. A man who gave his name to Macedonia. Some supposed him to be the same as the son or general of Osiris, whilst others considered him as the grandson of Deucalion by the mother's side. *Diod.* 1.

Machaon, a celebrated physician, son of Æsculapius and brother to Podalirus. He went to the Trojan war with the inhabitants of Trica, Ithome, and Œchalia. According to

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some, he was king of Messenia. As physician to the Greeks, he healed the wounds which they received during the Trojan war, and was one of those concealed in the wooden horse. Some suppose that he was killed before Troy by Eurypylus, the son of Telephus. He received divine honours after death, and had a temple in Messenia. *Homer. Il.* 2, &c.—*Ovid. ex Pont.* 3, ep. 4.—*Quint. Smyr.* 6, v. 409.—*Virg. Æn.* 2, v. 263 and 426.

MÆONIDES, a name given to the Muses, because Homer, their greatest and worthiest favourite, was supposed to be a native of Mæonia.

MAGNES, a young man, who found himself detained by the iron nails which were under his shoes as he walked over a stone mine. This was no other than the magnet, which received its name from the person who had been first sensible of its power. Some say that Magnes was a slave of Medea, whom that enchantress changed into a magnet. *Orph. de lapid.* 10, v. 7.

MAIA, I. a daughter of Atlas and Pleione, mother of Mercury by Jupiter. She was one of the Pleiades, the most luminous of the seven sisters. *Apollod.* 3, c. 10.—*Virg. Æn.* 1, v. 301.——II. A surname of Cybele.

MAJESTAS, a goddess among the Romans, daughter of Honour and Reverence. *Ovid.* 5, *Fast.* 5, v. 25.

MALLOPHŌRA, (*lanam ferens,*) a surname under which Ceres had a temple at Megara, because she had taught the inhabitants the utility of wool, and the means of tending sheep to advantage. This temple is represented as so old in the age of Pausanias, that it was falling to decay. *Paus.* 1, c. 44.

MANES, a name generally applied by the ancients to the souls when separated from the body. They were reckoned among the infernal deities, and generally supposed to preside over the burying places, and the monuments of the dead. They were worshipped with great solemnity, particularly by the Romans. The augurs always invoked them when they proceeded to exercise their sacerdotal offices. Virgil introduces his hero as sacrificing to the infernal deities, and to the Manes, a victim whose blood was received in a ditch. The word *Manes* is supposed to be derived from Mania, who was by some reckoned the mother of those tremendous deities. Others derive it from *manare, quod per omnia ætherea terrenaque manabant,* because they filled the air, particularly in the night, and were intent to molest and disturb the peace of mankind. Some say that *manes* comes from *manis,* an old Latin word which signified *good* or *propitious.* The word *manes* is differently used by ancient authors; sometimes it is taken for the infernal regions, and sometimes it is applied to the deities of Pluto's kingdom; whence the epitaphs of the Romans were always superscribed with D. M. *Dis Manibus,* to remind the sacrilegious and profane, not to molest the monuments of the dead, which were guarded with such sanctity. *Propert.* 1, el. 19.—*Virg.* 4, *G.* v. 469. *Æn.* 3, &c.—*Horat.* 1, *Sat.* 8, v. 28.

MANIA, a goddess, supposed to be the mother of the Lares and Manes.

MANNUS, the son of Tuisto, both famous divinities among the Germans. *Tac. de Germ.* c. 2.

MANTINEUS, the father of Ocalea, who married Abas the son of Lynceus and Hypermnestra. *Apollod.* 2, c. 9.

MANTO, a daughter of the prophet Tiresias, endowed with the gift of prophecy. She was made prisoner by the Argives when the city of Thebes fell into their hands, and as she was the worthiest part of the booty, the conquerors sent her to Apollo, the god of Delphi, as the most valuable present they could make. Manto, often called Daphne, remained for some time at Delphi, where she officiated as priestess, and where she gave oracles. From Delphi she came to Claros, in Ionia, where she established an oracle of Apollo. Here she married Rhadius, the sovereign of the country, by whom she had a son called Mopsus. Manto afterwards visited Italy, where she married Tiberinus the king of Alba, or, as the poets mention, the god of the river Tiber. From this marriage sprang Ocnus, who built a town in the neighbourhood, which, in honour of his mother, he called Mantua. Manto, according to a certain tradition, was so struck at the misfortunes which afflicted Thebes, her native country, that she gave way to her sorrow and was turned into a fountain. Some suppose her to be the same who conducted Æneas into hell, and who sold the Sibylline books to Tarquin the Proud. She received divine honours after death. *Virg. Æn.* 1, v. 199, l. 10, v. 199.—*Ovid. Met.* 6, v. 157.—*Diod.* 4.—*Apol.* 3, c. 7.—*Strab.* 14 and 16.—*Paus.* 9, c. 10 and 33, l. 7, c. 3.

MARIANUS, a surname given to Jupiter, from a temple built to his honour by Marius. It was in this temple that the Roman senate assembled to recall Cicero, a circumstance communicated to him in a dream. *Val. Max.* 1, c. 7.

MARICA, a nymph of the river Liris, near Minturnæ. She married King Faunus, by whom she had King Latinus, and she was afterwards called Fauna and Fatua, and honoured as a goddess. A city of Campania bore her name. Some suppose her to be the same as Circe. *Virg. Æn.* 7, v. 47.—*Liv.* 27, c. 37.

MARON, I. a son of Evanthes, highpriest of Apollo, in Africa, when Ulysses touched upon the coast. *Homer. Od.* 9, v. 179.——II. An Egyptian who accompanied Osiris in his conquests, and built a city in Thrace, called from him Maronea. *Mela,* 2, c. 2.—*Diod.* 1.

MARPĒSIA, a celebrated queen of the Amazons, who waged a successful war against the inhabitants of mount Caucasus. The mountain was called *Marpesius Mons,* from its female conqueror. *Justin.* 2, c. 4.—*Virg. Æn.* 6.

MARPESSA, a daughter of the Evenus, who married Idas, by whom she had Cleopatra, the wife of Meleager. Marpessa was tenderly loved by her husband; and when Apollo endeavoured to carry her away, Idas followed the ravisher with a bow and arrows, resolved on revenge. Apollo and Idas were separated by Jupiter, who permitted Marpessa to go with that of the two lovers whom she most approved of. She returned to her husband. *Homer. Il.* 9, v. 549. —*Ovid. Met.* 8, v. 305.—*Apollod.* 1, c. 7.—*Paus.* 4, c. 2, l. 5, c. 18.

MARS, a god of war among the ancients, was the son of Jupiter and Juno, according to Hesiod, Homer, and all the Greek poets, or of Juno alone, according to Ovid. *Vid. Juno.* The education of Mars was intrusted by Juno to the

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god Priapus, who instructed him in dancing and every manly exercise. His trial before the celebrated court of the Areopagus, according to the authority of some authors, for the murder of Hallirhotius, forms an interesting epoch in history. *Vid. Areopagitæ.* The amours of Mars and Venus are greatly celebrated. In the wars of Jupiter and the Titans, Mars was seized by Otus and Ephialtes, and confined for fifteen months, till Mercury procured him his liberty. His worship was not very universal among the ancients; his temples were not numerous in Greece, but in Rome he received the most unbounded honours, and the warlike Romans were proud of paying homage to a deity whom they esteemed as the patron of their city, and the father of the first of their monarchs. His most celebrated temple at Rome was built by Augustus after the battle of Philippi. It was dedicated to Mars ultor, or *the avenger.* His priests among the Romans were called Salii; they were first instituted by Numa. Mars was generally represented in the naked figure of an old man, armed with a helmet, a pike, and a shield. Sometimes he appeared in a military dress, and with a long flowing beard, and sometimes without. He generally rode in a chariot drawn by furious horses, which the poets call Flight and Terror. His altars were stained with the blood of the horse, on account of his warlike spirit, and of the wolf, on account of his ferocity. Magpies and vultures were also offered to him, on account of their greediness and voracity. The Scythians generally offered him asses, and the people of Caria, dogs. The weed called dog-grass was sacred to him, because it grows, as it is commonly reported, in places which are fit for fields of battle, or where the ground has been stained with the effusion of human blood. The surnames of Mars are not numerous. He was called Gradivus, Mavors, Quirinus, Salisubsulus, among the Romans. The Greeks called him Ares, and he was the Enyalus of the Sabines, the Camulus of the Gauls, and the Mamers of Carthage. Mars was father of Cupid, Anteros, and Harmonia, by the goddess Venus. He had Ascalaphus and Ialmenus by Astyoche; and Thestius, by Demonice, the daughter of Agenor. Besides these, he was the reputed father of Romulus, Œnomaus, &c. He presided over gladiators, and was the god of hunting, and of whatever exercises or amusements have something manly and warlike. Among the Romans it was usual for the consul, before he went on an expedition, to visit the temple of Mars, where he offered his prayers, and in a solemn manner shook the spear which was in the hand of the statue of the god, at the same time exclaiming, "*Mars viliga!* god of war, watch over the safety of this city." *Ovid. Fast.* 5, v. 231. *Trist.* 2, v. 925.—*Hygin.* fab. 148.—*Virg. G.* 4, v. 346. *Æn.* 8, v. 701.—*Lucian. in Electr.*—*Varro de L. L.* 4, c. 10.—*Homer. Od.* 1, *Il.* 5.—*Flacc.* 6.—*Apollod.* 1, &c.—*Hesiod. Theog.*—*Pindar.* od. 4, *Pyth.*—*Quint. Smyr.* 14.—*Paus.* 1, c. 21 and 28.—*Juv.* 9, v. 102.

MARSYAS, a celebrated piper of Celænæ in Phrygia, son of Olympus, or of Hyagnis, or Œagrus. He was so skilful in playing on the flute, that he is generally deemed the inventor of it. According to the opinion of some he found it when Minerva had thrown it aside on account of the distortion of her face when she played upon it. Marsyas was enamoured of Cybele, and he travelled with her as far as Nysa, where he had the imprudence to challenge Apollo to a trial of his skill as a musician. The god accepted the challenge, and it was mutually agreed that he who was defeated should be flayed alive by the conqueror. The Muses, or, according to Diodorus, the inhabitants of Nysa, were appointed umpires. Each exerted his utmost skill, and the victory, with much difficulty, was adjudged to Apollo. The god, upon this, tied his antagonist to a tree and flayed him alive. The death of Marsyas was universally lamented; the Fauns, Satyrs, and Dryads, wept at his fate, and from their abundant tears arose a river of Phrygia, well known by the name of Marsyas. In independent cities among the ancients the statue of Marsyus was generally erected in the forum, to represent the intimacy which subsisted between Bacchus and Marsyas, as the emblems of liberty. It was also erected at the entrance of the Roman forum, as a spot where usurers and merchants resorted to transact business, being principally intended *in terrorem litigatorum;* a circumstance to which Horace seems to allude, 1 *Sat.* 6, v. 120. At Celænæ, the skin of Marsyas was shown to travellers for some time; it was suspended in the public place in the form of a bladder or a foot-ball. *Hygin.* fab 165.—*Ovid. Fast.* 6, v. 707. *Met.* 6, fab. 7.—*Diod.* 3.—*Ital.* 8, v. 503.—*Plin.* 5. c. 29, l. 7, c. 56.—*Paus.* 10, c. 30.—*Apollod.* 1, c. 4. *Vid.* Parts I. and II.

MATUTA, a deity among the Romans, the same as the Leucothoe of the Greeks. She was originally Ino, who was changed into a sea deity, (*Vid. Ino* and *Leucothoe,*) and she was worshipped by sailors as such at Corinth in a temple sacred to Neptune. Only married women and freeborn matrons were permitted to enter her temples at Rome, where they generally brought the children of their relations in their arms. *Liv.* 5, &c.—*Cic. de Nat. D.* 3, v. 19.

MECHANEUS, a surname of Jupiter. He had a statue near the temple of Ceres at Argos, and there the people swore, before they went to the Trojan war, either to conquer or to perish. *Paus.* 2, c. 22.

MECISTEUS, I. a son of Echius or Talaus, was one of the companions of Ajax. He was killed by Polydamas. *Homer. Il.* 6, v. 28, &c.——II. A son of Lycaon. *Apollod.*

MEDEA, a celebrated magician, daughter of Æetes, king of Colchis. Her mother's name, according to the more received opinion of Hesiod and Hyginus, was Idyia, or, according to others, Ephyre, Hecate, Asterodia, Antiope, and Nereæa. She was the niece of Circe. When Jason came to Colchis in quest of the golden fleece, Meda became enamoured of him, and it was to her well-directed labours that the Argonauts owed their preservation. *Vid. Argonautæ.* When Jason reached Iolchos, his native country, the return and victories of the Argonauts were celebrated with universal rejoicings; but Æson, the father of Jason, was unable to assist at the solemnity on account of the infirmities of his age. Medea, at her husband's request, removed the weakness of Æson, and by drawing away the blood from his veins and

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filling them again with the juice of certain herbs, she restored to him the vigour and sprightliness of youth. The daughters of Pelias were also desirous to see their father restored by the same power. They accordingly killed him of their own accord, and boiled his flesh in a caldron, but Meda refused to perform the same friendly offices to Pelias which he had done to Æson, and he was consumed by the heat of the fire, and even deprived of a burial. This action greatly irritated the people of Iolchos, and Medea, with her husband, fled to Corinth to avoid the resentment of an offended populace. Here they lived for ten years with much conjugal tenderness; but the love of Jason for Glauce, the king's daughter, soon interrupted their mutual harmony, and Medea was divorced. Medea revenged the infidelity of Jason by causing the death of Glauce and the destruction of her family. *Vid. Glauce.* This action was followed by another still more atrocious. Medea killed two of her children in their father's presence, and when Jason attempted to punish the barbarity of the mother, she fled through the air upon a chariot drawn by winged dragons. From Corinth, Medea came to Athens, where, after she had undergone the necessary purification of her murder, she married king Ægeus, and gave birth to a son who was called Medus. Soon after, when Theseus wished to make himself known to his father, (*Vid. Ægeus,*) Medea, jealous of his fame and fearful of his power, attempted to poison him at a feast which had been prepared for his entertainment. Her attempts, however, failed of success, and the sight of the sword, which Theseus wore by his side, convinced Ægeus that the stranger, against whose life he had so basely conspired, was no less than his own son. The father and the son were reconciled, and Medea, to avoid the punishment which her wickedness deserved, mounted her fiery chariot, and disappeared through the air. She came to Colchis, where according to some, she was reconciled to Jason, who had sought her in her native country after her sudden departure from Corinth. She died at Colchis, as Justin mentions, when she had been restored to the confidence of her family. After death, she married Achilles in the Elysian fields, according to the traditions mentioned by Simonides. The murder of Mermerus and Pheres, the youngest of Jason's children by Medea, is not attributed to their mother, according to Ælian, but the Corinthians themselves assassinated them in the temple of Juno Acræa. *Apollod.* 1, c. 9.—*Hygin.* fab. 21, 22, 23, &c.—*Plut. in Thes.*—*Dionys. Perieg.*—*Ælian. V. H.* 5, c. 21.—*Paus.* 2, c. 3, l. 8, c. 1.—*Euripid. in Med.*—*Diod.* 4.—*Ovid. Met.* 7, fab. 1, *in Med.*—*Strab.* 7.—*Cic. de Nat. D.* 3, c. 19.—*Apollon. Arg.* 3, &c.—*Orpheus.*—*Flacc.*—*Lucan.* 4, v. 556.

MEDESICASTE, a daughter of Priam, who married Imbrius, son of Mentor, who was killed by Teucer during the Trojan war. *Homer. Il.* 13, v. 172.—*Apollod.* 3.

MEDITRĪNA, the goddess of medicine, whose festivals, called *Meditrinalia*, were celebrated at Rome the last day of September, when they made offerings of fruits. *Varro de L. L.* 5, c. 3.

MEDŪSA, I. one of the three Gorgons, daughter of Phorcys and Ceto. She was the only one of the Gorgons who was subject to mortality. She is celebrated for her personal charms and the beauty of her locks. Neptune became enamoured of her, and obtained her favours in the temple of Minerva. This violation of the sanctity of the temple provoked Minerva, and she changed the beautiful locks of Medusa, which had inspired Neptune's love, into serpents. According to Apollodorus and others, Medusa and her sisters came into the world with snakes on their heads instead of hair, with yellow wings and brazen heads. Their body was also covered with impenetrable scales, and their very looks had the power of killing or turning to stones. Perseus rendered his name immortal by the conquest of Medusa. He cut off her head, and the blood that dropped from the wound produced the innumerable serpents that infest Africa. The conqueror placed Medusa's head on the ægis of Minerva, which he had used in his expedition. The head still retained the same petrifying power as before, as it was fatally known in the court of Cepheus. *Vid. Andromeda.* Some suppose that the Gorgons were a nation of women, whom Perseus conquered. *Vid. Gorgones. Apollod.* 2, c. 4.—*Hesiod. Theog.*—*Ovid. Met.* 4, v. 618.—*Lucan.* 9, v. 624.—*Apollon.* 4.—*Hygin.* fab. 151.——II. A daughter of Priam.——III. A daughter of Sthenelus. *Apollod.*

MEGÆRA, one of the Furies, daughter of Nox and Acheron. The name is derived from μεγαιρειν *invidere*, and she is represented as employed by the gods like her sisters to punish the crimes of mankind, by visiting them with diseases, with inward torments, and with death. *Virg. Æn.* 12, v. 846. *Vid. Eumenides.*

MEGĂLE, the Greek name of Cybele, the mother of the gods, whose festivals were called Megalesia.

MEGANĪRA, the wife of Celeus, king of Eleusis, in Attica. She was mother to Triptolemus, to whom Ceres, as she travelled over Attica, taught agriculture. She received divine honours after death, and she had an altar raised to her, near the fountain where Ceres had first been seen when she arrived at Attica. *Paus.* 1, c. 39.

MEGĂRA, the daughter of Creon, king of Thebes, given in marriage to Hercules because he had delivered the Thebans from the tyranny of the Orchomenians. *Vid. Ergimus.* When Hercules went to hell by order of Eurystheus, violence was offered to Megara by Lycus, a Theban exile, and she would have yielded to her ravisher, had not Hercules returned that moment and punished him with death. This murder displeased Juno, and she rendered Hercules so delirious, that he killed Megara and the three children he had by her in a fit of madness, thinking them to be wild beasts. Some say that Megara did not perish by the hand of her husband, but that he afterwards married her to his friend Iolas. The names of Megara's children by Hercules were Creontiades, Therimachus, and Deicoon. *Hygin.* fab. 82.—*Senec. in Herc.*—*Apollod.* 2, c. 6.—*Diod.* 4.

MELAMPUS, a celebrated soothsayer and physician of Argos, son of Amythaon, and Idomenea, or Dorippe. He lived at Pylos, in Peloponnesus. His servants once killed two large

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serpents who had made their nests at the bottom of a large oak, and Melampus paid so much regard to these two reptiles, that he raised a burning pile and burned them upon it. He also took particular care of their young ones, and fed them with milk. Some time after this the young serpents crept to Melampus as he slept on the grass near the oak; and, as if sensible of the favours of their benefacter, they wantonly played around him, and softly licked his scars. This awoke Melampus, who was astonished at the sudden change which his senses had undergone. He found himself acquainted with the chirping of the birds, and with all their rude notes as they flew around him. He took advantage of this supernatural gift, and soon made himself perfect in the knowledge of futurity, and Apollo also instructed him in the art of medicine. He had soon after the happiness of curing the daughters of Prœtus, by giving them ellebore, which, from this circumstance, has been called *melampodium*, and as a reward for his trouble he married the eldest of these princesses. *Vid. Prœtides.* The tyranny of his uncle Neleus, king of Pylos, obliged him to leave his native country, and Prœtus, to show himself more sensible of his services, gave him part of his kingdom, over which he established himself. About this time the personal charms of Pero, the daughter of Neleus, had gained many admirers, but the father promised his daughter only to him who brought into his hands the oxen of Iphiclus. Bias, who was also one of her admirers, engaged his brother Melampus to steal the oxen, and deliver them to him. Melampus was caught in the attempt and imprisoned; but he taught the childless Iphiclus how to become a father, and not only obtained his liberty, but also the oxen, and with them he compelled Neleus to give Pero in marriage to Bias. A severe distemper, which had rendered the women of Argos insane, was totally removed by Melampus; and Anaxagoras, who then sat on the throne, rewarded his merit by giving him part of his kingdom, where he established himself, and where his posterity reigned during six successive generations. He received divine honours after death, and temples were raised to his memory. *Homer. Od.* 11, v. 287, l. 15, v. 255.—*Herodot.* 2 and 9.—*Apollod.* 2, c. 2.—*Paus.* 2, c. 18, l. 4, c. 3.—*Virg. G.* 3, v. 550.

Melampyges, a surname of Hercules, from the black and hairy appearance of his back, &c.

Melanippe, I. a daughter of Æolus, who had two children by Neptune, for which her father put out both her eyes, and confined her in a prison. Her children, who had been exposed and preserved, delivered her from confinement, and Neptune restored her to her eyesight. She afterwards married Metapontus. *Hygin.* fab. 186.——II. A nymph who married Itonus, son of Amphictyon, by whom she had Bœotus, who gave his name to Bœotia. *Paus.* 9, c. 1.

Melanippus, I. a priest of Apollo, at Cyrene, killed by the tyrant Nicocrates. *Polyæn.* 8.——II. A son of Astacus, one of the Theban chiefs who defended the gates of Thebes against the army of Adrastus, king of Argos, and was killed by Amphiaraus. *Vid. Tydeus. Apollod.* 1, c. 8.—*Æschyl. ante Theb.*—*Paus.* 9, c. 18.——III. A son of Mars, who became enamoured of Cometho, a priestess of Diana Triclaria. For violation of the sanctity of the place, the two lovers soon after perished by a sudden death, and the country was visited by a pestilence, which was stopped only after the offering of a human sacrifice by the direction of the oracle. *Paus.* 7, c. 19.

Meleager, a celebrated hero of antiquity, son of Œneus, king of Ætolia, by Althæa, daughter of Thestius. The Parcæ were present at the moment of his birth, and predicted his future greatness. Clotho said, that he would be brave and courageous; Lachesis foretold his uncommon strength, and Atropos declared that he should live as long as that firebrand, which was on the fire, remained entire and unconsumed. Althæa no sooner heard this than she snatched the stick from the fire, and kept it with the most jealous care, as the life of her son was destined to depend upon its preservation. The fame of Meleager increased with his years; he signalized himself in the Argonautic expedition, and afterwards delivered his country from the neighbouring inhabitants, who made war against his father, at the instigation of Diana, whose altars Œneus had neglected. *Vid. Œneus.* No sooner were they destroyed, than Diana punished the negligence of Œneus by a greater calamity. She sent a huge wild boar, which laid waste all the country, and seemed invincible on account of its immense size. It became soon a public concern, all the neighbouring princes assembled to destroy this terrible animal, and nothing became more famous in mythological history than the hunting of the Calydonian boar. The princes and chiefs who assembled, and who are mentioned by mythologists, are Meleager, son of Œneus, Idas and Lynceus, sons of Aphareus, Dryas son of Mars, Castor and Pollux sons of Jupiter and Leda, Pirithous son of Ixion, Thesus son of Ægeus, Anceus and Cepheus sons of Lycurgus, Admetus son of Pheres, Jason son of Æson, Peleus and Telemon sons of Æacus, Iphicles son of Amphitryon, Eurytrion son of Actor, Atalanta daughter of Schœneus, Iolas the friend of Hercules, the sons of Thestius, Amphiaraus son of Oileus, Protheus, Cometes, the brothers of Althæa, Hippothous son of Cereyon, Leucippus, Adrastus, Ceneus, Phileus, Echeon, Lelex, Phœnix son of Amyntor, Panopeus, Hyleus, Hippasus, Nestor, Menœtius, the father of Patroclus, Amphicides, Laertes the father of Ulysses, and the four sons of Hippocoon. This troop of armed men attacked the boar with unusual fury, and it was at last killed by Meleager. The conqueror gave the skin and the head to Atalanta, who had first wounded the animal. This partiality to a woman irritated the others, and particularly Toxeus and Plexippus, the brothers of Althæa, and they endeavoured to rob Atalanta of the honourable present. Meleager defended a woman of whom he was enamoured, and killed his uncles in the attempt. Meantime, the news of this celebrated conquest had already reached Calydon, and Althæa went to the temple of the gods to return thanks for the victory which her son had gained. As she went, she met the corpses of her brothers that were brought from the chase, and at this mournful spectacle she filled the whole city with her lamentations. She was upon this

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informed that they had been killed by Meleager, and in the moment of her resentment, to revenge the death of her brothers, she threw into the fire the fatal stick on which her son's life depended, and Meleager died as soon as it was consumed. Homer does not mention the firebrand, whence some have imagined that this fable is posterior to that poet's age. But he says that the death of Toxeus and Plexippus so irritated Althæa, that she uttered the most horrible curses and imprecations upon the head of her son. Meleager married Cleopatra, the daughter of Idas and Marpessa, as also Atalanta, according to some accounts. *Apollod.* 1, c. 8.—*Apollon.* 1, *arg.* 1, v. 997, l. 3, v. 518.—*Flacc.* 1 and 6.—*Paus.* 10, c. 31.—*Hygin.* 14.—*Ovid. Met.* 8.—*Homer. Il.* 9. *Vid.* Part II.

MĔLEĂGRIDES, the sisters of Meleager, daughters of Œneus and Althæa. They were so disconsolate at the death of their brother Meleager, that they refused all aliment, and were changed into birds called Meleagrides. The youngest of the sisters, Gorge and Dejanira, who had been married, escaped this metamorphosis. *Apollod.* 1, c. 8.—*Ovid. Met.* 8, v. 540.—*Plin.* 10, c. 26.

MĔLĪCERTA, MELICERTES, or MELICERTUS, a son of Athamas and Ino. *Vid. Athamas.* After his transformation, Melicerta was known among the Greeks by the name of Palæmon, and among the Latins by that of Portumnus. Some suppose that the Isthmian games were in honour of him. *Apollod.* 1, c. 9, l. 3, c. 4.—*Paus.* 1, c. 44.—*Hygin.* fab. 1 and 2.—*Ovid. Met.* 4, v. 529, &c.—*Plut. de Symp.*

MELISSA, I. a daughter of Melissus, king of Crete, who, with her sister Amalthæa, fed Jupiter with the milk of goats. She first found out the means of collecting honey; whence some have imagined that she was changed into a bee, as her name is the Greek word for that insect. *Columell.*——II. One of the Oceanides, who married Inachus, by whom she had Phoroneus and Ægialus. *Vid.* Part II.

MELPŎMĔNE, one of the Muses, daughter of Jupiter and Muemosyne. She presided over tragedy. Horace has addressed the finest of his odes to her, as to the patroness of lyric poetry. Her garments were splendid; she wore a buskin, and held a dagger in one hand, and in the other a sceptre and crowns. *Horat.* 3, od. 4.—*Hesiod. Theog.*

MEMNON, a king of Æthiopia, son of Tithonus and Aurora. He came with a body of ten thousand men to assist his uncle Priam during the Trojan war, where he behaved with great courage, and killed Antilochus, Nestor's son. The aged father challenged the Æthiopian monarch, but Memnon refused it on account of the venerable age of Nestor, and accepted that of Achilles. He was killed in the combat in the sight of the Grecian and Trojan armies. Aurora was so disconsolate at the death of her son, that she flew to Jupiter, all bathed in tears, and begged the god to grant her son such honours as might distinguish him from other mortals. Jupiter consented, and immediately a numerous flight of birds issued from the burning pile on which the body was laid, and after they had flown three times round the flames, they divided themselves into two separate bodies, and fought with such acrimony that above half of them fell down into the fire as victims to appease the manes of Memnon. These birds were called *Memnonides*; and it has been observed by some of the ancients, that they never failed to return yearly to the tomb of Memnon in Troas, and repeat the same bloody engagement, in honour of the hero from whom they received their name. The Æthiopians or Egyptians, over whom Memnon reigned, erected a celebrated statue to the honour of their monarch. This statue had the wonderful property of uttering a melodious sound every day, at sun-rising, like that which is heard at the breaking of the string of a harp when it is wound up. This was effected by the rays of the sun when they fell upon it. At the setting of the sun, and in the night, the sound was lugubrious. This is supported by the testimony of the geographer Strabo, who confesses himself ignorant whether it proceeded from the basis of the statue, or the people that were then round it. This celebrated statue was dismantled by order of Cambyses, when he conquered Egypt, and its ruins still astonish modern travellers by their grandeur and beauty. Memnon was the inventor of the alphabet, according to Anticlides, a writer mentioned by Pliny, 7, c. 56. *Musch. in Eion.*—*Ovid. Met.* 13, v. 578, &c.—*Ælian.* 5, c. 1.—*Paus.* 1, c. 42. l. 10, c. 31.—*Strab.* 13 and 17.—*Juv.* 15, v. 5.—*Philostra. in Apollod.*—*Plin.* 36, c. 7.—*Homer. Od.* 9.—*Quint. Calab.*—*Vid.* Part II.

MENA, a goddess worshipped at Rome, and supposed to preside over women. She was the same as Juno. According to some, the sacrifices offered to her were young puppies that still sucked their mother. *Aug. de Civ. D.* 4, c. 2.—*Plin.* 29, c. 4.

MENALIPPE, I. a sister of Antiope, queen of the Amazons, taken by Hercules when that hero made war against this celebrated nation. She was ransomed, and Hercules received in exchange the arms and belt of the queen. *Juv.* 8, v. 229.——II. A daughter of the centaur Chiron, beloved by Æolus, son of Hellen. She was changed into a mare, and called Ocyroe. Some suppose that she assumed the name of Menalippe, and lost that of Ocyroe. She became a constellation after death, called the horse. Some authors call her Hippe or Evippe. *Hygin. P. A.* 2, c. 18.—*Pollux.* 4.——Menalippe is a name common to other persons, but it is generally spelt *Melanippe* by the best authors.—*Vid. Melanippe.*

MĔNĔLĀUS. *Vid.* Part II.

MĔNESTEUS. *Vid.* Part II.

MENŒCEUS, I. a Theban, father of Hipponome, Jocasta, and Creon.——II. A young Theban, son of Creon. He offered himself to death, when Teresias, to insure victory on the side of Thebes against the Argive forces, ordered the Thebans to sacrifice one of the descendants of those who sprang from the dragon's teeth, and he killed himself near the cave where the dragon of Mars had formerly resided. The gods required this sacrifice because the dragon had been killed by Cadmus, and no sooner was Menœceus dead, than his countrymen obtained the victory. *Stat. Theb.* 10, v. 614.—*Eurip. Phœn.*—*Apollod.* 3, c. 6.—*Cic. Tusc.* 1, c. 98.—*Sophocl. in Antig.*

MENŒTIUS, a son of Actor and Æginia. He

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left his mother and went to Opus, where he had, by Sthenele, or, according to others, by Philomela or Polymela, Patroclus, often called from him *Menœtides*. Menœtius was one of the Argonauts. *Apollod.* 3, c. 24.—*Homer. Il.* 1, v. 307.—*Hygin.* fab. 97.

Mera, a dog of Icarius, who, by his cries, showed Erigone where her murdered father had been thrown. Immediately after this discovery, the daughter hung herself in despair, and the dog pined away, and was made a constellation in the heavens, known by the name of Canis. *Ovid. Met.* 7, v. 363.—*Hygin.* fab. 130.—*Ælian. Hist. An.* 7, c. 28.

Mercurius, a celebrated god of antiquity, called Hermes by the Greeks. There were no less than five of this name according to Cicero: a son of Cœlus and Lux; a son of Valens and Coronis; a son of the Nile; a son of Jupiter and Maia; and another, called by the Egyptians Thaut. Some add a sixth, a son of Bacchus and Proserpine. To the son of Jupiter and Maia the actions of all the others have been probably attributed, as he is the most famous and the best known. Mercury was the messenger of the gods, and of Jupiter in particular; he was the patron of travellers and of shepherds; he conducted the souls of the dead into the infernal regions; and not only presided over orators, merchants, declaimers, but he was also the god of thieves, pickpockets, and all dishonest persons. His name is derived *a mercibus*, because he was the god of merchandise among the Latins. He was born, according to the more received opinion, in Arcadia, on mount Cyllene, and in his infancy he was intrusted to the care of the Seasons. The day that he was born, or, more probably, the following day, he gave an early proof of his craftiness and dishonesty, in stealing away the oxen of Admetus which Apollo tended. He gave another proof of his thievish propensity, by taking also the quiver and arrows of the divine shepherd; and he increased his fame by robbing Neptune of his trident, Venus of her girdle, Mars of his sword, Jupiter of his sceptre, and Vulcan of many of his mechanical instruments. Those specimens of his art recommended him to the notice of the gods, and Jupiter took him as his messenger, interpreter, and cup-bearer in the assembly of the gods. This last office he discharged till the promotion of Ganymede. He was presented by the king of heaven with a winged cap called *pelasus*, and with wings for his feet called *talaria*. He had also a short sword, called *herpe*, which he lent to Perseus. He was the confidant of Jupiter's amours, and he often was set to watch over the jealousy and intrigues of Juno. The invention of the lyre and its seven strings is ascribed to him. This he gave to Apollo, and received in exchange the celebrated caduceus with which the god of poetry used to drive the flocks of King Admetus. *Vid. Caduceus.* In the wars of the giants against the gods, Mercury showed himself spirited, brave and active. He delivered Mars from the long confinement which he suffered from the superior power of the Aloides. He purified the Danaides of the murder of their husband; he tied Ixion to his wheel in the infernal regions; he destroyed the hundred-eyed Argus; he sold Hecrules to Omphale, the queen of Lydia; he conducted Priam to the tent of Achilles, to redeem the body of his son Hector; and he carried the infant Bacchus to the nymphs of Nysa. Mercury had many surnames and epithets. He was called Cyllenius, Tricephalos, Agoneus, &c. His children are also numerous as well as his amours. He was father of Autolycus, by Chione; Cephalus, by Creusa; and of Priapus, according to some. He was also father of Hermaphroditus, by Venus; of Pan, by Dryope, or Penelope. His worship was well established, particularly in Greece, Egypt, and Italy. He was worshipped at Tanagra, in Bœotia, under the name of Criophorus, and represented as carrying a ram on his shoulders, because he delivered the inhabitants from a pestilence by telling them to carry a ram in that manner round the walls of their city. The Roman merchants yearly celebrated a festival, on the 15th of May, in honour of Mercury, in a temple near the Circus Maximus. A pregnant sow was then sacrificed, and sometimes a calf; and particularly the tongues of animals were offered. After the votaries had sprinkled themselves with water with laurel leaves, they offered prayers to the divinity, and entreated him to be favourable to them, and to forgive whatever artful measures, false oaths, or falsehoods, they had used or uttered in the pursuit of gain. Sometimes Mercury appears on monuments with a large cloak round his arm, or tied under his chin. The chief ensigns of his power and offices are his *caduceus*, his *petasus*, and his *talaria*. In Egypt, his statues represented him with the head of a dog; whence he was often confounded with Anubis, and received the sacrifice of a stork. Offerings of milk and honey were made because he was the god of eloquence, whose powers were sweet and persuasive. The Greeks and Romans offered tongues to him by throwing them into the fire, as he was the patron of speaking, of which the tongue is the organ. Sometimes his statues represent him as without arms, because, according to some, the power of speech can prevail over every thing, even without the assistance of arms. *Homer. Od.* 1, &c. *Il.* 1, &c.—*Hymn. in Merc.*—*Lucian. in Mort. Dial.*—*Ovid. Fast.* 5, v. 667. *Met.* 1, 4, 11, 14.—*Martial.* 9, ep. 35.—*Stat. Theb.* 4.—*Paus.* 1, 7, 8 and 9.—*Orpheus.*—*Plut. in Num.*—*Varro de L. L.* 6.—*Plut. in Phæd.*—*Liv.* 36.—*Virg. G.* 1. *Æn.* 1, v. 48.—*Diod.* 4 and 5.—*Apollod.* 1, 2 and 3.—*Apollon. Arg.* 1.—*Horat.* 1, od. 10.—*Hygin.* fab. *P. A.* 2.—*Tzetz. in Lyc.* 219.—*Cic. de Nat. D.*—*Lactantius.*—*Philostr.* 1.—*Icon.* c. 27.—*Manil.*—*Macrob.* 1, *Sat.* c. 19. *Vid.* Part II.

Mĕriŏnes. *Vid.* Part II.

Merŏpe, one of the Atlantides. She married Sisyphus, son of Æolus, and, like her sisters, was changed into a constellation after death. *Vid. Pleiades.* It is said that in the constellation of the Pleiades the star of Merope appears more dim and obscure than the rest, because she, as the poets observe, married a mortal, while her sisters married some of the gods or their descendants. *Ovid. Fast.* 4, v. 175.—*Diod.* 4.—*Hygin.* fab. 192.—*Apollod.* 1, c. 9. *Vid.* Part II.

Merops, I. a son of Perseus and Andromeda, who married Lysidice, daughter of Pelops, by

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whom he had Hippothoe.——II. A son of Pterilaus.

Metanira, the wife of Celeus, king of Eleusis, who first taught mankind agriculture. She is also called Meganira. *Apollod.* 1, c. 5.

Metiadusa, a daughter of Eupalamus, who married Cecrops, by whom she had Pandion. *Apollod.* 3, c. 15.

Metis, one of the Oceanides. She was Jupiter's first wife, celebrated for her great prudence and sagacity above the rest of the gods. Jupiter, who was afraid lest she should bring forth into the world a child more cunning and greater than himself, devoured her in the first month of her pregnancy. Some time after this adventure, the god had his head opened, from which issued Minerva, armed from head to foot. *Hesiod. Theog.* v. 890.—*Hygin.*

Midas, a king of Phrygia, son of Gordius or Gorgias. The hospitality he showed to Silenus, the preceptor of Bacchus, who had been brought to him by some peasants, was liberally rewarded; and Midas was permitted to choose whatever recompense he pleased. He demanded of the god that whatever he touched might be turned into gold. His prayer was granted; and when the very meats which he attempted to eat became gold in his mouth, he begged Bacchus to take away a present which must prove so fatal to the receiver. He was ordered to wash himself in the river Pactolus, whose sands were turned into gold by the touch of Midas. Some time after this adventure, Midas had the imprudence to support that Pan was superior to Apollo in singing and in playing upon the flute; for which rash opinion the offended god changed his ears into those of an ass, to show his ignorance and stupidity. This, Midas attempted to conceal from the knowledge of his subjects, but one of his servants saw the length of his ears, and being unable to keep the secret, and afraid to reveal it, apprehensive of the king's resentment, he opened a hole in the earth, and after he had whispered there that Midas had the ears of an ass, he covered the place as before, as if he had buried his words in the ground. On that place, as the poets mention, grew a number of reeds, which, when agitated by the wind, uttered the same sound that had been buried beneath, and published to the world that Midas had the ears of an ass. Some explain the fable of the ears of Midas, by the supposition that he kept a number of informers and spies, who were continually employed in gathering every seditious word that might drop from the mouths of his subjects. Midas, according to Strabo, died of drinking bull's hot blood. This he did, as Plutarch mentions, to free himself from the numerous ill dreams which continually tormented him. Midas, according to some, was son of Cybele. He built a town which he called Ancyræ. *Ovid. Met.* 11, fab. 5.—*Plut. de Superst.* —*Strab.* 1.—*Hygin.* fab. 191, 274.—*Max. Tyr.* 30.—*Paus.* 1, c. 4.—*Val. Max.* 1, c. 6.—*Herodot.* 1, c. 14.—*Ælian. V. H.* 4 and 12.—*Cic. de Div.* 1, c. 36, l. 2, c. 31.

Milanion, I. a youth who became enamoured of Atalanta. He is supposed by some to be the same as Meleager or Hippomanes. *Ovid. Art. Am.* 2, v. 188.——II. A son of Amphidamas.

Milesius, a surname of Apollo.

Miletus, a son of Apollo, who fled from Crete to avoid the wrath of Minos, whom he meditated to dethrone. He came to Caria, where he built a city which he called by his own name. Some suppose that he only conquered a city there called Anactoria; which assumed his name. They farther say, that he put the inhabitants to the sword, and divided the women among his soldiers. Cranea, a daughter of the Mæander, fell to his share. *Strab.* 14.—*Ovid. Met.* 9, v. 446.—*Paus.* 7, c. 2.—*Apollod.* 3, c. 1.

Minëides, the daughters of Minyas or Mineus, king of Orchomenos, in Bœotia. They were three in number, Leuconoe, Leucippe, and Alcithoe. Ovid calls the two first Clymene and Iris. They derided the orgies of Bacchus, for which impiety the god inspired them with an unconquerable desire of eating human flesh. They drew lots which of them should give up her son as food to the rest. The lot fell upon Leucippe, and she gave up her son Hippasus, who was instantly devoured by the three sisters. They were changed into bats. In commemoration of the bloody crime, it was usual among the Orchomenians for the high-priest, as soon as the sacrifice was finished, to pursue, with a drawn sword, all the women who had entered the temple, and even to kill the first he came up to. *Ovid. Met.* 4, fab. 12.—*Plut. Quæst. Gr.* 38.

Minerva, the goddess of wisdom, war, and all the liberal arts, was produced from Jupiter's brain without a mother. The power of Minerva was great in heaven; she could hurl the thunders of Jupiter, prolong the life of men, bestow the gift of prophecy; and, indeed, she was the only one of all the divinities whose authority and consequence were equal to those of Jupiter. Her quarrel with Neptune, concerning the right of giving a name to the capital of Cecropia, deserves attention. The assembly of the gods settled the dispute, by promising the preference to whichever of the two gave the most useful and necessary present to the inhabitants of the earth. Neptune, upon this, struck the ground with his trident, and immediately a horse issued from the earth. Minerva produced the olive, and obtained the victory by the unanimous voice of the gods, who observed that the olive, as the emblem of peace, is far preferable to the horse, the symbol of war and bloodshed. The victorious deity called the capital *Athenæ*, and became the tutelar goddess of the place. The attempts of Vulcan to offer her violence proved ineffectual, and her chastity was not violated, though the god left on her body the marks of his passion. Minerva was the first who built a ship, and it was her zeal for navigation, and her care for the Argonauts, which placed the prophetic tree of Dodona behind the ship Argo when going to Colchis. She was known among the ancients by many names. She was called Athena, Pallas, (*Vid. Pallas,*) Parthenos, from her remaining in perpetual celibacy; Tritonia, because worshipped near the lake Tritonis; Glaucopis, from the blueness of her eyes; Argorea, from her presiding over markets; Hippia, because she first taught mankind how to manage the horse; Stratea and Area, from her martial character; Coryphagenes, because born from Jupiter's brain; Sais, because worshipped at Sais, &c. Some attributed to her the inven-

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tion of the flute, whence she was surnamed Andon, Luscinia, Musica, Salpiga, &c. She, as it is reported, once amused herself in playing upon her favourite flute before Juno and Venus, but the goddesses ridiculed the distortion of her face in blowing the instrument. Minerva, convinced of the justness of their remarks by looking at herself in a fountain near mount Ida, threw away the musical instrument, and denounced a melancholy death to him who found it. *Vid. Marsyas.* The worship of Minerva was universally established; she had magnificent temples in Egypt, Phœnicia, all parts of Greece, Italy, Gaul, and Sicily. Sais, Rhodes, and Athens, particularly claimed her attention; and it is even said that Jupiter rained a shower of gold upon the island of Rhodes, which had paid so much veneration and such an early reverence to the divinity of his daughter. The festivals celebrated in her honour were solemn and magnificent. *Vid. Panathenæa.* She was invoked by every artist, and particularly such as worked in wood, embroidery, painting, and sculpture. It was the duty of almost every member of society to implore the assistance and patronage of a deity who presided over sense, taste, and reason. Hence the poets have had occasion to say:—

Tu nihil invitâ dices, faciesve Minervâ,

and:—

Qui bene placârit Pallade, doctus erit.

Minerva was represented in different ways, according to the different characters in which she appeared. She generally appeared with a countenance full more of masculine firmness and composure than of softness and grace. In one hand she held a spear, and in the other a shield, with the dying head of Medusa upon it. Sometimes, this Gorgon's head was on her breastplate, with living serpents writhing round it, as well as round her shield and helmet. In most of her statues she is represented as sitting, and sometimes she holds in one hand a distaff instead of a spear. When she appeared as the goddess of the liberal arts, she was arrayed in a variegated veil, which the ancients called *peplum.* Some of her statues represented her helmet with a sphinx in the middle, supported on either side by griffins. In some medals, a chariot drawn by four horses, or sometimes a dragon or a serpent, with winding spires, appear at the top of her helmet. She was partial to the olive tree; the owl and the cock were her favourite birds, and the dragon, among reptiles, was sacred to her. The functions, offices, and actions of Minerva, seem so numerous, that they undoubtedly originate in more than one person. Cicero speaks of five persons of this name; a Minerva, mother of Apollo; a daughter of the Nile, who was worshipped at Sais, in Egypt; a third, born from Jupiter's brain; a fourth, daughter of Jupiter and Coryphe; and a fifth, daughter of Pallas, generally represented with winged shoes. This last put her father to death because he attempted her virtue. *Paus.* 1, 2, 3, &c.—*Horat.* 1, od. 16, l. 3, od. 4.—*Virg. Æn.* 2, &c.—*Strab.* 6, 9 and 13.—*Philost. Icon.* 2.—*Ovid. Fast.* 3, &c. *Met.* 6.—*Cic. de Nat. D.* 1, c. 15, l. 3, c. 23, &c.—*Apollod.* 1, &c.—*Pindar. Olymp.* 7.—*Lucan.* 9, v. 354.—*Sophocl. Œdip.*—*Homer. Il.* &c. *Od. Hymn. ad Pall.*—*Diod.* 5.—*Hesiod. Theog.*—*Æschyl. in Eum.*—*Lucian. Dial.*—*Clem. Alex. Strom.* 2.—*Orpheus, Hymn.* 31.—*Q. Smyrn.* 14, v. 448.—*Apoll.* 1.—*Hygin.* fab. 168.—*Stat. Theb.* 2, v. 721, l. 7, &c.—*Callim. in Cerer.*—*Ælian. V. H.* 12.—*C. Nep. in Paus.*—*Plut. in Lyc.* &c.—*Thucyd.* 1.—*Herodot.* 5.

Minos, a king of Crete, son of Jupiter and Europa, who gave laws to his subjects B. C. 1406, which still remained in full force in the age of the philosopher Plato. His justice and moderation procured him the appellation of the favourite of the gods, the confidant of Jupiter, the wise legislator, in every city of Greece; and, according to the poets, he was rewarded for his equity after death, with the office of supreme and absolute judge in the infernal regions. In this capacity, he is represented sitting in the middle of the shades, and holding a sceptre in his hand. The dead plead their different causes before him, and the impartial judge shakes the fatal urn, which is filled with the destinies of mankind. He married Ithona, by whom he had Lycastes, who was the father of Minos 2d. *Homer. Od.* 19, v. 178.—*Virg. Æn.* 6, v. 432.—*Apollod.* 3, c. 1.—*Hygin.* fab. 41.—*Diod.* 4.—*Horat.* 1, od. 28.——The 2d was a son of Lycastes, the son of Minos I. a king of Crete. He married Pasiphae, the daughter of Sol and Perseis, and by her he had many children. He increased his paternal dominions by the conquest of the neighbouring islands; but he showed himself cruel in the war which he carried on against the Athenians, who had put to death his son Androgeus. *Vid. Androgeus.* He took Megara by the treachery of Scylla, (*Vid. Scylla,*) and, not satisfied with a victory, he obliged the vanquished to bring him yearly to Crete seven chosen boys and the same number of virgins, to be devoured by the Minotaur. *Vid. Minotaurus.* This bloody tribute was at last abolished when Theseus destroyed the monster. *Vid. Theseus.* When Dædalus, whose industry and invention had fabricated the labyrinth, and whose imprudence in assisting Pasiphae, in the gratification of her unnatural desires, had offended Minos, fled from the place of his confinement with wings, (*Vid. Dædalus,*) and arrived safe in Sicily, the incensed monarch pursued the offender, resolved to punish his infidelity. Cocalus, king of Sicily, who had hospitably received Dædalus, entertained his royal guest with dissembled friendship; and that he might not deliver to him a man whose ingenuity and abilities he so well knew, he put Minos to death. Some say that it was the daughters of Cocalus who put the king of Crete to death, by detaining him so long in a bath till he fainted, after which they suffocated him. Minos died about 35 years before the Trojan war. He was father of Androgeus, Glaucus, and Deucalion, and two daughters Phædra and Ariadne. Many authors have confounded the two monarchs of this name, the grandfather and the grandson; but Homer, Plutarch, and Diodorus, prove plainly that they were two different persons. *Paus. in Ach.* 4.—*Plut. in Thes.*—*Hygin.* fab. 41.—*Ovid. Met.* 8, v. 141.—*Diod.* 4.—*Virg. Æn.* 6, v. 21.—*Plut. in Min.*—*Athen. Flacc.* 14.

Minotaurus, a celebrated monster, half a man

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and half a bull, according to this verse of Ovid *A. A.* 2, v. 24:—

Semibovemque virum, semivirumque bovem.

It was the fruit of Pasiphae's amours. Minos confined in the labyrinth a monster which convinced the world of his wife's lasciviousness, and reflected disgrace upon his family. The Minotaur usually devoured the chosen young men and maidens whom the tyranny of Minos yearly exacted from the Athenians. Theseus delivered his country from this shameful tribute, when it had fallen to his lot to be sacrificed to the voracity of the Minotaur, and, by means of Ariadne, the king's daughter, he destroyed the monster, and made his escape from the windings of the labyrinth. Some suppose that Pasiphae was enamoured of one of her husband's courtiers, called Taurus, and, some time after, brought twins into the world, one of whom greatly resembled Minos and the other Taurus. In the natural resemblance of their countenance with that of their supposed fathers originated their name, and consequently the fable of the Minotaur. *Ovid. Met.* 8, fab. 2.—*Hygin.* fab. 40.—*Plut. in Thes.*—*Palæphat.*—*Virg. Æn.* 6, v. 26.

Minthe, a daughter of Cocytus, loved by Pluto. Proserpine discovered her husband's amour, and changed his mistress into an herb called by the same name, *mint*. *Ovid. Met.* 10, v. 729.

Mintas, a king of Bœotia, son of Neptune and Tritegonia, of Neptune and Callirhoe, or of Chryses, Neptune's son, and Chrysogenia, the daughter of Halmus. He married Clytodora, by whom he had Presbon, Periclymenus, and Eteoclymenus. He was father of Orchomenos, Diochithondes, and Athamas, by a second marriage with Phanasora, the daughter of Paon. According to Plutarch and Ovid he had three daughters. *Vid. Mineides. Paus.* 9, c. 36.—*Plut. Quæst. Græc.* 38.—*Ov. Met.* 4, v. 1 and 468.

Mithras, a god of Persia, supposed to be the sun, or, according to others, Venus Urania. His worship was introduced at Rome, and the Romans raised him altars, on which was this inscription, *Deo Soli Mithræ*, or *Soli Deo invicto Mithræ*. He is generally represented as a young man, whose head is covered with a turban after the manner of the Persians. He supports his knee upon a bull that lies on the ground, and one of whose horns he holds in one hand, while with the other he plunges a dagger into his neck. *Stat. Theb.* 1, v. 720.—*Curt.* 4, c. 13.—*Claudian. de Laud. Stil.* 1.

Mnasilus, a youth who assisted Chromis to tie the old Silenus, whom they found asleep in a cave. Some imagine that Virgil spoke of Varus under the name of Mnasilus. *Virg. Ecl.* 6, v. 13.

Mnemosyne, a daughter of Cœlus and Terra, mother of the nine Muses, by Jupiter, who assumed the form of a shepherd to enjoy her company. The word *Mnemosyne* signifies *memory*, and therefore the poets have rightly called memory the mother of the Muses, because it is to that mental endowment that mankind are indebted for their progress in science. *Ovid. Met.* 6, fab. 4.—*Pindar. Isth.* 6.—*Hesiod. Theog.*—*Apollod.* 1, c. 1, &c.

Mnevis, a celebrated bull, sacred to the sun, in the town of Heliopolis. He was worshipped with the same superstitious ceremonies as Apis, and, at his death he received the most magnificent funeral. He was the emblem of Osiris. *Diod.* 1.—*Plut. de Isid.*

Molocanus, an old shepherd near Cleonæ, who received Hercules with great hospitality. The hero, to repay the kindness he received, destroyed the Nemæan lion, which laid waste the neighbouring country, and therefore the Nemæan games, instituted on this occasion, are to be understood by the words *Lucus Molorchi*. There were two festivals instituted in his honour, called *Molorchea*. *Martial.* 9, ep. 44, l. 14, ep. 44.—*Apollod.* 2, c. 5.—*Virg. G.* 3, v. 19.—*Stat. Theb.* 4, v. 160.

Molossus. *Vid.* Part II.

Momus, a god of pleasantry among the ancients, son of Nox, according to Hesiod. He was continually employed in satirising the gods, and whatever they did was freely turned to ridicule. He censured the house which Minerva had made, because the goddess had not made it moveable, by which means a bad neighbourhood might be avoided. Venus herself was exposed to his satire; and when the sneering god had found no fault in the body of the naked goddess, he observed, as he retired, that the noise of her feet was too loud, and greatly improper in the goddess of beauty. These reflections upon the gods were the cause that Momus was driven from heaven. He is generally represented raising a mask from his face, and holding a small figure in his hand. *Hesiod. in Theog.*—*Lucian. in Herm.*

Moneta, a surname of Juno among the Romans. She received it because she advised them to sacrifice a pregnant sow to Cybele, to avert an earthquake. *Cic. de Div.* 1, c. 15.—Livy says, (7, cap. 28,) that a temple was vowed to Juno, under this name, by the dictator Furius, when the Romans waged war against the Aurunci, and that the temple was raised to the goddess of the senate, on the spot where the house of Manlius Capitolinus had formerly stood. *Suidas*, however, says, that Juno was surnamed *Moneta*, from assuring the Romans, when in the war against Pyrrhus they complained of want of pecuniary resources, that money could never fail to those who cultivated justice.

Monychus, a powerful giant, who could root up trees, and hurl them like a javelin. He receives his name from his having the feet of a horse, as the word implies. *Juv.* 1, v. 11.

Mopsus, I. a celebrated prophet, son of Manto and Apollo, during the Trojan war. He was consulted by Amphimachus, king of Colophon, who wished to know what success would attend his arms in a war which he was going to undertake. He predicted the greatest calamities; but Calchas, who had been a soothsayer of the Greeks during the Trojan war, promised the greatest success. Amphimachus followed the opinion of Calchas, but the opinion of Mopsus was fully verified. This had such an effect upon Calchas that he died soon after. His death is attributed by some to another mortification of the same nature. The two soothsayers, jealous of each other's fame, came to a trial of their skill in divination. Calchas first asked his antagonist how many figs a neighbouring tree bore; ten thousand except one, replied Mopsus, and one single vessel can contain them

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all. The figs were gathered, and his conjectures were true. Mopsus now, to try his adversary, asked him how many young ones a certain pregnant sow would bring forth. Calchas confessed his ignorance, and Mopsus immediately said, that the sow would bring forth on the morrow ten young ones, of which only one should be a male, all black; and that the females should all be known by their white streaks. The morrow proved the veracity of his prediction, and Calchas died by excess of the grief which his defeat produced. Mopsus, after death, was ranked among the gods; and had an oracle at Malia, celebrated for the true and decisive answers which it gave. *Strab.* 9.—*Paus.* 7, c. 3.—*Ammian.* 14, c. 8.—*Plut. de orac. defect.*——II. A son of Ampyx and Chloris, born at Titaressa in Thessaly. He was the prophet and soothsayer of the Argonauts, and died at his return from Colchis by the bite of a serpent in Libya. Jason erected him a monument on the seashore, where afterwards the Africans built him a temple where he gave oracles. He has often been confounded with the son of Manto, as their professions and their names were alike. *Hygin.* fab. 14, 128, 173.—*Strab.* 9.

Momus, the son and minister of the god Somnus, who naturally imitated the grimaces, gestures, words, and manners, of mankind. He is sometimes called the god of sleep. He is generally represented as a sleeping child, of great corpulence, and with wings. He holds a vase in one hand, and in the other are some poppies.

Mors, one of the infernal deities, born of Night, without a father. She was worshipped by the ancients, particularly by the Lacedæmonians, with great solemnity, and represented not as an actually existing power, but as an imaginary being. Euripides introduces her in one of his tragedies on the stage. The moderns represent her as a skeleton armed with a scythe and a cimeter.

Mulciber, a surname of Vulcan, (*a mulcendo ferrum,*) from his occupation. *Ovid Met.* 2, v. 5. *Vid. Vulcanus.*

Murtia, or Myrtia, (*a myrtus,*) a supposed surname of Venus, because she presided over the *myrtle*. This goddess was the patron of idleness and cowardice. *Varro de L. L.* 4, c. 32.

Musæ, certain goddesses, who presided over poetry, music, dancing, and all the liberal arts. They were daughters of Jupiter and Mnemosyne, and were nine in number; Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Calliope, and Urania. Some suppose that there were in ancient times only three Muses, Melete, Mneme, and Aœde; others four, Telxiope, Aœde, Arche, Melete. They were, according to others, daughters of Pierus and Antiope; from which circumstance they are all called *Pierides*. The name of Pierides might probably be derived from mount Pierus where they were born. They have been called *Castalides, Aganippides, Lebethrides, Anoides, Heliconiades, &c.*, from the places where they were worshipped, or over which they presided. Apollo, who was the patron and the conductor of the Muses, has received the name of *Musagetes*, or leader of the Muses. The same surname was also given to Hercules. The palm-tree, the laurel, and all the fountains of Pindus, Helicon, Parnassus, &c., were sacred to the muses. They were generally represented as young, beautiful, and modest virgins. They were fond of solitude, and commonly appeared in different attire, according to the arts and sciences over which they presided. Sometimes, they were represented as dancing in a chorus, to intimate the near and indissoluble connexion which exists between the liberal arts and sciences. The Muses sometimes appear with wings, because by the assistance of wings they freed themselves from the violence of Pyrenæus. The worship of the Muses was universally established, particularly in the enlightened parts of Greece, Thessaly, and Italy. No sacrifices were ever offered to them, though no poet ever began a poem without a solemn invocation to the goddesses who presided over verse. There were festivals instituted in their honour in several parts of Greece, especially among the Thespians, every fifth year. The Macedonians observed also a festival in honour of Jupiter and the Muses. It had been instituted by King Archelaus, and it was celebrated with stage plays, games, and different exhibitions, which continued nine days, according to the number of the Muses. *Plut. Erot.—Pollux. Æschin. in Tim.—Paus.* 9, c. 29.—*Apollod.* 1, c. 3.—*Cic. de Nat. D.* 3, c. 21.—*Hesiod. Theog.—Virg. Æn.—Ovid. Met.* 4, v. 310.—*Homer. Hymn. Mus.—Juv.* 7.—*Diod.* 1.—*Martial.* 4, ep. 14.

Muta, a goddess who presided over silence among the Romans. *Ovid. Fast.* 2, v. 580.

Mutûnus, or Mutinus, a deity among the Romans, much the same as the Priapus of the Greeks. The Roman matrons, and particularly new married women, disgraced themselves by the ceremonies which custom obliged them to observe before the statue of this impure deity. *August. de Civ. D.* 4, c. 9, l. 6, c. 9.—*Lactant.* 1, c. 20.

Myagrus, or Myones, a divinity among the Egyptians, called also Achor. He was entreated by the inhabitants to protect them from flies and serpents. His worship passed into Greece and Italy. *Plin.* 10, c. 28.—*Paus.* 8, c. 26.

Myrrha, a daughter of Cinyras, king of Cyprus. She became enamoured of her father, and had a son by him, called Adonis. When Cinyras was apprized of the incest he had committed, he attempted to stab his daughter, and Myrrha fled into Arabia, where she was changed into a tree called myrrh. *Hygin.* fab. 58 and 275.—*Ovid Met.* 10, v. 298.—*Plut. in Par.—Apollod.* 3.

Myrtilus, a son of Mercury and Phaetusa, or Cleobule, or Clymene, was arm-bearer to Œnomaus, king of Pisa. He was so experienced in riding, and in the management of horses, that he rendered those of Œnomaus the swiftest in all Greece. His infidelity proved at last fatal to him. *Vid. Œnomaus.* The body of Myrtilus, according to some, was carried by the waves to the seashore, where he received an honourable burial, and as he was the son of Mercury, he was made a constellation. *Diod.* 4.—*Hygin.* fab. 84 and 224.—*Paus.* 8, c. 14.—*Apollon.* 1.

Myscellus. *Vid.* Part II.

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NÆNIA, the goddess of funerals at Rome, whose temple was without the gates of the city. The songs which were sung at funerals were also called *nænia*. They were generally filled with the praises of the deceased, but sometimes they were so unmeaning and improper, that the word became proverbial to signify nonsense. *Varro de Vitâ P. R.—Plaut.—Asin.* 41, c. 1, v. 63.

NAIADES, or NAIDES, certain inferior deities, who presided over rivers, springs, wells, and fountains. The Naiades generally inhabited the country, and resorted to the woods or meadows near the stream over which they presided, whence the name (ναειν, *to flow.*) They are represented as young and beautiful virgins, often leaning upon an urn, from which flows a stream of water. Ægle was the fairest of the Naiades, according to Virgil. They were held in great veneration among the ancients, and often sacrifices of goats and lambs were offered to them with libations of wine, honey, and oil. Sometimes they received only offerings of milk, fruit, and flowers. *Vid. Nymphæ. Virg. Ecl.* 6.—*Ovid. Met.* 14, v. 328.—*Homer. Od.* 13.

NAIS, I. one of the Oceanides, mother of Chiron or Glaucus, by Magnes. *Apollod.* 1, c. 9.——II. A nymph, mother by Bucolion of Ægesus and Pedasus. *Homer. Il.* 6.——III. A nymph in an island of the Red Sea, who, by her incantations, turned to fishes all those who approached her residence after she had admitted them to her embraces. She was herself changed into a fish by Apollo. *Ovid. Met.* 4, v. 49, &c.

NAPÆÆ, certain divinities among the ancients, who presided over the hills and woods of the country. Some suppose that they were tutelary deities of the fountains and the Naiades of the sea. Their name is derived from νανη, *a grove. Virg. G.* 4, v. 585.

NARCÆA, a surname of Minerva in Elis, from her temple there erected by Narcæus.

NARCISSUS, a beautiful youth, son of Cephisus and the nymph Liriope, born at Thespis, in Bœotia. He saw his image reflected in a fountain, and became enamoured of it, thinking it to be the nymph of the place. His fruitless attempts to approach this beautiful object so provoked him, that he grew desperate and killed himself. His blood was changed into a flower, which still bears his name. The nymphs raised a funeral pile to burn his body, according to Ovid, but they found nothing but a beautiful flower. Pausanias says that Narcissus had a sister as beautiful as himself, of whom he became deeply enamoured. He often hunted in the woods in her company, but his pleasure was soon interrupted by her death; and still to keep afresh her memory, he frequented the groves, where he had often attended her, or reposed himself on the brim of a fountain, where the sight of his own reflected image still awakened tender sentiments. *Paus.* 9, c. 21.—*Hygin.* fab. 271.—*Ovid. Met.* 3, v. 346, &c.—*Philostrat.* 1.

NASCIO, or NATIO, a goddess at Rome, who presided over the birth of children. She had a temple at Ardea. *Cic. de Nat. D.* 3, c. 18.

NAUPLIUS, a son of Neptune and Amymone, king of Eubœa. He was father to the celebrated Palamedes, who was so unjustly sacrificed to the artifice and resentment of Ulysses, by the Greeks, during the Trojan war. When the Greeks returned from the Trojan war, Nauplius saw them with pleasure distressed in a storm on the coast of Eubœa; and to make their disaster still more universal, he lighted fires on such places as were surrounded with the most dangerous rocks, that the fleet might be shipwrecked upon the coast. This succeeded, but Nauplius was so disappointed when he saw Ulysses and Diomedes escape from the general calamity, that he threw himself into the sea. According to some mythologists, there were two persons of this name, a native of Argos, who went to Colchis with Jason. He was the son of Neptune and Amymone. The other was king of Eubœa, and lived during the Trojan war. He was, according to some, son of Clytonas, one of the descendants of Nauplius, the Argonaut. The Argonaut was remarkable for his knowledge of sea affairs, and of astronomy. He built the town of Nauplia, and sold Auge, daughter of Aleus, to King Teuthras, to withdraw her from her father's resentment. *Orph. Argon.—Apollod.* 2, c. 7.—*Apollon.* 1, &c.—*Flacc.* 1 and 5.—*Strab.* 8.—*Paus.* 4, c. 35.—*Hygin.* fab. 116.

NAUSICAA, a daughter of Alcinous, king of the Phæaceans. She met Ulysses shipwrecked on her father's coasts, and it was to her humanity that he owed the kind reception he experienced from the king. She married, according to Aristotle and Dictys, Telemachus, the son of Ulysses, by whom she had a son called Perseptolis or Ptoliporthus. *Homer. Od.* 6.—*Paus.* 5, c. 19.—*Hygin.* fab. 126.

NAUSITHOUS, a king of the Phæaceans, father to Alcinous. He was son of Neptune and Peribœa. Hesiod makes him son of Ulysses and Calypso. *Hesiod. Th.* 1, c. 16.

NAUTES, a Trojan soothsayer, who comforted Æneas when his fleet had been burnt in Sicily. *Virg. Æn.* 5, v. 704. He was the progenitor of the Nautii at Rome, a family to whom the palladium of Troy was, in consequence of the service of their ancestors, intrusted. *Virg. Æn.* 5, v. 794.

NEÆRA, a daughter of Pereus, who married Aleus, by whom she had Cepheus, Lycurgus, and Auge. *Apollod.* 3, c. 9.—*Paus.* 8, c. 4.

NECESSITAS, a divinity who presided over the destinies of mankind, and who was regarded as the mother of the Parcæ. *Paus.* 2, c. 4.

NELEUS, a son of Neptune and Tyro. He was brother to Pelias, with whom he was exposed by his mother. They were preserved and brought to Tyro, who had then married Cretheus, king of Iolchos. After the death of Cretheus, Pelias and Neleus seized the kingdom of Iolchos, which belonged to Æson, the lawful son of Tyro by the deceased monarch. After they had reigned for some time conjointly, Pelias expelled Neleus from Iolchos. Neleus came to Aphareus, king of Messenia, who treated him with kindness, and permitted him to build a city, which he called Pylos. Neleus married Chloris, the daughter of Amphion, by whom he had a daughter and twelve sons, who were all, except Nestor, killed by Hercules, together with their father. Neleus promised his daughter in

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marriage only to him who brought him the bulls of Iphiclus. Bias was the successful lover. *Vid. Melampus. Ovid. Met.* 6, v. 418.—*Paus.* 4, c. 36.—*Apollod.* 1, c. 9, l. 2, c. 6.

NĔMĔSIS, one of the infernal deities, daughter of NOX. She was the goddess of vengeance, always prepared to punish impiety, and at the same time liberally to reward the good and virtuous. She is made one of the Parcæ by some mythologists, and is represented with a helm and a wheel. The people of Smyrna were the first who made her statues with wings, to show with what celerity she is prepared to punish the crimes of the wicked both by sea and land, as the helm and the wheel in her hands intimate. Her power did not only exist in this life, but she was also employed after death to find out the most effectual and rigorous means of correction. Nemesis was particularly worshipped at Rhamnus, in Attica, where she had a celebrated statue, 10 cubits long, made of Parian marble by Phidias, or, according to others, by one of his pupils. The Romans were also particularly attentive to the adoration of a deity whom they solemnly invoked, and to whom they offered sacrifices before they declared war against their enemies, to show the world that their wars were undertaken upon the most just grounds. Her statue at Rome was in the capitol. Some suppose that Nemesis was the person whom Jupiter deceived, and that Leda was intrusted with the care of the children which sprang from the two eggs. Others observe that Leda obtained the name of Nemesis after death. According to Pausanias, there were more than one Nemesis. The goddess Nemesis was surnamed *Rhamnusia*, because worshipped at Rhamnus, and *Adrastia* from the temple which Adrastus, king of Argos, erected to her when he went against Thebes to avenge the indignities which his son-in-law Polynices had suffered in being unjustly driven from his kingdom by Eteocles. The Greeks celebrated a festival, called *Nemesia*, in memory of deceased persons, as the goddess Nemesis was supposed to defend the relics and the memory of the dead from all insult. *Hygin. P. A.* 2, c. 8.—*Paus.* 1. c. 33.—*Apollod.* 3, c. 10.—*Hesiod. Theog.* 224.—*Plin.* 11, c. 28, l. 36, c. 5.

NEOPTOLEMUS. *Vid.* Part II.

NĔPHĔLE, the first wife of Athamas, king of Thebes, and mother of Phryxus and Helle. *Vid. Athamas & Argonautæ.* She was changed into a cloud, whence her name is given by the Greeks to the clouds. Some call her *Nebula*, which word is the Latin translation of *Nephele*. The fleece of the ram which saved the life of Nephele's children, is often called the *Nephelian fleece. Apollod.* 1. c. 9.—*Hygin.* 2, &c.—*Ovid. Met.* 11, v. 195.—*Flacc.* 11, v. 56.

NEPIA, a daughter of Jasus, who married Olympus, king of Mysia, whence the plains of Mysia are sometimes called *Nepiæ campi*.

NEPTUNUS, a god, son of Saturn and Ops, and brother to Jupiter, Pluto, and Juno. Neptune shared with his brothers the empire of Saturn, and received as his portion the kingdom of the sea. This, however, did not seem equivalent to the empire of heaven and earth, which Jupiter had claimed, therefore he conspired to dethrone him with the rest of the gods. The conspiracy was discovered, and Jupiter condemned Neptune to build the walls of Troy. *Vid. Laomedon.* A reconciliation was soon after made, and Neptune was reinstated in all his rights and privileges. Neptune disputed with Minerva the right of giving a name to the capital of Cecropia, but he was defeated. This did not please Neptune; he renewed, therefore, the combat by disputing for Troezene, but Jupiter settled their disputes by permitting them to be conjointly worshipped there, and by giving the name of Polias, or the *protectress of the city*, to Minerva, and that of king of Troezene to the god of the sea. He also disputed his right for the isthmus of Corinth with Apollo; and Briareus, the Cyclops, who was mutually chosen umpire, gave the isthmus to Neptune and the promontory to Apollo. Neptune, as being god of the sea, was entitled to more power than any of the other gods, except Jupiter. Not only the ocean, rivers, and fountains, were subject to him, but he also could cause earthquakes at his pleasure, and raise islands from the bottom of the sea with a blow of his trident. The worship of Neptune was established in almost every part of the earth, and the Libyans in particular venerated him above all other nations, and looked upon him as the first and greatest of the gods. The Greeks and the Romans were also attached to his worship, and they celebrated their Isthmian games and Consualia with the greatest solemnity. He was generally represented sitting in a chariot made of a shell, and drawn by sea-horses or dolphins. Sometimes he is drawn by winged horses, and holds his trident in his hand, and stands up as his chariot flies over the surface of the sea. Homer represents him as issuing from the sea, and in three steps crossing the whole horizon. In the Consualia of the Romans, horses were led through the streets finely equipped and crowned with garlands, as the god, in whose honour the festivals were instituted, had produced the horse, an animal so beneficial for the use of mankind. *Paus.* 1, 2, &c.—*Homer. Il.* 7, &c.—*Varro de L. L.* 4.—*Cic. de Nat. D.* 2, c. 26, l. 2, c. 25.—*Hesiod. Theog.*—*Virg. Æn.* 1, v. 12, &c. 1, 2, 3, &c.—*Apollod.* 1, 2, &c.—*Ovid. Met.* 6, v. 117, &c.—*Herodot.* 2, c. 50, l. 4, c. 118.—*Macrob. Saturn.* 1, c. 17.—*Aug. de Civ. D.* 18.—*Plut. in Them.*—*Hygin.* fab. 157.—*Eurip. in Phœniss.*—*Flacc.*—*Apollon. Rhod.*

NEREIDES, nymphs of the sea, daughters of Nereus and Doris. They were fifty according to the greater number of the mythologists, some of whose names are as follows: Amphitrite, Eudora, Galena, Glauce, Thetis, Cymothoe, Melita, Agave, Doris, &c. The Nereides were implored as the rest of the deities; they had altars, chiefly on the coast of the sea, where the piety of mankind made offerings of milk, oil, and honey, and often of the flesh of goats. When they were on the seashore they generally resided in grottos and caves, which were adorned with shells and shaded by the branches of vines. Their duty was to attend upon the more powerful deities of the sea, and to be subservient to the will of Neptune. They are represented as young and handsome virgins, sitting on dolphins, and holding Neptune's trident in their hand, or sometimes garlands of flowers. *Orpheus Hymn.* 23.—*Catul. de Rapt.*—*Pel.*—*Ovid. Met.* 11. v. 361, &c.—*Stat.* 2, *Sylv.* 2, l. 3,

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Styx. 1.—*Paus.* 2, c. 1.—*Apollod.* 1, c. 2 and 3.—*Hesiod. Theog.*—*Homer. Il.* 18, v. 39.—*Plin.* 36, c. 5.—*Hygin.* &c.

Nēreus, a deity of the sea, son of Oceanus and Terra. He married Doris, by whom he had 50 daughters, called the Nereides. *Vid. Nereides.* Nereus was generally represented as an old man, with a long flowing beard, and hair of an azure colour. The chief place of his residence was in the Ægean Sea, where he was surrounded by his daughters, who often danced in choruses round him. He had the gift of prophecy, and informed those that consulted him of the different fates that attended them. He acquainted Paris with the consequences of his elopement with Helen; and it was by his directions that Hercules obtained the golden apples of the Hesperides; but the sea-god often evaded the importunities of inquirers by assuming different shapes, and totally escaping from their grasp. The word *Nereus* is often taken for the sea itself. Nereus is sometimes called the most ancient of all the gods. *Hesiod. Theog.*—*Hygin.*—*Homer. Il.* 18.—*Apollod.*—*Orpheus Argon.*—*Horat.* 1, od. 13.—*Eurip. in Iphig.*

Nesimăchus, the father of Hippomedon, a native of Argos, who was one of the seven chiefs who made war against Thebes. *Hygin.* 70.—*Schol. Stat. Th.* 1, v. 44.

Nessus, a celebrated centaur, son of Ixion and the Cloud. He offered violence to Dejanira, whom Hercules had intrusted to his care with orders to carry her across the river Evenus. *Vid. Dejanira.* Hercules saw the distress of his wife from the opposite shore of the river, and immediately he let fly one of his poisoned arrows, which struck the centaur to the heart. Nessus, as he expired, gave the tunic he then wore to Dejanira, assuring her that, from the poisoned blood which had flowed from his wounds, it had received the power of calling a husband away from unlawful loves. Dejanira received it with pleasure, and this mournful present caused the death of Hercules. *Vid. Hercules. Apollod.* 2, c. 7.—*Ovid.* ep. 9.—*Senec. in Herc. fur.*—*Paus.* 3, c. 28.—*Diod.* 4.

Nestor. *Vid.* Part II.

Nisus. *Vid.* Part II.

Niŏbe, I. a daughter of Tantalus, king of Lydia, by Euryanassa or Dione. She married Amphion, the son of Jasus, by whom she had ten sons and ten daughters according to Hesiod, or two sons and three daughters according to Herodotus. Homer and Propertius say that she had six daughters and as many sons; and Ovid, Apollodorus, &c., according to the more received opinion, support that she had seven sons and seven daughters. The sons were Sipylus, Minytus, Tantalus, Agenor, Phædimus, Damasichthon, and Ismenus; and those of the daughters, Cleodoxa, Ethodæ or Thera, Astyoche, Phthia, Pelopia or Chloris, Asticratea, and Ogygia. The number of her children increased her pride, and she had the imprudence to prefer herself to Latona, who entreated her children to punish the arrogant Niobe. Her prayers were heard, and immediately all the sons of Niobe expired by the darts of Apollo, and all the daughters, except Chloris, who had married Neleus, king of Pylos, were equally destroyed by Diana; and Niobe, struck at the suddenness of her misfortunes, was changed into a stone. The carcasses of Niobe's children according to Homer, were left unburied in the plains for nine successive days, because Jupiter changed into stones all such as attempted to inter them. On the tenth day they were honoured with a funeral by the gods. *Homer. Il.* 24.—*Ælian. V. H.* 12, c. 36.—*Apollod.* 3, c. 5.—*Ovid. Met.* fab. 5.—*Hygin.* fab. 9.—*Horat.* 4, od. 6.—*Propert.* 2, el. 6.—II. A daughter of Phoroneus, king of Peloponnesus, by Laodice. She was beloved by Jupiter, by whom she had a son called Argus, who gave his name to Argia or Argolis, a country of Peloponnesus. *Paus.* 2, c. 22.—*Apollod.* 2, c. 1, l. 3, c. 8.

Nisus, a king of Megara, son of Mars, or more probably of Pandion. He inherited his father's kingdom with his brothers, and received as his portion the country of Megaris. The peace of the brothers was interrupted by the hostilities of Minos, who wished to avenge the death of his son Androgeus, who had been murdered by the Athenians. Megara was besieged and Attica laid waste. The fate of Nisus depended totally upon a yellow lock, which, as long as it continued upon his head, according to the words of an oracle, promised him life and success in his affairs. His daughter Scylla (often called *Nisia Virgo*) saw from the walls of Megara the royal besieger, and she became desperately enamoured of him. To obtain a more immediate interview with this object of her passion, she stole away the fatal hair from her father's head as he was asleep; the town was immediately taken, but Minos disregarded the services of Scylla, and she threw herself into the sea. The gods changed her into a lark, and Nisus assumed the nature of the hawk at the very moment that he gave himself death, not to fall into the enemy's hands. These two birds have continually been at variance with each other; and Scylla, by her apprehensions at the sight of her father, seems to suffer the punishment which her perfidy deserved. *Apollod.* 3, c. 15.—*Paus.* 1, c. 19.—*Strab.* 9.—*Ovid. Met.* 8, v. 6, &c.—*Virg. G.* 1, v. 404, &c. *Vid.* Part II.

Noctilūca, a surname of Diana. She had a temple at Rome, on mount Palatine, where torches were generally lighted in the night. *Varro de L. L.* 4.—*Horat.* 4, od. 6, v. 38.

Nomius, a surname given to Apollo, because he fed (νεμω *pasco*) the flocks of King Admetus in Thessaly. *Cic. de Nat. D.* 3, c. 23.

Nortia, a name given to the goddess of Fortune among the Etrurians. *Liv.* 7, c. 3.

Nox, one of the most ancient deities among the heathens, daughter of Chaos. From her union with her brother Erebus, she gave birth to the Day and the Light. She was also the mother of the Parcæ, Hesperides, Dreams, of Discord, Death, Momus, Fraud, &c. She is called by some of the poets the mother of all things, of gods as well as of men, and therefore she was worshipped with great solemnity by the ancients. She had a famous statue in Diana's temple at Ephesus. It was usual to offer her a black sheep, as she was the mother of the Furies. The cock was also offered to her, as that bird proclaims the approach of day during the darkness of the night. She is represented as mounted on a chariot, and covered with a

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veil bespangled with stars. The constellations generally went before her as her constant messengers. Sometimes she is seen holding two children under her arms, one of which is black, representing death, or rather night, and the other white, representing sleep or day. Some of the moderns have described her as a woman veiled in mourning, and crowned with poppies, and carried on a chariot drawn by owls and bats. *Virg. Æn.* 6, v. 950.—*Ovid. Fast.* 1, v. 455.—*Paus.* 10, c. 38.—*Hesiod. Theog.* 125 and 212.

Numeria, a goddess at Rome, who presided over numbers. *Aug. de Civ. D.* 4, c. 11.

Nundina, a goddess whom the Romans invoked when they named their children. This happened the ninth day after their birth, whence the name of the goddess, *Nona dies. Macrob. Sat.* 1, c. 16.

Nurscia, a goddess who patronised the Etrurians. *Juv.* 10, v. 74.

Nyctelius, a surname of Bacchus, because his orgies were celebrated in the night, (νυξ nox, τελεω perficio.) The words *later Nyctelius* thence signify wine. *Seneca in Œdip.*—*Paus.* 1, c. 40.—*Ovid. Met.* 4, v. 15.

Nycteus, I. a son of Hyrieus and Clonia. ——II. A son of Chthonius.——III. A son of Neptune by Celene, daughter of Atlas, king of Lesbos, or of Thebes according to the more received opinion. He married a nymph of Crete called Polyxo or Almathæa, by whom he had two daughters, Nyctimene and Antiope. The first of these disgraced herself by her criminal amours, and was changed by Minerva into an owl. Nycteus made war against Epopeus, who had carried away Antiope, and died of a wound which he had received in an engagement, leaving his kingdom to his brother Lycus, whom he entreated to continue the war and punish Antiope for her immodest conduct. *Vid. Antiope. Paus.* 2, c. 6.—*Hygin.* fab. 157 and 204.—*Ovid. Met.* 2, v. 590, &c. l. 6, v. 110, &c.

Nymphæ, certain female deities among the ancients. They were generally divided into two classes, nymphs of the land and nymphs of the sea. Of the nymphs of the earth, some presided over woods, and were called *Dryades* and *Hamadryades;* others presided over mountains, and were called *Oreades;* some presided over hills and dales, and were called *Napææ*, &c. The sea-nymphs were called *Oceanides, Nereides, Naiades, Potamides, Limnades*, &c. These presided over the sea, over rivers, fountains, streams, and lakes. They fixed their residence not only in the sea, but also on mountains, rocks, in woods or caverns; and their grottoes were beautified by evergreens and delightful and romantic scenes. The nymphs were immortal, according to the opinion of some mythologists; others supposed that, like men, they were subject to mortality, though their life was of long duration. They lived for several thousand years, according to Hesiod, or, as Plutarch seems obscurely to intimate, they lived about 9720 years. The number of the nymphs is not precisely known. There were above 3000, according to Hesiod, whose power was extended over the different places of the earth, and the various functions and occupations of mankind. They were worshipped by the ancients, though not with so much solemnity as the superior deities. They had no temples raised to their honour, and the only offerings they received were milk, honey, oil, and sometimes the sacrifice of a goat. They were generally represented as young and beautiful virgins, veiled up to the middle; and sometimes they held a vase, from which they seemed to pour water. Sometimes they had grass, leaves, and shells instead of vases. It was deemed unfortunate to see them naked, and such sight was generally attended by a delirium, to which Propertius seems to allude in this verse, wherein he speaks of the innocence and simplicity of the primitive ages of the world:—

Nec fuerat nudas pœna videre Deas.

The nymphs were generally distinguished by an epithet which denoted the place of their residence; thus the nymphs of Sicily were called *Sicelides;* those of Corycus, *Corycides*, &c. *Ovid. Met.* 1, v. 320, l. 5, v. 412, l. 9, v. 651, &c. *Fast.* 3, v. 769.—*Paus.* 10, c. 3.—*Plut. de Orac. def.—Orpheus. Arg.—Hesiod. Theog.—Propert.* 3, el. 12.—*Homer. Od.* 14.

Nysæus, a surname of Bacchus, because he was worshipped at Nysa. *Propert.* 3, el. 17, v. 22.

Nysiades, a name given to the nymphs of Nysa, to whose care Jupiter intrusted the education of his son Bacchus. *Ovid. Met.* 3, v. 314, &c.

O.

Oceanides, and Oceanitides, sea-nymphs, daughters of Oceanus, from whom they received their name, and of the goddess Tethys. Hyginus mentions 16, whose names are almost all different from those of Apollodorus and Hesiod, which difference proceeds from the mutilation of the original text. The Oceanides, as the rest of the inferior deities, were honoured with libations and sacrifices. Prayers were offered to them, and they were entreated to protect sailors from storms and dangerous tempests. The Argonauts, before they proceeded to their expedition, made an offering of flour, honey, and oil, on the seashore, to all the deities of the sea; and sacrificed bulls to them, and entreated their protection. When the sacrifice was made on the seashore, the blood of the victim was received in a vessel, but when it was in open sea, the blood was permitted to run down into the waters. When the sea was calm the sailors generally offered a lamb or a young pig, but if it was agitated by the winds, and rough, a black bull was deemed the most acceptable victim. *Homer. Od.* 3.—*Horat.—Apollod. Arg.—Virg. G.* 4, v. 341.—*Hesiod. Theog.* 349.—*Apollod.* 1.

Oceanus, a powerful deity of the sea, son of Cœlus and Terra. He married Tethys, by whom he had the most principal rivers, such as the Alpheus, Peneus, Strymon, &c., with a number of daughters, who are called from him Oceanides. According to Homer, Oceanus was the father of all the gods, and on that account he received frequent visits from the rest of the deities. He is generally represented as an old man, with a long flowing beard, and sitting upon the waves of the sea. He often holds a pike in his hand, while ships under sail appear,

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at a distance, or a sea-monster stands near him. Oceanus presided over every part of the sea, and even the rivers were subjected to his power. The ancients were superstitious in their worship to Oceanus, and revered with great solemnity a deity to whose care they intrusted themselves when going on a voyage. *Hesiod. Theog.*—*Ovid. Fast.* 5, v. 81, &c.—*Apollod.* 1.—*Cic. de Nat. D.* 3, c. 20.—*Homer. Il.*

Ocnus, a son of the Tiber and of Manto, who assisted Æneas against Turnus. He built a town which he called Mantua after his mother's name. Some suppose that he is the same as Bianor. *Virg. Ecl.* 10, v. 198.

Ocypete. *Vid. Harpiæ.*

Odinus, a celebrated hero of antiquity, who flourished about 70 years before the Christian era, in the northern parts of ancient Germany, or the modern kingdom of Denmark. He was at once a priest, a soldier, a poet, a monarch, and a conqueror. He imposed upon the credulity of his superstitious countrymen, and made them believe that he could raise the dead to life, and that he was acquainted with futurity. When he had extended his power, and increased his fame by conquest and by persuasion, he resolved to die in a different manner from other men. He assembled his friends, and with the sharp point of a lance he made on his body nine different wounds in the form of a circle, and as he expired he declared he was going into Scythia, where he should become one of the immortal gods. He further added, that he would prepare bliss and felicity for such of his countrymen as lived a virtuous life, who fought with intrepidity, and who died like heroes in the field of battle. These injunctions had the desired effect; his countrymen superstitiously believed him, and always recommended themselves to his protection whenever they engaged in a battle, and they entreated him to receive the souls of such as had fallen in war.

Œagrus, or Œager, the father of Orpheus by Calliope. He was king of Thrace, and from him mount Hæmus, and also the Hebrus, one of the rivers of the country, has received the appellation of *Œagrius*, though Servius, in his commentaries, disputes the explanation of Diodorus, by asserting that the Œagrius is a river of Thrace, whose waters supply the streams of the Hebrus. *Ovid. in Ib.* 414.—*Apollon.* 1, *arg.*—*Virg. G.* 4, v. 524.—*Ital.* 5, v. 463.—*Diod.*—*Apollod.* 1, c. 3.

Œax. *Vid.* Part II.

Œbalus, I. a son of Argalus or Cynortas, who was king of Laconia. He married Gorgophone, the daughter of Perseus, by whom he had Hippocoon, Tyndarus, &c. *Paus.* 3, c. 1.—*Apollod.* 3, c. 10.——II. A son of Telon and the nymph Sebethis, who reigned in the neighbourhood of Neapolis in Italy. *Virg. Æn.* 7, v. 734.

Œdipus, a son of Laius, king of Thebes, and Jocasta. As being descended from Venus by his father's side, Œdipus was born to be exposed to all the dangers and the calamities which Juno could inflict upon the posterity of the goddess of beauty. Laius, the father of Œdipus, was informed by the oracle, as soon as he married Jocasta, that he must perish by the hands of his son. The queen became pregnant, and Laius ordered his wife to destroy her child as soon as it came into the world. The mother gave the child as soon as born to one of her domestics, with orders to expose him on the mountains. The servant bored the feet of the child, and suspended him with a twig by the heels to a tree on mount Cithæron, where he was soon found by one of the shepherds of Polybus, king of Corinth. The shepherd carried him home; and Periboea, the wife of Polybus, who had no children, educated him as her own child, with maternal tenderness. The accomplishments of the infant, who was named Œdipus on account of the swelling of his feet, (οιδεω *tumeo*, ποδες *pedes*,) soon became the admiration of the age. His companions envied his strength and his address: and one of them told him he was an illegitimate child. This raised his doubts; he asked Periboea, who, out of tenderness, told him that his suspicions were ill founded. Not satisfied with this, he went to consult the oracle of Delphi, and was there told not to return home, for if he did, he must necessarily be the murderer of his father, and the husband of his mother. This answer of the oracle terrified him; he knew no home but the house of Polybus, therefore he resolved not to return to Corinth, where such calamities apparently attended him. He travelled towards Phocis, and in his journey met in a narrow road Laius on a chariot with his arm-bearer. Laius haughtily ordered Œdipus to make way for him. Œdipus refused, and a contest ensued, in which Laius and his arm-bearer were both killed. As Œdipus was ignorant of the quality and of the rank of the men he had just killed, he continued his journey, and was attracted to Thebes by the fame of the Sphynx. This terrible monster, whom Juno had sent to lay waste the country, (*Vid. Sphynx,*) resorted in the neighbourhood of Thebes, and devoured all those who attempted to explain, without success, the enigmas which he proposed. The calamity was now become an object of public concern; and as the successful explanation of an enigma would end in the death of the sphynx, Creon, who at the death of Laius had ascended the throne of Thebes, promised his crown and Jocasta to him who succeeded in the attempt. The enigma proposed was this: What animal in the morning walks upon four feet, at noon upon two, and in the evening upon three? This was left for Œdipus to explain: he came to the monster and said, that man, in the morning of life walks upon his hands and his feet; when he has attained the years of manhood, he walks upon his two legs; and in the evening, he supports his old age with the assistance of a staff. The monster, mortified at the true explanation, dashed his head against a rock and perished. Œdipus ascended the throne of Thebes, and married Jocasta, by whom he had two sons, Polynices and Eteocles, and two daughters, Ismene and Antigone. Some years after, the Theban territories were visited with a plague; and the oracle declared that it should cease only when the murderer of King Laius was banished from Bœotia. As the death of Laius had never been examined, and the circumstances that attended it never known, this answer of the oracle was of the greatest concern to the Thebans; but Œdipus, the friend of his people, resolved to overcome every difficulty by the most exact in-

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quiries. His researches were successful, and he was soon proved to be the murderer of his father. The melancholy discovery was rendered the more alarming, when Œdipus considered that he had not only murdered his father, but that he had committed incest with his mother. In the excess of his grief he put out his eyes, as unworthy to see the light, and banished himself from Thebes, or, as some say, was banished by his own sons. He retired towards Attica, led by his daughter Antigone, and came near Colonos, where there was a grove sacred to the Furies. He remembered that he was doomed by the oracle to die in such a place, and to become the source of prosperity to the country in which his bones were buried. A messenger upon this was sent to Theseus, king of the country, to inform him of the resolution of Œdipus. When Theseus arrived, Œdipus acquainted him, with a prophetic voice, that the gods had called him to die in the place where he stood; and to show the truth of this, he walked himself, without the assistance of a guide, to the spot where he must expire. Immediately the earth opened, and Œdipus disappeared. Some suppose that Œdipus had no children by Jocasta, and that the mother murdered herself as soon as she knew the incest which had been committed. His tomb was near the Areopagus in the age of Pausanias. Some of the ancient poets represent him in hell, as suffering the punishment which crimes like his seemed to deserve. According to some, the four children which he had were by Euriganea, the daughter of Periphas, whom he married after the death of Jocasta. *Apollod.* 3, c. 5.—*Hygin.* fab. 66, &c.—*Eurip. in Phœniss.*, &c.—*Sophocl. Œdip. Tyr.* and *Col. Antig.*, &c.—*Hesiod. Theog.* 1.—*Homer. Od.* 11, c. 270.—*Paus.* 9, c. 5, &c.—*Stat. Theb.* 8, v. 642.—*Senec. in Œdip.*—*Pindar. Olymp.* 2.—*Diod.* 4.—*Athen.* 6 and 10.

ŒNEUS, a king of Calydon in Ætolia, son of Parthaon or Portheus, and Euryte. He married Althæ, the daughter of Thestius, by whom he had Clymenus, Meleager, Gorge, and Dejanira. After Althæ's death, he married Periboea, the daughter of Hipponous, by whom he had Tydeus. In a general sacrifice which Œneus made to all the gods upon reaping the rich produce of his fields, he forgot Diana; and the goddess, to revenge this unpardonable neglect, incited his neighbours to take up arms against him, and besides, she sent a wild boar to lay waste the country of Calydonia. The animal was at last killed by Meleager and the neighbouring princes of Greece, in a celebrated chase known by the name of the chase of the Calydonian boar. Some time after, Meleager died, and Œneus was driven from his kingdom by the sons of his brother. Agrius Diomedes, however, his grandson, soon restored him to his throne; but the continual misfortunes to which he was exposed, rendered him melancholy. He exiled himself from Calydon, and left his crown to his son-in-law Andremon. He died as he was going to Argolis. His body was buried by the care of Diomedes, in a town of Argolis, which from him received the name of *Œneæ*. It is reported that Œneus received a visit from Bacchus, and that Bacchus permitted that wine of which he was the patron should be called among the Greeks by the name of Œneus, (οινος). *Hygin.* fab. 129.—*Apollod.* 1, c. 8.—*Homer. Il.* 9, v. 539.—*Diod.* 4.—*Paus.* 2, c. 25.—*Ovid. Met.* 8, v. 510.

ŒNOE, a nymph who married Sicinus the son of Thoas, king of Lemnos. From her the island of Sicinus has been called Œnoe.

ŒNŌMAUS, a son of Mars by Sterope, the daughter of Atlas. He was king of Pisa in Elis, and father of Hippodamia by Evarete, daughter of Acrisius, or Eurythoa, the daughter of Danaus. He was informed by the oracle that he should perish by the hands of his son-in-law; therefore, as he could skilfully drive a chariot, he determined to marry his daughter only to him who could outrun him, on condition that all who entered the list should agree to lay down their life if conquered. Many had already perished; when Pelops, son of Tantalus, proposed himself. He previously bribed Myrtilus, the charioteer of Œnomaus, by promising him the enjoyment of the favours of Hippodamia if he proved victorious. Myrtilus gave his master an old chariot, whose axle-tree broke on the course, which was from Pisa to the Corinthian isthmus, and Œnomaus was killed. Pelops married Hippodamia, and became king of Pisa. As he expired, Œnomaus entreated Pelops to revenge the perfidy of Myrtilus, which was executed. *Apollod.* 2, c. 4.—*Diod.* 4.—*Paus.* 5, c. 17, l. 6, c. 11, &c.—*Apollon. Rhod.* 1.—*Propert.* 1, el. 2, v. 20.—*Ovid. in Ib.* 367. *Art. Am.* 2, v. 8.—*Heroid.* 8, v. 70.

ŒNŌNE, a nymph of mount Ida, daughter of the river Cebrenus in Phrygia. As she had received the gift of prophecy, she foretold to Paris, whom she married before he was discovered to be the son of Priam, that his voyage into Greece would be attended with the most serious consequences, and the total ruin of his country; and that he should have recourse to her medicinal knowledge at the hour of death. All these predictions were fulfilled; and Paris, when he had received the fatal wound, ordered his body to be carried to Œnone, in hopes of being cured by her assistance. He expired as he came into her presence; and Œnone was so struck at the sight of his dead body, that she bathed it with her tears, and stabbed herself to the heart. She was mother of Corythus by Paris, and this son perished by the hand of his father when he attempted, at the instigation of Œnone, to persuade him to withdraw his affection from Helen. *Dictys Cret.*—*Ovid. de Rem. Amor.* v. 457.—*Heroid.* 5.—*Lucan.* 9.

ŒNOPION, a son of Ariadne by Theseus, or, according to others, by Bacchus. He married Helice, by whom he had a daughter, called Hero, or Merope, of whom the giant Orion became enamoured. The father, unwilling to give his daughter to such a lover, and afraid of provoking him by an open refusal, evaded his applications, and at last put out his eyes when he was intoxicated. Some suppose that this violence was offered to Orion after he had dishonoured Merope. Œnopion received the island of Chios from Rhadamanthus, who had conquered most of the islands of the Ægean Sea, and his tomb was still seen there in the age of Pausanias. Some suppose, and with more probability, that he reigned not at Chios, but at Ægina, which from him was called Œnopia.

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Plut. in Thes.—Apollod. 1, c. 4.—*Diod.—Paus.* 7, c. 4.—*Apollon. Rhod.* 3.

ŒNUS, a son of Licymnius, killed at Sparta, where he accompanied Hercules; and as the hero had promised Licymnius to bring back his son, he burnt the body, and presented the ashes to the afflicted father. From this circumstance arose a custom of burning the dead among the Greeks, according to the mythologists. *Schol. Homer. Il.*

OGMIUS, a name of Hercules among the Gauls. *Lucian. in Herc.*

OGŸGES, a celebrated monarch, the most ancient of those that reigned in Greece. He was son of Terra, or, as some suppose, of Neptune, and married Thebe the daughter of Jupiter. He reigned in Bœotia, which, from him is sometimes called *Ogygia*, and his power was also extended over Attica. It is supposed that he was of Egyptian or Phœnician extraction; but his origin, as well as the age in which he lived and the duration of his reign are so obscure and unknown, that the epithet of *Ogygian* is often applied to every thing of dark antiquity. In the reign of Ogyges there was a deluge, which so inundated the territory of Attica, that they remained waste for near 200 years. This, though it is very uncertain, is supposed to have happened about 1764 years before the Christian era, previous to the deluge of Deucalion. According to some writers, it was owing to the overflowing of one of the rivers of the country. The reign of Ogyges was also marked by an uncommon appearance in the heavens; and, as it is reported, the planet Venus changed her colour, diameter, figure, and her course. *Varro de R. R.* 3, c. 1.—*Paus.* 9, c. 5.—*Aug. de Civ. D.* 18, &c.

OICLEUS, a son of Antiphates and Zeuxippe, who married Hypermnestra, daughter of Thestius, by whom he had Iphianira, Polybœa, and Amphiaraus. He was killed by Laomedon when defending the ships which Hercules had brought to Asia when he made war against Troy. *Homer. Od.* 15.—*Diod.* 4.—*Apollod.* 1, c. 8, l. 3, c. 6.—*Paus.* 6, c. 17.

OILEUS, a king of the Locrians. His father's name was Odoedocus, and his mother's Agrianome. He married Eriope, by whom he had Ajax, called *Oileus* from his father, to discriminate him from Ajax the son of Telamon. He had also another son, called Medon, by a courtesan called Rhene. Oileus was one of the Argonauts. *Virg. Æn.* 1, v. 45.—*Apollon.* 1.—*Hygin.* fab. 14 and 18.—*Homer. Il.* 13 and 15.—*Apollod.* 3, c. 10.

OLEN. *Vid.* Part II.

OLĒNUS, a son of Vulcan, who married Lethæa, a beautiful woman, who preferred herself to the goddesses. She and her husband were changed into stones by the deities. *Ovid. Met.* 10, v. 68.

OLYMPIUS, a surname of Jupiter at Olympia, where the god had a celebrated temple and statue, which passed for one of the seven wonders of the world. It was the work of Phidias. *Paus.* 7, c. 2. *Vid.* Part II.

OMPHĀLE, a queen of Lydia, daughter of Jardanus. She married Tmolus, who, at his death, left her mistress of his kingdom. Omphale had been informed of the great exploits of Hercules, and wished to see so illustrious a hero. Her wish was soon gratified. After the murder of Eurytus, Hercules fell sick, and was ordered to be sold as a slave, that he might recover his health and the right use of his senses. Mercury was commissioned to sell him, and Omphale bought him and restored him to liberty. The hero became enamoured of his mistress, and the queen favoured his passion, and had a son by him, whom some call Agelaus and others Lamon. From this son were descended Gyges and Crœsus; but this opinion is different from the account which makes these Lydian monarchs spring from Alcæus, a son of Hercules, by Malis, one of the female servants of Omphale. Hercules is represented by the poets as so desperately enamoured of the queen, that he spins by her side among her women, while she covers herself with the lion's skin, and arms herself with the club of the hero, and often strikes him with her sandals for the uncouth manner with which he holds the distaff, &c. *Ovid. Fast.* 2, v. 305, &c.—*Apollod.* 1, c. 9, l. 2, c. 7.—*Diod.* 4.—*Propert.* 3, el. 11, v. 17.

OPS, (*opis*,) the daughter of Cœlus and Terra, the same as the Rhea of the Greeks, who married Saturn, and became mother of Jupiter. She was known among the ancients by the different names of *Cybele*, *Bona Dea*, *Magna Mater*, *Thya*, *Tellus*, *Proserpina*, and even of *Juno* and *Minerva*; and the worship which was paid to these apparently several deities, was offered merely to one and the same person, mother of the gods. The word *Ops* seems to be derived from *Opus*; because the goddess, who is the same as the earth, gives nothing without *labour*. Tatius built her a temple at Rome. She was generally represented as a matron, with her right hand opened, as if offering assistance to the helpless, and holding a loaf in her left hand. Her festivals were called *Opalia*, &c. *Varro de L. L.* 4.—*Dionys. Hal.* 2, &c.—*Tibull.* el. 4, v. 68.—*Plin.* 19, c. 6.

ORCHĀMUS, a king of Assyria, father of Leucothoe, by Eurynome. He buried his daughter alive for her amours with Apollo. *Ovid. Met.* 4, v. 212.

ORCUS, one of the names of the god of hell, the same as Pluto, though confounded by some with Charon. He had a temple at Rome. The word *Orcus* is generally used to signify the infernal regions. *Horat.* 1, od. 29, &c.—*Virg. Æn.* 4, v. 502, &c.—*Ovid. Met.* 14, v. 116, &c.

OREADES. *Vid. Nymphæ.*

ORESTES. *Vid.* Part II.

ORION, a celebrated giant, sprung from Jupiter, Neptune, and Mercury. These three gods, as they travelled over Bœotia, met with great hospitality from Hyrieus, a peasant of the country, who was ignorant of their dignity and character. They were entertained with whatever the cottage afforded; and when Hyrieus had discovered that they were gods, because Neptune told him to fill up Jupiter's cup with wine, after he had served it before the rest, the old man welcomed them by the voluntary sacrifice of an ox. Pleased with his piety, the gods promised to grant him whatever he required; and the old man who had lately lost his wife, to whom he had promised never to marry again, desired them that, as he was childless, they would give him a son without another marriage. The gods consented, and Hyrieus, nine months

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after, found a beautiful child, whom he called *Urion*. The name was changed into Orion, by the corruption of one letter, as Ovid says, *Perdidit antiquum littera prima sonum*. Orion soon rendered himself celebrated, and Diana took him among her attendants, and even became deeply enamoured of him. His gigantic stature, however, displeased Œnopion, king of Chios, whose daughter Hero or Merope he demanded in marriage. The king, not to deny him openly, promised to make him his son-in-law as soon as he delivered his island from wild beasts. This task, which Œnopion deemed impracticable, was soon performed by Orion, who eagerly demanded his reward. Œnopion, on pretence of complying, intoxicated his illustrious guest, and put out his eyes on the seashore, where he had laid himself down to sleep. Orion, finding himself blind when he awoke, was conducted by the sound to a neighbouring forge, where he placed one of the workmen on his back, and, by his directions, went to a place where the rising sun was seen with the greatest advantage. Here he turned his face towards the luminary, and, as it is reported, he immediately received his eyesight, and hastened to punish the perfidious cruelty of Œnopion. It is said that Orion was an excellent workman in iron; and that he fabricated a subterraneous palace for Vulcan. Aurora, whom Venus had inspired with love, carried him away into the island of Delos; but Diana, who was jealous of this, destroyed Orion with her arrows. According to Ovid, Orion died of the bite of a scorpion, which the earth produced, to punish his vanity in boasting that there was not on earth any animal which he could not conquer. Some say that Orion was the son of Neptune and Euryale, and that he had received from his father the privilege and power of walking over the sea without wetting his feet. Others make him son of Terra, like the rest of the giants. He had married a nymph, called Sida, before his connexion with the family of Œnopion. According to Diodorus, Orion was a celebrated hunter, superior to the rest of mankind by his strength and uncommon stature. He built the port of Zancle, and fortified the coast of Sicily against the frequent inundations of the sea, by heaping a mound of earth, called Pelorum, on which he built a temple to the gods of the sea. After death Orion was placed in heaven, where one of the constellations still bears his name. The constellation of Orion, placed near the feet of the bull, was composed of 17 stars, in the form of a man holding a sword, which has given occasion to the poets often to speak of Orion's sword. As the constellation of Orion, which rises about the ninth day of March, and sets about the 21st of June, is generally supposed to be accompanied, at its rising, with great rains and storms, it has acquired the epithet of *aquosus*, given it by Virgil. Orion was buried in the island of Delos; and the monument which the people of Tanagra in Bœotia showed, as containing the remains of this celebrated hero, was nothing but a cenotaph. The daughters of Orion distinguished themselves as much as their father, and when the oracle declared that Bœotia should not be delivered from a dreadful pestilence before two of Jupiter's children were immolated on the altars, they joyfully accepted the offer, and voluntarily sacrificed themselves for the good of their country. Their names were Menippe and Metioche. They had been carefully educated by Diana, and Venus and Minerva had made them very rich and valuable presents. The deities of hell were struck at the patriotism of the two females, and immediately two stars were seen to arise from the earth, which still smoked with the blood, and they were placed in the heavens in the form of a crown. According to Ovid, their bodies were burned by the Thebans, and from their ashes arose two persons, whom the gods soon after changed into constellations. *Diod.* 4.—*Homer. Od.* 5, v. 121, l. 11, v. 309.—*Virg. Æn.* 3, v. 517.—*Apollod.* 1, c. 4.—*Ovid. Met.* 8 and 13. *Fast.* 5, &c.—*Hygin.* fab. 195, and *P. A.* 2, c. 44, &c.—*Propert.* 2, el. 13.—*Virg. Æn.* 1, &c.—*Horat.* 2, od. 13, l. 3, od. 4 and 27, epod. 10, &c.—*Lucan.* 1, &c.—*Catull. de Beren.*—*Palephat.* 1.—*Parthen. erotic.* 20.

Orithyia, a daughter of Erechtheus, king of Athens, by Praxithea. She was courted and carried away by Boreas, king of Thrace, as she crossed the Ilissus, and became mother of Cleopatra, Chione, Zetes, and Calais. *Apollon.* 1.—*Apollod.* 3, c. 15.—*Orpheus.*—*Ovid. Met.* 6, v. 706. *Fast.* 5, v. 204.—*Paus.* 1, c. 19, l. 5, c. 19.

Orpheus, a son of Œager, by the muse Calliope. Some suppose him to be the son of Apollo, to render his birth more illustrious. He received a lyre from Apollo, or, according to some, from Mercury, upon which he played with such a masterly hand, that even the most rapid rivers ceased to flow, the savage beasts of the forest forgot their wildness, and the mountains moved to listen to his song. The nymphs were his constant companions, but Eurydice only made a deep impression on the melodious musician, and their nuptials were celebrated. Their happiness, however, was short; Aristæus became enamoured of Eurydice, and as she fled from her pursuer, a serpent, that was lurking in the grass, bit her foot, and she died of the poisoned wound. With his lyre in his hand, Orpheus entered the infernal regions, and gained an easy admission to the palace of Pluto. The king of hell was charmed with the melody of his strains, and according to the beautiful expressions of the poets, the wheel of Ixion stopped, the stone of Sisyphus stood still, Tantalus forgot his perpetual thirst, and even the furies relented. Pluto and Proserpine were moved with his sorrow, and consented to restore him Eurydice, provided he forbore looking behind till he had come to the extremest borders of hell. The conditions were gladly accepted, and Orpheus was already in sight of the upper regions of the air, when he forgot his promises, and turned back to look at his long lost Eurydice. He saw her, but she instantly vanished from his eyes. He attempted to follow her, but he was refused admission; and the only comfort he could find, was to sooth his grief at the sound of his musical instrument, in grottoes or on the mountains. He totally separated himself from the society of mankind; and the Thracian women, whom he had offended by his coldness, attacked him while they celebrated the orgies of Bacchus; and after they had torn his body to pieces they threw his head into the Hebrus, which still articulated the words Eurydice! Eurydice! as it was carried

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down the stream into the Ægean Sea. Orpheus was one of the Argonauts, of which celebrated expedition he wrote a poetical account. This is doubted by Aristotle, who says, according to Cicero, that there never existed an Orpheus; but that the poems which pass under his name, are the compositions of a Pythagorean philosopher named Cercops. According to some of the moderns, the *Argonautica*, and the other poems attributed to Orpheus, are the production of the pen of Onomacritus, a poet who lived in the age of Pisistratus, tyrant of Athens. Pausanias, however, and Diodorus Siculus, speak of Orpheus as a great poet and musician, who rendered himself equally celebrated by his knowledge of the art of war, by the extent of his understanding, and by the laws which he enacted. Some maintain that he was killed by a thunderbolt. He was buried at Pieria in Macedonia, according to Apollodorus. The inhabitants of Dion boasted that his tomb was in their city; and the people of mount Libethrus, in Thrace, claimed the same honour, and farther observed, that the nightingales, which built their nests near his tomb, sang with greater melody than all other birds. Orpheus, as some report, after death received divine honours; the muses gave an honourable burial to his remains, and his lyre became one of the constellations in the heavens. The best edition of Orpheus is that of Gesner, 8vo. Lips. 1764. *Diod.* 1, &c.—*Paus.* 1, &c.—*Apollod.* 1, c. 9, &c.—*Cic. de Nat. D.* 1, c. 38.—*Apollon.* 1.—*Virg. Æn.* 6, v. 645. *G.* 4, v. 457, &c.—*Hygin.* fab. 14, &c.—*Ovid. Met.* 10, fab. 1, &c. l. 11, fab. 1.—*Plato. Polit.* 10.—*Horat.* 1, od. 13 and 35.—*Orpheus.*

Orthia, a surname of Diana at Sparta. In her sacrifices it was usual for boys to be whipped. *Vid. Diamastigosis*, Part II. *Plut. in Thes.*, &c.

Orthrus, or Orthos, a dog which belonged to Geryon, from whom and the Chimæra, sprung the sphynx and the Nemæan lion. He had two heads, and was sprung from the union of Echidna and Typhon. He was destroyed by Hercules. *Hesiod. Theog.* 310.—*Apollod.* 2, c. 5.

Orus, or Horus, one of the gods of the Egyptians, son of Osiris and of Isis. He assisted his mother in avenging his father, who had been murdered by Typhon. Orus was skilled in medicine; he was acquainted with futurity, and he made the good and happiness of his subjects the sole object of his government. He was the emblem of the sun among the Egyptians, and he was generally represented as an infant swathed in variegated clothes. In one hand he held a staff, which terminated in the head of a hawk, in the other a whip with three thongs. *Herodot.* 2.—*Plut. de Isid. & Os.*—*Diod.* 1. The name is said to signify *king* or *lord*.

Osiris, a great deity of the Egyptians, son of Jupiter and Niobe. All the ancients greatly differ in their opinions concerning this celebrated god, but they all agree that, as king of Egypt, he took particular care to civilize his subjects, to polish their morals, to give them good and salutary laws, and to teach them agriculture. After he had accomplished a reform at home, Osiris resolved to go and spread civilization in the other parts of the earth. He left his kingdom to the care of his wife Isis, and of her faithful minister Hermes or Mercury. The command of his troops at home was left to the trust of Hercules, a warlike officer. In his expedition Osiris was accompanied by his brother Apollo, and by Anubis, Macedo, and Pan. His march was through Æthiopia, where his army was increased by the addition of the Satyrs, a hairy race of monsters, who made dancing and playing on musical instruments their chief study. He afterwards passed through Arabia, and visited the greatest of the kingdoms of Asia and Europe, where he enlightened the minds of men by introducing among them the worship of the gods, and a reverence for the wisdom of a supreme being. At his return home, Osiris found the minds of his subjects roused and agitated. His brother Typhon had raised seditions, and endeavoured to make himself popular. Osiris, whose sentiments were always of the most pacific nature, endeavoured to convince his brother of his ill conduct, but he fell a sacrifice to the attempt. Typhon murdered him in a secret apartment, and cut his body in pieces, which were divided among the associates of his guilt. Typhon, according to Plutarch, shut up his brother in a coffer and threw him into the Nile. The inquiries of Isis discovered the body of her husband on the coast of Phœnicia, where it had been conveyed by the waves; but Typhon stole it as it was carrying to Memphis, and he divided it among his companions, as was before observed. This cruelty incensed Isis; she revenged her husband's death, and with her son Orus she defeated Typhon and the partisans of his conspiracy. She recovered the mangled pieces of her husband's body, one part only excepted, which the murderer had thrown into the sea; and to render him all the honour which his humanity deserved, she made as many statues of wax as there were mangled pieces of his body. Each statue contained a piece of the flesh of the dead monarch; and Isis, after she had summoned in her presence, one by one, the priests of all the different deities in her dominions, gave them each a statue, intimating, that, in doing that, she had preferred them to all the other communities of Egypt; and she bound them by a solemn oath that they would keep secret that mark of her favour, and endeavour to show their sense of it by establishing a form of worship and paying divine honours to their prince. They were further directed to choose whatever animals they pleased to represent the person and the divinity of Osiris, and they were enjoined to pay the greatest reverence to that representative of divinity, and to bury it when dead with the greatest solemnity. To render their establishment more popular, each sacerdotal body had a certain portion of land allotted to them to maintain them, and to defray the expenses which necessarily attended the sacrifices and ceremonial rites. That part of the body of Osiris which had not been recovered, was treated with more particular attention by Isis, and she ordered that it should receive honours more solemn, and at the same time more mysterious, than the other members. *Vid. Phallica.* As Osiris had particularly instructed his subjects in cultivating the ground, the priests chose the ox to represent him, and paid the most superstitious veneration to that animal.

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Vid. Apis. Osiris, according to the opinion of some mythologists, is the same as the sun; and the adoration which is paid by different nations to an Anubis, a Bacchus, a Dionysius, a Jupiter, a Pan, &c., is the same as that which Osiris received in the Egyptian temples. Isis also, after death, received divine honours as well as her husband, and as the ox was the symbol of the sun, or Osiris, so the cow was the emblem of the moon, or of Isis. Nothing can give a clearer idea of the power and greatness of Osiris than this inscription, which has been found on some ancient monuments: *Saturn, the youngest of of all the gods, was my father; I am Osiris, who conducted a large and numerous army as far as the deserts of India, and travelled over the greatest part of the world, and visited the streams of the Ister, and the remote shores of the ocean, diffusing benevolence to all the inhabitants of the earth.* Osiris was generally represented with a cap on his head like a mitre, with two horns; he held a stick in his hand, and in his right a whip with three thongs. Sometimes he appears with the head of a hawk, as that bird, by its quick and piercing eyes, is a proper emblem of the sun. *Plut. in Isid.* and *Os.*—*Herodot.* 2, c. 144.—*Diod.* 1.—*Homer. Od.* 12, v. 323.—*Ælian. de Anim.* 3.—*Lucan. de Dea Syr.*—*Plin.* 8.

Otus and Ephialtes, sons of Neptune. *Vid. Aloides.*

P.

Pæan, a surname of Apollo, derived from the word *pæan*, a hymn which was sung in his honour, because he had killed the serpent Python, which had given cause to the people to exclaim, *Io Pæan!* The exclamation of Io Pæan! was made use of in speaking to the other gods, as it often was a demonstration of joy. *Juv.* 6, v. 171.—*Ovid. Met.* 1, v. 538, l. 14, v. 720.—*Lucan.* 1, &c.—*Strab.* 18.

Pæon, a celebrated physician, who cured the wounds which the gods received during the Trojan war. From him physicians are sometimes called *Pæonii*, and herbs serviceable in medicinal processes *Pæoniæ herbæ. Virg. Æn.* 1, v. 769.—*Ovid. Met.* 15, v. 535.

Pæonides, a name given to the daughters of Pierus, who were defeated by the Muses, because their mother was a native of Pæonia. *Ovid. Met.* 5, *ult. fab.*

Palæmon, or Palemon, a sea deity, son of Athamas and Ino. His original name was *Melicerta*, and he assumed that of Palæmon after he had been changed into a sea deity by Neptune.

Palamedes. *Vid.* Part II.

Palatinus. Apollo, who was worshipped on the Palatine hill, was called *Palatinus.* His temple there had been built, or rather repaired, by Augustus, who had enriched it with a library, valuable for the various collections of Greek and Latin manuscripts which it contained, as also for the Sibylline books deposited there. *Horat.* 1, ep. 3, v. 17. *Vid.* Part I.

Pales, the goddess of sheepfolds and of pastures among the Romans. She was worshipped with great solemnity at Rome, and her festivals, called *Palilia*, were celebrated the very day that Romulus began to lay the foundation of the city of Rome. *Virg. G.* 3, v. 1 and 294.—*Ovid. Fast.* 4, v. 722, &c.—*Paterc.* 1, c. 8.

Palici, or Paliscı, two deities, sons of Jupiter by Thalia, whom Æschylus calls Ætna, in a tragedy which is now lost, according to the words of Macrobius. The god concealed her in the bowels of the earth, and when the time of her delivery was come, the earth opened, and brought into the world two children, who received the name of Palici, *απο του παλιν ιεναι, because they came again into the world from the bowels of the earth.* These deities were worshipped with great ceremonies by the Sicilians, and near the temple were two small lakes of sulphureous water, which were supposed to have sprung out of the earth at the same time that they were born. Near these pools it was usual to take the most solemn oaths, by those who wished to decide controversies and quarrels. If any of the persons who took the oaths perjured themselves, they were immediately punished in a supernatural manner by the deities of the place, and those whose oath was sincere departed unhurt. The Palici had also an oracle, which was consulted upon great emergencies, and which rendered the truest and most unequivocal answers. In a superstitious age the altars of the Palici were stained with the blood of human sacrifices; but this barbarous custom was soon abolished, and the deities were satisfied with their usual offerings. *Virg. Æn.* 9, v. 585.—*Ovid. Met.* 5, v. 506.—*Diod.* 2.—*Macrob. Saturn.* 5, c. 10.—*Ital.* 14, v. 219.

Palinurus. *Vid.* Part II.

Palladium, a celebrated statue of Pallas. It was about three cubits high, and represented the goddess as sitting and holding a pike in her right hand, and in her left, a distaff and a spindle. It fell down from heaven near the tent of Ilus, as that prince was building the citadel of Ilium. Some nevertheless suppose that it fell at Pessinus in Phrygia, or, according to others, Dardanus received it as a present from his mother Electra. There are some authors who maintain that the Palladium was made with the bones of Pelops by Abaris; but Apollodorus seems to say, that it was no more than a piece of clock-work, which moved of itself. On its preservation depended the safety of Troy, and therefore Ulysses and Diomedes were commissioned to steal it away. They effected their purpose; and if we rely upon the authority of some authors, they were directed how to carry it away by Helenus, the son of Priam, who proved, in this, unfaithful to his country, because his brother Deiphobus, at the death of Paris, had married Helen, of whom he was enamoured. Minerva was displeased with the violence which was offered to her statue, and, according to Virgil, the Palladium itself appeared to have received life and motion, and by the flashes which started from its eyes, and its sudden springs from the earth, it seemed to show the resentment of the goddess. The true Palladium, as some authors observe, was not carried away from Troy by the Greeks, but only one of the statues of similar size and shape, which were placed near it to deceive whatever sacrilegious persons attempted to steal it. The Palladium, therefore, as they say, was conveyed safe from Troy to Italy by Æneas, and it was afterwards preserved by the Romans with the

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greatest secrecy and veneration, in the temple of Vesta; a circumstance which none but the vestal virgins knew. *Herodian.* 1, c. 14, &c.—*Ovid. Fast.* 6, v. 428, &c. *Met.* 13, v. 336.—*Dictys Cret.* 1, c. 5.—*Apollod.* 3, c. 12.—*Dionys. Hal.* 1, &c.—*Homer. Il.* 10.—*Virg. Æn.* 2, v. 166, l. 9. v. 151.—*Plut. de rel. Rom.*—*Lucan.* 9.—*Dares Phryg.*—*Juv.* 3, v. 139.

PALLANTIAS, a patronymic of Aurora, as being related to the giant Pallas. *Ovid. Met.* 9, fab. 12.

PALLANTIDES, the 50 sons of Pallas, the son of Pandion and the brother of Ægeus. They were all killed by Theseus, the son of Ægeus whom they opposed when he came to take possession of his father's kingdom.

PALLAS, (*adis*,) a daughter of Jupiter, the same as Minerva. The goddess received this name either because she killed the giant *Pallas*, or perhaps from the spear which she seems to *brandish* in her hands (πάλλω) *Vid. Minerva.*

PALLAS, I. one of the giants, son of Tartarus and Terra. He was killed by Minerva, who covered herself with his skin, whence, as some suppose, she is called Pallas. *Apollod.* 3, c. 12. ——II. A son of Crius and Eurybia, who married the nymph Styx, by whom he had Victory, Valour, &c. *Hesiod. Theog. Vid.* Part II.

PAN, was the god of shepherds, of huntsmen, and of all the inhabitants of the country. He was the son of Mercury, by Dryope, according to Homer. Some give him Jupiter and Callisto for parents; others, Jupiter and Ybis, or Oneis. Lucian, Hyginus, &c. support that he was the son of Mercury and Penelope, the daughter of Icarius. Some authors maintain that Penelope became mother of Pan during the absence of Ulysses in the Trojan war, and that he was the offspring of all the suiters that frequented the palace of Penelope, whence he received the name of *Pan*, which signifies *all* or *every thing*. He had two small horns on his head, his complexion was ruddy, his nose flat, and his legs, thighs, tail, and feet, were those of a goat. The education of Pan was intrusted to a nymph of Arcadia, called Sinoe; but the nurse, according to Homer, terrified at the sight of such a monster, fled away and left him. He was wrapped up in the skin of beasts by his father, and carried to heaven, where Jupiter and the gods long entertained themselves with the oddity of his appearance. Bacchus was greatly pleased with him, and gave him the name of Pan. The god of shepherds chiefly resided in Arcadia, where the woods and the most rugged mountains were his habitation. He invented the flute with seven reeds, which he called *Syrinx*, in honour of a beautiful nymph of the same name who was changed into a reed. The worship of Pan was well established, particularly in Arcadia, where he gave oracles on mount Lycæus. His festivals, called by the Greeks *Lycæa*, were brought to Italy by Evander, and they were well known at Rome by the name of the Lupercalia. The worship, and the different functions of Pan, are derived from the mythology of the ancient Egyptians. This god was one of the eight great gods of the Egyptians, who ranked before the other 12 gods whom the Romans called *Consentes*. He was worshipped with the greatest solemnity all over Egypt. His statues represented him as a goat, not because he was really such, but this was done for mysterious reasons. He was the emblem of fecundity, and they looked upon him as the principle of all things. His horns, as some observe, represented the rays of the sun, and the brightness of the heavens was expressed by the vivacity and the ruddiness of his complexion. The star which he wore on his breast was the symbol of the firmament, and his hairy legs and feet denoted the inferior parts of the earth, such as the woods and plants. He appeared as a goat, because, when the gods fled into Egypt in their war against the giants, Pan transformed himself into a goat; an example which was immediately followed by all the deities. Pan, according to some is the same as Faunus, and he is the chief of all the Satyrs. Plutarch mentions that, in the reign of Tiberius, an extraordinary voice was heard near the Echinades in the Ionian Sea, which exclaimed that the great Pan was dead. This was readily believed by the emperor, and the astrologers were consulted, but they were unable to explain the meaning of so supernatural a voice, which probably proceeded from the imposition of one of the courtiers who attempted to terrify Tiberius. In Egypt, in the town of Mendes which word also signifies a *goat*, there was a sacred goat kept with the most ceremonious sanctity. The death of this animal was always attended with the greatest solemnities; and, like that of another Apis, became the cause of a universal mourning. As Pan usually terrified the inhabitants of the neighbouring country, that kind of fear which often seizes men, and which is only ideal and imaginary, has received from him the name of *panic fear*. *Ovid. Fast.* 1, v. 396, l. 2, v. 277. *Met.* 1, v. 689.—*Virg. G.* 1, v. 17. *Æn.* 8, v. 343. *G.* 3, v. 392.—*Juv.* 2, v. 142.—*Paus.* 8, c. 30.—*Ital.* 13, v. 327.—*Varro de L. L.*—5, c. 3.—*Liv.* 1, c. 4.—*Dionys. Hal.* 1.—*Herodot.* 2, c. 46 and 145, &c.—*Diod.* 1.—*Orpheus Hymn.* 10.—*Homer. Hymn. in Pan.*—*Lucian. Dial. Merc. & Pan.*—*Apollod.* 1, c. 4.

PANACEA, a goddess, daughter of Æsculapius, who presided over health. *Lucan.* 9, v. 918.—*Plin.* 35, c. 11, &c.

PANDA, two deities at Rome, who presided one over the openings of roads, and the other over the openings of towns. *Varro de P. R.* 1.—*A. Gell.* 13, c. 22.

PANDARUS, I. *Vid.* Part II.——II. A native of Crete, punished with death for being accessary to the theft of Tantalus. What this theft was is unknown. Some, however, suppose that Tantalus stole the ambrosia and the nectar from the tables of the gods to which he had been admitted, or that he carried away a dog which watched Jupiter's temple in Crete, in which crime Pandarus was concerned, and for which he suffered. Pandarus had two daughters, Camiro and Clytia, who were also deprived of their mother by a sudden death and left without friends or protectors. Venus had compassion upon them, and the goddesses were all equally interested in their welfare. Venus wished still to make their happiness more complete, and prayed Jupiter to grant them kind and tender husbands. But in her absence the Harpies carried away the virgins, and de-

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livered them to the Eumenides to share the punishment which their father suffered. *Paus.* 10, c. 30—*Pindar. Vid.* Part II.

PANDĂRUS, or PANDARĔUS, a man who had a daughter called Philomela. Some suppose him to be the same as Pandion, king of Athens.

PANDEMIA, a surname of Venus, expressive of her great power over the affections of mankind.

PANDEMUS, one of the surnames of the god of love among the Egyptians and the Greeks, who distinguished two Cupids, one of whom was the vulgar, called Pandemus, and another of a purer, and more celestial origin. *Plut. in Erot.*

PANDION, a king of Athens, son of Erichthon and Pasithea, who succeeded his father, B. C. 1437. He became father of Procne and Philomela, Erechtheus, and Butes. During his reign there was such an abundance of corn, wine, oil, that it was publicly reported that Bacchus and Minerva had personally visited Attica. He waged a successful war against Labdacus king of Bœotia, and gave his daughter Procne in marriage to Tereus, king of Thrace, who had assisted him. The treatment which Philomela received from her brother-in-law, Terreus (*Vid. Philomela*) was the source of infinite grief to Pandion, and he died, through excess of sorrow, after a reign of 40 years. ——There was also another Pandion, son of Cecrops, 2d, by Metiaduca, who succeeded to his father, B. C. 130. He was driven from his paternal dominions, and fled to Pylas, king of Megara, who gave him his daughter Pelia in marriage, and resigned his crown to him. Pandion became father of four children, called from him *Pandionidæ*, Ægeus, Pallas, Nisus, and Lycus. The eldest of these children recovered his father's kingdom. Some authors have confounded the two Pandions together in such an indiscriminate manner, that they seem to have been only one and the same person. Many believe that Philomela and Procne were the daughters not of Pandion the 1st, but of Pandion the 2d. *Ovid. Met.* 6, v. 676.— *Apollod.* 3, c. 15.— *Paus.* 1, c. 5.— *Hygin.* fab. 48.

PANDŌRA, I. a celebrated woman, the first mortal female that ever lived, according to the opinion of the poet Hesiod. She was made with clay by Vulcan, at the request of Jupiter, who wished to punish the impiety and artifice of Prometheus, by giving him a wife. When this woman of clay had been made by the artist, and received life, all the gods vied in making her presents. Venus gave her beauty and the art of pleasing; the Graces gave her the power of captivating; Apollo taught her how to sing; Mercury instructed her in eloquence; and Minerva gave her the most rich and splendid ornaments. From all these valuable presents, which she had received from the gods, the woman was called *Pandora*, which intimates that she had received *every* necessary *gift*, παν δωρον. Jupiter, after this, gave her a beautiful box, which she was ordered to present to the man who married her; and by the commission of the god, Mercury conducted her to Prometheus. The artful mortal was sensible of the deceit, and as he had always distrusted Jupiter, as well as the rest of the gods, since he had stolen fire away from the sun to animate his man of clay, he sent away Pandora without suffering himself to be captivated by her charms. His brother Epimetheus was not possessed of the same prudence and sagacity. He married Pandora, and when he opened the box which she presented to him, there issued from it a multitude of evils and distempers which dispersed themselves all over the world, and which, from that fatal moment, have never ceased to afflict the human race. Hope was the only one who remained at the bottom of the box, and it is she alone who has the wonderful power of easing the labours of man, and of rendering his troubles and sorrows less painful in life. *Hesiod. Theog. & Dios.—Apollod.* 1, c. 7.—*Paus.* 1, c. 24.—*Hygin.* 14.——II. A daughter of Erechtheus, king of Athens. She was sister to Protogenia, who sacrificed herself for her country at the beginning of the Bœotian war.

PANDRŎSOS, a daughter of Cecrops, king of Athens, sister to Aglauros and Herse. She was the only one of the sisters who had not the fatal curiosity to open a basket which Minerva had intrusted to their care, (*Vid. Erichthonius,*) for which a temple was raised to her near that of Minerva, and a festival instituted to her honour, called *Pandrosia. Ovid. Met.* 2. v. 738. —*Apollod.* 3.—*Paus.* 1, &c.

PĂNOMPHÆUS, a surname of Jupiter, either because he was worshipped by every nation on earth, or because he heard the prayers and the supplications which were addressed to him, or because the rest of the gods derived from him their knowledge of futurity, (πας *omnis*, ομφη *vox*) *Ovid. Met.* 11, v. 198.—*Homer. Il.* 8.

PANŎPE, or PANŎPĒA, one of the Nereides, whom sailors general invoked in storms. Her name signifies, *giving every assistance*, or *seeing every thing*. *Hesiod. Theog.* 251.—*Virg. Æn.* 6, v. 825.

PANŎPEUS, a son of Phocus and Asterodia, who accompanied Amphitryon when he made war against the Teleboans He was father to Epeus, who made the celebrated wooden horse at the siege of Troy. *Paus.* 2, c. 29.—*Apollod.* 2, c. 4. *Vid.* Part I.

PANTHEUS, or PANTHUS, a Trojan, son of Othryas the priest of Apollo. When his country was burnt by the Greeks, he followed the fortune of Æneas and was killed. *Virg. Æn.* 2. v. 429.

PAPHIA, a surname of Venus because the goddess was worshipped at Paphos.

PAPHUS. *Vid Pygmalion.*

PARCÆ, powerful goddesses, who presided over the birth and the life of mankind. They were three in number, Clotho, Lachesis, and Atropos, daughters of Nox and Erebus, according to Hesiod, or of Jupiter and Themis according to the same poet in another poem. Some make them daughters of the sea. Clotho, the youngest of the sisters, presided over the moment in which we are born, and held a distaff in her hand; Lachesis spun out all the events and actions of our life; and Atropos, the eldest of the three, cut the thread of human life with a pair of scissors. The different functions are well expressed in this ancient verse:

Clotho colum retinet, Lachesis net, et Atropos occat.

The name of Parcæ, according to Varro, is derived *a partu* or *parturiendo*, because they pre-

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sided over the birth of men, and by corruption, the word *parca* is formed from *parta* or *partus*, but, according to Servius, they are called so by Antiphrasis, *quod nemini parcant*. The power of the Parcæ was great and extensive. Some suppose that they were subjected to none of the gods but Jupiter; while others support that even Jupiter himself was obedient to their commands; and, indeed, we see the father of the gods, in Homer's Iliad, unwilling to see Patrocles perish, yet obliged by the superior power of the Fates to abandon him to his destiny. According to the more received opinions, they were the arbiters of the life and death of mankind, and whatever good or evil befalls us in the world immediately proceeds from the Fates or Parcæ. Some make them ministers of the king of hell, and represent them as sitting at the foot of his throne; others represent them as placed on radiant thrones, amidst the celestial spheres, clothed in robes spangled with stars, and wearing crowns on their heads. According to Pausanias, the names of the Parcæ were different from those already mentioned. The most ancient of all, as the geographer observes, was Venus Urania, who presided over the birth of men; the second was Fortune; Ilythia was the third. To these some add a fourth, Proserpina, who often disputes with Atropos the right of cutting the thread of human life. The worship of the Parcæ was well established in some cities of Greece. They received the same worship as the Furies, and their votaries yearly sacrificed to them black sheep, during which solemnity the priests were obliged to wear garlands of flowers. The Parcæ were generally represented as three old women, with chaplets made with wool and interwoven with the flowers of the Narcissus. They were covered with a white robe, and fillet of the same colour, bound with chaplets. One of them held a distaff, another the spindle, and the third was armed with scissors, with which she cut the thread which her sisters had spun. Their dress is differently represented by some authors. Clotho appears in a variegated robe, and on her head is a crown of seven stars. She holds a distaff in her hand reaching from heaven to earth. The robe which Lachesis wore was variegated with a great number of stars, and near her were placed a variety of spindles. Atropos was clothed in black; she held scissors in her hand, with clews of thread of different sizes, according to the length and shortness of the lives whose destinies they seemed to contain. Hyginus attributes to them the inventions of these Greek letters, *α, β, η, τ, υ*, and others call them the secretaries of heaven, and the keepers of the archives of eternity. The Greeks call the Parcæ by the different names of *μοιρα, αισα, κηρ, ειμαρμενη*, which are expressive of their power and of their inexorable decrees. *Hesiod. Theog. & scut. Her.—Paus.* 1, c. 40, l. 3, c. 11, l. 5, c. 15.—*Homer. Il.* 20. *Od.* 7.—*Theocrit.* 1.—*Callimach. in Dian.*—*Ælian. Anim.* 10.—*Pindar. Olymp.* 10, *Nem.* 7.—*Eurip. in Iphig.*—*Plut. de facie in orbe Lunæ.*—*Hygin. in praef. fab. & fab.* 277.—*Varro.*—*Orph. hymn.* 58.—*Apollon.* 1, &c.—*Claudian. de rapt. Pros.*—*Lycoph. & Tzetz*, &c.—*Horat.* 2, od. 6, &c.—*Ovid. Met.* 5, v. 533.—*Lucan.* 3.—*Virg. Ecl.* 4, *Æn.* 3, &c.—*Senec. in Herc. Fur.*—*Stat. Theb.* 6.

Paris. *Vid.* Part II.

Parthaon, a son of Agenor and Epicaste, who married Euryte, daughter of Hippodamus, by whom he had many children, among whom were Œneus and Sterope. Parthaon was brother to Demonice, the mother of Evenus by Mars, and also to Molus, Pylus, and Thestius. He is called Porthens by Homer, *Il.* 14.—*Apollod.* 1, c. 7.—*Hygin.* fab. 129 and 239.

Parthenopæus, a son of Meleager and Atalanta, or, according to some, of Milanion and another Atalanta. He was one of the seven chiefs who accompanied Adrastus the king of Argos in his expedition against Thebes. He was killed by Amphidicus. *Apollod.* 3, c. 9.—*Paus.* 3, c. 12, l. 9, c. 19.

Pasiphæ, a daughter of the Sun and of Perseis, who married Minos king of Crete. She disgraced herself by an unnatural passion, which, according to some authors, she was enabled to gratify by means of the artist Dædalus. Minos had four sons by Pasiphæ, Castreus, Deucalion, Glaucus, and Androgeus, and three daughters, Hecate, Ariadne, and Phædra [*Vid. Minotaurus.*] *Plato de Min.*—*Plut. in Thes.*—*Apollod.* 2, c. 1.—*Virg. Æn.* 6, v. 24. *Hygin.* fab. 40.—*Diod.* 4.—*Ovid. Heroid.* 4, v. 57 and 165.

Patroclus. *Vid.* Part II.

Patrous, a surname of Jupiter among the Greeks, represented by his statues as having three eyes, which some suppose to signify that he reigned in three different places, in heaven, on earth, and in hell. *Paus.* 2.

Patulcius, a surname of Janus, which he received *a pateo* because the doors of his temple were always *open* in the time of war. Some suppose that he received it because he presided over gates, or because the year began by the celebration of his festivals. *Ovid. Fast.* 1, v. 129.

Paventia, a goddess who presided over terror at Rome, and who was invoked to protect her votaries from its effects. *Aug. de civ.* 4, c. 11.

Pavor, an emotion of the mind which received divine honours among the Romans, and was considered of a most tremendous power, as the ancients swore by her name in the most solemn manner. Tullus Hostilius, the third king of Rome, was the first who built her temples, and raised altars to her honour, as also to Pallor, the goddess of paleness. *Cic. de Nat. D.* 8, c. 17.

Pax, an allegorical divinity among the ancients. The Athenians raised her a statue, which represented her as holding Plutus, the god of wealth, in her lap, to intimate that peace gives rise to prosperity and to opulence; and they were the first who erected an altar to her honour after the victories obtained by Timotheus over the Lacedæmonian power, though Plutarch asserts it had been done after the conquests of Cimon over the Persians. She was represented among the Romans with the horn of plenty, and also carrying an olive branch in her hand. The emperor Vespasian built her a celebrated temple at Rome, which was consumed by fire in the reign of Commodus. It was customary for men of learning to assemble in that temple and even to deposite their writings there, as in a place of the greatest security. Therefore, when it was burnt, not only books, but also many

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valuable things, jewels, and immense treasures, were lost in the general conflagration. *C. Nep. in Timoth.* 2,—*Plut in Cim.*—*Paus.* 9, c. 16.

PEAS, a shepherd, who, according to some, set on fire the pile on which Hercules was burnt. The hero gave him his bow and arrows, *Apollod.* 2.

PEDĂSUS, I. a son of Bucolion, the son of Laomedon. His mother was one of the Naiads, He was killed in the Trojan war by Euryalus. *Homer. Il.* 6, v. 21.——II. One of the four horses of Achilles. As he was not immortal, like the other three, he was killed by Sarpedon *Id.* 16. *Vid.* Part I.

PEGĂSIDES, a name given to the Muses from, the horse Pegasus, or from the fountain which Pegasus had raised from the ground by striking it with his foot. *Ovid. Her.* 15, v. 27.

PĒGĂSIS, a name given to Œnone by Ovid, (*Her.* 5.) because she was daughter of the *river* (πηγη) Cebrenus.

PEGĂSUS, a winged horse, sprung from the blood of Medusa, when Perseus had cut off her head. He received his name from his being born, according to Hesiod, near the *sources* (πηγη) of the ocean. As soon as born he left the earth, and flew up into heaven, or rather, according to Ovid, he fixed his residence on mount Helicon, where, by striking the earth with his foot, he raised a fountain which has been called Hippocrene. He became the favourite of the Muses; and being afterwards tamed by Neptune or Minerva, he was given to Bellerophon to conquer the Chimæra. No sooner was this fiery monster destroyed, than Pegasus threw down his rider, because he was a mortal, or rather, according to the more received opinion, because he attempted to fly to heaven. This act of temerity in Bellerophon was punished by Jupiter, who sent an insect to torment Pegasus, which occasioned the fall of his rider. Pegasus continued his flight up to heaven, and was placed among the constellations by Jupiter. Perseus, according to Ovid, was mounted on the horse Pegasus when he destroyed the sea monster which was going to devour Andromeda. *Hesiod. Theog.* 282.—*Horat.* 4. od. 11, v, 20.—*Homer. Il.* 6, v. 179.—*Apollod.* 2, c. 3 and 4.—*Lycophr.* 17.—*Paus.* 12, c. 3 and 4.—*Ovid. Met.* 4, v. 785.—*Hygin.* fab. 57.

PELARGE, a daughter of Potneus, who re-established the worship of Ceres in Bœotia. She received divine honours after death. *Paus.* 9, c. 25.

PELASGUS, a son of Terra, or, according to others, of Jupiter and Niobe, who reigned in Sicyon, and gave his name to the ancient inhabitants of Peloponnesus.

PĔLĔTHRŌNII, an epithet given to the Lapithæ, because they inhabited the town of *Pelethronium*, at the foot of mount Pelion in Thessaly; or because one of their number bore the name of Pelethronius. It is to them that mankind are indebted for the invention of the bit with which they tamed their horses with so much dexterity. *Virg. G.* 3 v. 115.—*Ovid. Met.* 12, v. 452.—*Lucan.* 6, v. 387.

PELEUS, a king of Thessaly, son of Æacus and Endeis, the daughter of Chiron. He married Thetis, one of the Nereids, and was the only one among mortals who married an immortal. He was accessary to the death of his brother Phocus, and on that account he was obliged to leave his father's dominions. He retired to the court of Eurytus, the son of Actor, who reigned at Phthia, or, according to the less received opinion of Ovid, he fled to Ceyx. king of Trachinia. He was purified of his murder by Eurytus, with the usual ceremonies, and the monarch gave him his daughter Antigone in marriage. Some time after this, Peleus and Eurytus went to the chase of the Calydonian boar, where the father-in-law was accidentally killed by an arrow which his son-in-law had aimed at the beast. This unfortunate event obliged him to banish himself from the court of Phthia, and he retired to Iolchos, where he was purified of the murder of Eurytus, by Acastus the king of the country. His residence at Iolchos was short; Astydamia, the wife of Acastus, became enamoured of him; and when she found him insensible to her passionate declaration, she accused him of attempts upon her virtue. The monarch partially believed the accusations of his wife; but, not to violate the laws of hospitality by putting him instantly to death, he ordered his officers to conduct him to mount Pelion, on pretence of hunting, and there to tie him to a tree, that he might become the prey of the wild beasts of the place. The orders of Acastus were faithfully obeyed; but Jupiter, who knew the innocence of his grandson Peleus, ordered Vulcan to set him at liberty. As soon as he had been delivered from danger, Peleus assembled his friends to punish the ill treatment which he had received from Acastus. He forcibly took Iolchos, drove the king from his possessions, and put to death the wicked Astydamia. After the death of Antigone, Peleus courted Thetis, of whose superior charms Jupiter himself had been enamoured. His pretensions, however, were rejected, and as he was a mortal, the goddess fled from him with the greatest abhorrence. Peleus became more animated from her refusal; he offered a sacrifice to the gods, and Proteus informed him that to obtain Thetis he must surprise her while she was asleep in her grotto near the shores of Thessaly. This advice was immediately followed, and Thetis unable to escape from the grasp of Peleus, at last consented to marry him. Their nuptials were celebrated with the greatest solemnity, and all the gods attended, and made them each the most valuable presents. The goddess of discord was the only one of the deities who was not present. *Vid. Discordia.* From the marriage of Peleus and Thetis was born Achilles, whose education was early intrusted to the centaur Chiron, and afterwards to Phœnix, the son of Amyntor. Achilles went to the Trojan war at the head of his father's troops, and Peleus gloried in having a son who was superior to all the Greeks in valour and intrepidity. The death of Achilles was the source of grief to Peleus; and Thetis, to comfort her husband, promised him immortality, and ordered him to retire into the grottoes of the island of Leuce, where he would see and converse with the manes of his son. Peleus had a daughter called Polydora, by Antigone. *Homer. Il.* 9, v. 482.—*Eurip. in Androm.*—*Catul. de Nupt. Pel. & Thet.*—*Ovid. Heroid.* 5. *Fast.* 2, *Met.* 11, fab. 7 and 8.—*Apollod.* 3, c. 12.—*Paus.* 2, c. 29.—*Diod.* 4.—*Hygin.* fab. 54.

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PELIADES, the daughters of Pelias. *Vid. Pelias.*

PELIAS, the twin brother of Neleus, was son of Neptune by Tyro, the daughter of Salmoneus. His birth was concealed from the world by his mother, who wished her father to be ignorant of her incontinence. He was exposed in the woods, but his life was preserved by shepherds, and he received the name of *Pelias*, from a spot of the colour of *lead* in his face. Some time after this adventure, Tyro married Cretheus, son of Æolus, king of Iolchos, and became mother of three children, of whom Æson was the eldest. Meantime, Pelias visited his mother, and was received in her family, and after the death of Cretheus, he unjustly seized the kingdom, which belonged to the children of Tyro by the deceased monarch. To strengthen himself in his usurpation, Pelias consulted the oracle; and when he was told to beware of one of the descendants of Æolus, who should come to his court with one foot shod and the other bare, he privately removed the son of Æson, after he had publicly declared that he was dead. These precautions proved abortive. Jason, the son of Æson, who had been educated by Chiron, returned to Iolchos when arrived to years of maturity, and boldly demanded the kingdom. Pelias told him that he would voluntarily resign the crown to him if he went to Colchis to avenge the death of Phryxus, the son of Athamas, whom Æetes had cruelly murdered. This was accepted by the young hero, and his intended expedition was made known all over Greece. *Vid. Jason.* During the absence of Jason, in the Argonautic expedition, Pelias murdered Æson and all his family; but according to the more received opinion of Ovid, Æson was still living when the Argonauts returned, and was restored to the vigour of youth by the magic of Medea. The daughters of Pelias, who had received the patronymic of *Peliades*, expressed their desire to see their father's infirmities vanish by the same powerful arts. Medea who wished to avenge the injuries which her husband Jason had received from Pelias, raised the desires of the Peliades, by cutting an old ram to pieces, and boiling the flesh in a caldron, and afterwards turning it into a fine young lamb. After they had seen this successful experiment, the Peliades cut their father's body to pieces, after they had drawn all his blood from his veins, on the assurance that Medea would replenish them by her incantations. The limbs were immediately put into a caldron of boiling water; but Medea suffered the flesh to be totally consumed, and refused to give the Peliades the promised assistance, and the bones of Pelias did not even receive a burial. The Peliades were four in number, Alceste, Pisidice, Pelopea, and Hippothoe, to whom Hyginus adds Medusa. Their mother's name was Anaxibia, the daughter of Bias or Philomache, the daughter of Amphion. After this parricide, the Peliades fled to the court of Admetus, where Acastus, the son-in-law of Pelias, pursued them and took their protector prisoner. The Peliades died, and were buried in Arcadia. *Hygin.* fab. 12, 13 and 14.—*Ovid. Met.* 7, fab. 3 and 4.—*Heroid.* 12, v. 129.—*Paus.* 8, c. 11.—*Apollod.* 1, c. 9.—*Seneca in Med.*—*Apollod. Arg.* 1.—*Pindar. Pyth.* 4.—*Diod.* 4.

PELOPEA, or PELOPIA. *Vid.* Part II.

PELOPS, a celebrated prince, son of Tantalus, king of Phrygia. The mother's name was Euryanassa, or, according to others, Euprytone, or Eurystemista, or Dione. He was murdered by his father, who wished to try the divinity of the gods who had visited Phrygia, by placing on their table the limbs of his son. The gods perceived his perfidious cruelty, and they refused to touch the meat, except Ceres, whom the recent loss of her daughter had rendered melancholy and inattentive. She eat one of the shoulders of Pelops, and therefore, when Jupiter had compassion on his fate, and restored him to life, he placed a shoulder of ivory instead of that which Ceres had devoured. This shoulder had an uncommon power, and it could heal, by its very touch, every complaint, and remove every disorder. Some time after, the kingdom of Tantalus was invaded by Tros, king of Troy, on pretence that he had carried away his son Ganymedes. This rape had been committed by Jupiter himself; the war, nevertheless, was carried on, and Tantalus, defeated and ruined, was obliged to fly with his son Pelops, and to seek a shelter in Greece. This tradition is confuted by some, who support that Tantalus did not fly into Greece, as he had been some time before confined by Jupiter in the infernal regions for his impiety, and therefore Pelops was the only one whom the enmity of Tros persecuted. Pelops came to Pisa, where, (*Vid. Œnomaus*) he married Hippodamia. According to some authors, Pelops had received some winged horses from Neptune, with which he was enabled to outrun Œnomaus. When he had established himself on the throne of Pisa, Hippodamia's possession, he extended his conquest over the neighbouring countries, and from him the peninsula, of which he was one of the monarchs, received the name of Peloponnesus. Pelops, after death received divine honours; and he was as much revered above all the other heroes of Greece, as Jupiter was above the rest of the gods. He had a temple at Olympia, near that of Jupiter, where Hercules consecrated to him a small portion of land, and offered to him a sacrifice. The place where this sacrifice had been offered was religiously observed, and the magistrates of the country yearly, on coming into office, made there an offering of a black ram. During the sacrifice the soothsayer was not allowed, as at other times, to have a share of the victim; and all such as offered victims received a price equivalent to what they gave. The white poplar was generally used in the sacrifices made to Jupiter and to Pelops. The children of Pelops by Hippodamia were Pitheus, Trœzene, Atreus, Thyestes, &c. The time of his death is unknown, though it is universally agreed that he survived for some time Hippodamia. Some suppose that the Palladium of the Trojans was made with the bones of Pelops. His descendants were called *Pelopidæ*. Pindar says that Neptune took him up to heaven, to become the cupbearer to the gods, from which he was expelled when the impiety of Tantalus wished to make mankind partake of the nectar and the entertainments of the gods. Some suppose that Pelops first instituted the Olympic games in honour of Jupiter, and to commemorate the victory which he had obtain-

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ed over Œnomaus. *Paus.* 5. c. 1, &c.—*Apollod.* 2, c. 5.—*Eurip. in Iphig.*—*Diod.* 3.—*Strab.* 8.—*Mela*, 1, c. 18.—*Pindar. Od.* 1.—*Virg. G.* 3, v. 7.—*Ovid. Met.* 6, v. 404, &c.—*Hygin.* fab. 9, 82 and 83.

PĔNĀTES, certain inferior deities among the Romans, who presided over houses and the domestic affairs of families. They were called *Penates*, because they were generally placed in the innermost and most secret parts of the house, *in penitissimâ ædium parte, quod*, as Cicero says, *penitus insident.* The place where they stood was afterwards called *Penetralia*, and they themselves received the name of *Penetrales.* It was in the option of every master of a family to choose his Penates, and therefore Jupiter and some of the superior gods are often invoked as patrons of domestic affairs. According to some, the gods Penates were divided into four classes; the first comprehended all the celestial, the second the sea-gods, the third the gods of hell, and the last all such heroes as had received divine honours after death. The Penates were originally the names of the dead, and in the early ages of Rome human sacrifices were offered to them; but Brutus, who expelled the Tarquins, abolished this custom. When offerings were made to them, their statutes were crowned with garlands, poppies, or garlic; and besides the monthly day that was set apart for their worship, their festivals were celebrated during the Saturnalia. *Cic. de Nat. D.* 2, c. 27. *Ver.* 2.—*Dionys.* 1.

PĔNĔLŎPE. *Vid.* Part II.

PENTHESĪLĒA, a queen of the Amazons, daughter of Mars, by Otrera, or Orithya. She came to assist Priam in the last year of the Trojan war, and fought against Achilles, by whom she was slain. The hero was so struck with the beauty of Penthesilea, when he stripped her of her arms, that he even shed tears for having too violently sacrificed her to his fury. Thersites laughed at the partiality of the hero, for which ridicule he was instantly killed. The death of Thersites so offended Diomedes, that he dragged the body of Penthesilea out of the camp, and threw it into the Scamander. It is generally supposed that Achilles was enamoured of the Amazon before he fought with her, and that she had by him a son called Cayster. *Dictys Cret.* 3 *and* 4.—*Paus.* 10, c. 31.—*Q. Calab.* 1.—*Virg. Æn.* 1, v. 495, l. 11, v. 662.—*Dares Phryg.*—*Lycophr. in Cass.* 995, &c.—*Hygin.* fab. 112.

PENTHEUS, son of Echion and Agave, was king of Thebes in Bœotia. His refusal to acknowledge the divinity of Bacchus was attended with the most fatal consequences. He forbade his subjects to pay adoration to his new god; and when the Theban women had gone out of the city to celebrate the orgies of Bacchus, Pentheus, appri ed of the debauchery which attended the solemnity, commanded his soldiers to destroy the whole band of the bacchanals. This, however, was not executed, for Bacchus inspired the monarch with the ardent desire of seeing the celebration of the orgies. Accordingly he hid himself in a wood on mount Cithæron, from whence he could see all the ceremonies unperceived. But here his curiosity soon proved fatal; he was descried by the bacchanals, and they all rushed upon him. His mother was the first who attacked him; her example was instantly followed by her two sisters, Ino and Autonoe, and his body was torn to pieces. Euripides introduces Bacchus among his priestesses, when Pentheus was put to death; but Ovid, who relates the whole in the same manner, differs from the Greek poet only in saying, that not Bacchus himself, but one of his priests was present. The tree on which the bacchanals found Pentheus, was cut down by the Corinthians, by order of the oracle, and with it two statutes of the god of wine were made, and placed in the forum. *Hygin.* fab. 184.—*Theocrit.* 26.—*Ovid. Met.* 3, fab. 7, 8, and 9.—*Virg. Æn.* 4, v. 469.—*Paus.* 2, c. 5.—*Apollod.* 3, c. 5.—*Euripid. in Bacch.*—*Senec.*—*Phœnis.* & *Hipp.*

PERDIX. *Vid. Talus.*

PERIBŒA, I. the second wife of Œneus, king of Calydon, was daughter of Hipponous. She became mother of Tideus. *Hygin.* fab. 69.—II. A daughter of Alcathous, sold by her father on suspicion that she was courted by Telamon, son of Æacus, king of Ægina. She was carried to Cyprus, where Telamon the founder of Salamis married her, and she became mother of Ajax. She also married Theseus, according to some. She is also called Eribœa. *Paus.* 1, c. 17 and 42.—*Hygin.* 97.—III. The wife of Polybus, king of Corinth, who educated Œdipus as her own child.

PERICLYMĒNUS, one of the twelve sons of Neleus, brother to Nestor, killed by Hercules. He was one of the Argonauts, and had received from Neptune, his grandfather, the power of changing himself into whatever shape he pleased. *Apollod.*—*Ovid. Met.* 12, v. 556.

PERIGŎNE, a woman who had a son called Melanippus, by Theseus. She was daughter of Synnis, the famous robber whom Theseus killed. She married Deioneus the son of Eurytus, by consent of Theseus. *Plut. in Thes.*—*Paus.* 10, c. 25.

PERIMĒLA, a daughter of Hippodamus, thrown into the sea for receiving the addresses of the Achelous. She was changed into an island in the Ionian Sea, and became one of the Echinades. *Ovid. Met.* 8, v. 790.

PERO, or PERONE, a daughter of Neleus, king of Pylos, by Chloris. *Vid. Melampus.* She became mother of Talaus. *Homer. Od.* 11, v. 284.—*Propert.* 2, el. 2, v. 17.—*Paus.* 4, c. 36. *Vid.* Part II.

PERSĔPHŎNE, called also Proserpine. *Vid. Proserpine.*

PERSEUS, a son of Jupiter and Danae, the daughter of Acrisius, thrown into the sea with his mother. *Vid. Danae.* The slender boat which carried Danae and her son was driven by the winds upon the coasts of the island of Seriphos, one of the Cyclades, where they were found by a fisherman called Dictys, and carried to Polydectes, the king of the place. Perseus was intrusted to the care of the priest of Minerva's temple. His rising genius and manly courage, however, soon displeased Polydectes, who invited all his friends to a sumptuous entertainment, at which it was requisite all such as came should present the monarch with a beautiful horse. Perseus was in the number of the invited, and the more particularly so, as Polydectes knew that he could not receive from

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him the present which he expected from all the rest. Nevertheless Perseus, who wished not to appear inferior to the others in magnificence, told the king, that as he could not give him a horse, he would bring him the head of Medusa, the only one of the Gorgons who was subject to mortality. *Vid. Gorgones.* Polydectes accepted the offer, and Perseus departed for the country of those formidable monsters. Having cut off the head of Medusa, he continued his journey across the deserts of Liva, but the approach of night obliged him to alight in the territories of Atlas, king of Mauretania. He went to the monarch's palace, where he hoped to find a kind reception by announcing himself as the son of Jupiter; but in this he was disappointed. Atlas recollected that, according to an ancient oracle, his gardens were to be robbed of their fruit by one of the sons of Jupiter, and therefore he not only refused Perseus the hospitality he demanded, but he even offered violence to his person. Perseus, finding himself inferior to his powerful enemy, showed him Medusa's head, and instantly Atlas was changed into a large mountain which bore the same name in the deserts of Africa. On the morrow Perseus continued his flight, and as he passed across the territories of Libya, he discovered, on the coasts of Æthiopia, the naked Andromeda, exposed to a sea-monster. He was struck at the sight, and offered her father Cepheus to deliver her, and obtained her in marriage as a reward of his labours. The universal joy, however, was soon disturbed. Phineus, Andromeda's uncle, entered the palace with a number of armed men, and attempted to carry away the bride, whom he had courted and admired long before the arrival of Perseus. A bloody battle ensued, and Perseus must have fallen a victim to the rage of Phineus, had not he defended himself at last with the same arms which proved fatal to Atlas. He showed the Gorgon's head to his adversaries, and they were instantly turned to stone, each in the posture and attitude in which he then stood. Soon after this memorable adventure Perseus retired to Seriphos, at the very moment that his mother Danae fled to the altar of Minerva to avoid the pursuit of Polydectes, who attempted to offer her violence. Dictys, who had saved her from the sea, and who, as some say, was the brother of Polydectes, defended her against the attempts of her enemies, and therefore Perseus, sensible of his merit and of his humanity, placed him on the throne of Seriphos, after he had with Medusa's head turned into stones the wicked Polydectes and the officers who were the associates of his guilt. He afterwards restored to Mercury the talaria and the wings, to Pluto the helmet, to Vulcan the sword, and to Minerva the shield, which they had lent him to accomplish the death of Medusa; but as he was more particularly indebted to the goddess of wisdom for her assistance and protection, he placed the Gorgon's head on her shield, or rather, according to the more received opinion, on her ægis. After he had finished these celebrated exploits, Perseus expressed a wish to return to his native country, and accordingly he embarked for the Peloponnesus, with his mother and Andromeda. When he reached the Peloponnesian coasts he was informed that Teutamias, king of Larissa, was then celebrating funeral games in honour of his father. This intelligence drew him to Larissa to signalize himself in throwing the quoit, of which, according to some, he was the inventor. But here he was attended by an evil fate, and had the misfortune to kill a man with a quoit which he had thrown in the air. This was no other than his grandfather Acrisius, who, on the first intelligence that his grandson had reached the Peloponnesus, fled from his kingdom of Argos to the court of his friend and ally Teutamias, to prevent the fulfilling of the oracle, which had obliged him to treat his daughter with so much barbarity. Some suppose, with Pausanias, that Acrisius had gone to Larissa to be reconciled to his grandson, whose fame had been spread in every city of Greece; and Ovid maintains that the grandfather was under the strongest obligation to his son-in-law, as through him he had received his kingdom, from which he had been forcibly driven by the sons of his brother Prœtus. This unfortunate murder greatly depressed the spirits of Perseus; by the death of Acrisius he was entitled to the throne of Argos, but he refused to reign there: and to remove himself from a place which reminded him of the parricide he had unfortunately committed, he exchanged his kingdom for that of Tirynthus, and the maritime coast of Argolis, where Megapenthes, the son of Prœtus, then reigned. When he had finally settled in this part of the Peloponnesus, he determined to lay the foundations of a new city, which he made the capital of his dominions, and which he called *Mycenæ*, because the pommel of his sword, called by the Greeks *myces*, had fallen there. The time of his death is unknown, yet it is universally agreed that he received divine honours like the rest of the ancient heroes. He had statues at Mycenæ and in the island of Seriphos, and the Athenians raised him a temple, in which they consecrated an altar in honour of Dictys, who had treated Danae and her infant son with so much paternal tenderness. The Egyptians also paid particular honour to his memory, and asserted that he often appeared among them wearing shoes two cubits long, which was always interpreted as a sign of fertility. Perseus had by Andromeda, Alceus, Sthenelus, Nestor, Electryon, and Gorgophone; and after death, according to some mythologists, he became a constellation in the heavens. *Herodot.* 2, c. 91.—*Apollod.* 2. c. 4, &c.—*Paus.* 2, c. 16 and 18, l. 3, c. 17, &c.—*Apollon. Arg.* 4, v. 1509.—*Ital.* 9, v. 442.—*Ovid. Met.* 4, fab. 16, l. 5, fab. 1, &c.—*Lucan.* 9, v. 668.—*Hygin.* fab. 64.—*Hesiod. Theog.* 270, *& Scut.. Herc.*—*Pind. Pyth.* 7. *& Olymp.* 3.—*Ital.* 9.—*Propert.* 2.—*Athen.* 13.—*Homer. Il.* 14.—*Tzetz. in Lycoph.* 17.

PERTUNDA, a goddess at Rome, who presided over the consummation of marriage. Her statue was generally placed in the bridal chamber. *Varro. apud. Aug. Civ. D.* 6, c. 9.

PETEUS, a son of Orneus, and grandson of Erechtheus. He reigned in Attica, and became father of Menestheus, who went with the Greeks to the Trojan war. He is represented by some of the ancients as a monster, half a man and half a beast. *Apollod.* 3, c. 10.—*Paus.* 10, c. 35.

PHEA, a celebrated sow which infested the

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neighbourhood of Cromyon. It was destroyed by Theseus, as he was travelling from Trœzene to Athens to make himself known to his father. Some suppose that the boar of Calydon sprang from this sow. Phæa, according to some authors, was no other than a woman who prostituted herself to strangers, whom she murdered and afterwards plundered. *Plut. in Thes.—Strab.* 8.

Phædra, a daughter of Minos and Pasiphae, who married Theseus, by whom she became mother of Acamas and Demophoon. Venus inspired Phædra with an unconquerable passion for Hippolytus the son of Theseus, by the amazon Hippolyte; and in the absence of Theseus, she addressed Hippolytus with all the impatience of love. Hippolytus rejected her with horror and disdain; but Phædra, incensed on account of the reception she had met, resolved to punish his coldness and refusal. At the return of Theseus she accused Hippolytus of attempts upon her virtue. The credulous father listened to the accusation, and, without hearing the defence of Hippolytus, he banished him from his kingdom, and implored Neptune, who had promised to grant three of his requests, to punish him in some exemplary manner. As Hippolytus fled from Athens, his horses were suddenly terrified by a huge sea-monster, which Neptune had sent on the shore. He was dragged through precipices and over rocks, and was trampled under the feet of his horses, and crushed under the wheels of his chariot. When the tragical end of Hippolytus was known at Athens, Phædra confessed her crime, and hung herself in despair, unable to survive one whose death her guilt had occasioned. The death of Hippolytus, and the infamous passion of Phædra, are the subject of one of the tragedies of Euripides and of Seneca. Phædra was buried at Trœzene, where her tomb was still seen in the age of the geographer Pausanias, near the temple of Venus, which she had built to render the goddess favourable to her passion. There was near her tomb a myrtle, whose leaves were all full of small holes, and it was reported, that Phædra had done this with a hair pin, when the vehemence of her passion had rendered her melancholy and almost desperate. She was represented in a painting in Apollo's temple at Delphi as suspended by a cord, and balancing herself in the air, while her sister Ariadne stood near to her and fixed her eyes upon her; a delicate idea, by which the genius of the artist intimated her melancholy end. *Plut. in Thes.—Paus.* 1, c. 22, l. 2, c. 32.—*Diod.* 4.—*Hygin.* fab. 47 and 243.—*Eurip. in Senec. & in Hippol.—Virg. Æn.* 6, v. 445.—*Ovid. Heroid.* 4.

Phenna, one of the two Graces worshipped at Sparta, together with her sister Clita. Lacedæmon first paid them particular honours. *Paus.* 9, c. 35.

Phaëton, a son of the sun, or Phœbus, and Clymene, one of the Oceanides. He was son of Cephalus and Aurora according to Hesiod and Pausanias, or of Tithonus and Aurora according to Apollodorus. He is, however, more generally acknowledged to be the son of Phœbus and Clymene. When Epaphus, the son of Io, told him, to check his pride, that he was not the son of Phœbus, Phaeton resolved to know his true origin, and, at the instigation of his mother, he visited the palace of the sun. He begged Phœbus, that if he really were his father, he would give him incontestable proofs of his paternal tenderness and convince the world of his legitimacy. Phœbus swore by the Styx that he would grant him whatever he required, and no sooner was the oath uttered than Phaeton demanded of him to drive his chariot for one day. Phœbus represented the dangers to which it would expose him, but in vain; and, as the oath was inviolable and Phaeton unmoved, the father instructed his son how he was to proceed in his way through the regions of the air. His explicit directions were forgotten, or little attended to; and no sooner had Phaeton received the reins from his father, than he betrayed his ignorance and incapacity to guide the chariot. The flying horses became sensible of the confusion of their driver, and immediately departed from their usual track. Phaeton repented too late of his rashness, and already heaven and earth were threatened with a universal conflagration, when Jupiter, who had perceived the disorder of the horses of the sun, struck the rider with one of his thunderbolts, and hurled him headlong from heaven into the river Po. His body, consumed with fire, was found by the nymphs of the place, and honoured with a decent burial. His sister mourned his unhappy end, and were changed into poplars by Jupiter. *Vid. Phaetontiades.* According to the poets, while Phaeton was unskilfully driving the chariot of his father, the blood of the Æthiopians was dried up, and their skin became black, a colour which is still preserved among the greatest part of the inhabitants of the torrid zone. The territories of Libya were also parched up, according to the same tradition, on account of their too great vicinity to the sun; and ever since, Africa, unable to recover her original verdure and fruitfulness, has exhibited a sandy country and uncultivated waste. According to those who explain this poetical fable, Phaeton was a Ligurian prince who studied astronomy, and in whose age the neighbourhood of the Po was visited with uncommon heats. The horses of the sun are called *Phaetontis equi*, either because they were guided by Phaeton, or from the Greek word (φαεθων,) which expresses the splendour and lustre of that luminary. *Virg. Æn.* 5, v. 105.—*Hesoid. Theog.* 985.—*Ovid. Met.* 1, fab. 17, l. 2, fab. 1, &c.—*Apollon.* 4, *Arg.*—*Horat.* 4, od. 11.—*Senec. in Medea.—Apollod.—Hygin.* fab. 156.

Phaëtontiades, or Phaëtontides, the sisters of Phaeton.

Phaon, a boatman of Mitylene, in Lesbos. He received a small box of ointment from Venus, who had presented herself to him in the form of an old woman, to be carried over into Asia; and as soon as he had rubbed himself with what the box contained, he became one of the most beautiful men of his age. Many were captivated with the charms of Phaon, and, among others, Sappho, the celebrated poetess. *Ælian. V. H.* 12.—*Ovid. Heroid.* 21.—*Palæphat. de in.* c. 49.—*Athen.—Lucian. in Sim. & Polistr.*

Phegeus, or Phlegeus, a priest of Bacchus, the father of Alphesibœa, who purified Alcmæon of his mother's murder, and gave him his daughter in marriage. *Vid. Alcmæon. Ovid. Met.* 9, v. 412.

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Pheræus, a surname of Jason, as being a native of Pheræ.

Pherephatte, a surname of Proserpine, from the production of corn.

Pheres, I. a son of Cretheus and Tyro, who built Pheræ in Thessaly, where he reigned. He married Clymene, by whom he had Admetus and Lycurgus. *Apollod.*——II. A son of Medea, stoned to death by the Corinthians on account of the poisonous clothes which he had given to Glauce, Creon's daughter. *Paus.* 2, c. 3.

Pheretius, a patronymic of Admetus, son of Pheres. *Ovid. Met.* 8, v. 291.

Philæus, I. a son of Ajax by Lyside, the daughter of Coronus, one of the Lapithæ. Miltiades, as some suppose, was descended from him.——II. A son of Augeas, who upbraided his father for not granting what Hercules justly claimed for cleaning his stables. *Vid. Augeas.* He was placed upon his father's throne by Hercules. *Apollod.* 2.

Philoctetes. *Vid.* Part II.

Philolaus, a son of Minos, by the nymph Paria, from whom the island of Paros received its name. Hercules put him to death because he had killed two of his companions. *Apollod.* 3, c. 1.

Philomache, the wife of Pelias, king of Iolchos. According to some writers she was daughter to Amphion, king of Thebes, though she is more generally called Anaxibia, daughter of Bias. *Apollod.* 1.

Philŏmēla, a daughter of Pandion, king of Athens and sister to Procne, who had married Tereus king of Thrace. Procne prevailed upon her husband to go to Athens, and bring her sister to Thrace. Tereus obeyed his wife's injunctions, but he had no sooner obtained Pandion's permission to conduct Philomela to Thrace, than he became enamoured of her. He dismissed the guards, whom the suspicions of Pandion had appointed to watch his conduct, and he offered violence to Philomela, and afterwards cut off her tongue that she might not be able to discover his barbarity and the indignities which she had suffered. He confined her also in a lonely castle; and after he had taken every precaution to prevent a discovery, he returned to Thrace, and told Procne that Philomela had died by the way. Procne, at this sad intelligence, put on mourning for the loss of Philomela; but a year had scarcely elapsed before she was secretly informed that her sister was not dead. Philomela, during her captivity, described on a piece of tapestry her misfortunes and the brutality of Tereus, and privately conveyed it to Procne. She was then going to celebrate the orgies of Bacchus when she received it; she disguised her resentment, and as during the festivals of the god of wine, she was permitted to rove about the country, she hastened to deliver her sister Philomela from her confinement, and concerted with her on the best measures of punishing the cruelty of Tereus. She murdered her son Itys, who was in the sixth year of his age, and served him up as food before her husband during the festival. Tereus, in the midst of his repast, called for Itys, but Procne immediately informed him that he was then feasting on his flesh, and that instant Philomela, by throwing on the table the head of Itys, convinced the monarch of the cruelty of the scene. He drew his sword to punish Procne and Philomela, but as he was going to stab them to the heart, he was changed into a hoopoe, Philomela into a nightingale, Procne, into a swallow, and Itys into a pheasant. This tragical scene happened at Daulis in Phocis; but Pausanias and Strabo, who mentioned the whole of the story, are silent about the transformation; and the former observes that Tereus, after this bloody repast, fled to Megara, where he destroyed himself. The inhabitants of the place raised a monument to his memory, where they offered yearly sacrifices, and placed small pebbles instead of barley. It was on this monument that the birds called hoopoes were first seen; hence the fable of his metamorphosis. Procne and Philomela died through excess of grief and melancholy; and as the nightingale and swallow's voice is peculiarly plaintive and mournful, the poets have embellished the fable, by supposing that the two unfortunate sisters were changed into birds. *Apollod.* 3, c. 14.—*Paus.* 1, c. 42, l. 10, c. 4.—*Hygin.* fab. 45.—*Strab.* 9.—*Ovid. Met.* 6, fab. 9 and 10.—*Virg. G.* 4, v. 15 and 511.

Philonoe, a daughter of Iobates, king of Lycia, who married Bellerophon. *Apollod.* 2.

Philonŏme, I. a daughter of Nyctimus, king of Arcadia, who threw into the Erymanthus two children whom she had by Mars. The children were preserved, and afterwards ascended their grandfather's throne. *Plut. in Per.*——II. The second wife of Cycnus, the son of Neptune. She became enamoured of Tennes, her husband's son by his first wife, Proclea; and when she accused him of attempts upon her virtue, Cycnus believed the accusation, and ordered Tennes to be thrown into the sea, &c. *Paus.* 10, c. 14.

Philŷra, one of the Oceanides, who was met by Saturn in Thrace, and by whom he had a son, half a man and half a horse, called Chiron. Philyra was so ashamed of giving birth to such a monster, that she entreated the gods to change her nature. She was metamorphosed into the linden tree, called by her name among the Greeks. *Hygin.* fab. 138.

Phineus, I. a son of Agenor, king of Phœnicia, or of Neptune, who became king of Thrace, or, as the greater part of the mythologists support, of Bithynia. He married Cleopatra, the daughter of Boreas, whom some call Cleobula, by whom he had Plexippus and Pandion. After the death of Cleopatra, he married Idæa, the daughter of Dardanus. Idæa, jealous of Cleopatra's children, accused them of attempts upon their father's life and crown, and they were immediately condemned by Phineus to be deprived of their eyes. This cruelty was soon after punished by the gods; Phineus suddenly became blind, and the Harpies were sent by Jupiter to keep him under continual alarm, and to spoil the meats which were placed on his table. He was, some time after, delivered from these dangerous monsters by his brothers-in-law, Zetes and Calais, who pursued them as far as the Strophades. He also recovered his sight by means of the Argonauts, whom he had received with great hospitality, and instructed in the easiest and speediest way by which they could arrive in Colchis. The second wife of

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Phineus is called by some Dia, Eurytia, Danae, and Idothea. Phineus was killed by Hercules *Arg.* 2.—*Apollod.* 1. c. 9, l. 3, c. 15.—*Diod.* 4.—*Hygin.* fab. 19.—*Orpheus.*—*Flacc.*——II. The brother of Cepheus, king of Æthiopia. He was going to marry his niece Andromeda, when her father Cepheus was obliged to give her up to be devoured by a sea-moster to appease the resentment of Neptune. *Vid. Perseus. Apollod.* 2, c. 1 and 4.—*Ovid. Met.* 5, fab. 1 and 2.—*Hygin.* fab. 64.

Phlegyas, a son of Mars by Chryse, daughter of Halmus, was king of the Lapithæ in Thessaly. He was father of Ixion and Coronis, to whom Apollo offered violence. When the father heard that his daughter had been so abused, he marched an army against Delphi, and reduced the temple of the god to ashes. This was highly resented; Apollo killed Phlegyas, and placed him in hell, where a huge stone hangs over his head, and keeps him in continual alarms by its appearance of falling every moment. *Paus.* 9, c. 36.—*Apollod.* 3, c. 5.—*Pind. Pyth.* 3.—*Ovid. Met.* 5, v. 87.—*Servius ad Virg. Æn.* 6, v. 618.

Phobētor, one of the sons of Somnus, and his principal minister. His office was to assume the shape of serpents and wild beasts, to inspire terror in the minds of men, as his name intimates, (φοβεω). The other two ministers of Somnus were Phantasia and Morpheus. *Ovid. Met.* 11, v. 640.

Phobos, son of Mars, and god of terror among the ancients, was represented with a lion's head, and sacrifices were offered to him to deprecate his appearance in armies. *Plut. in erot.*

Phœbas, a name applied to the priestess of Apollo's temple at Delphi. *Lucan.* 5, v. 128, &c.

Phœbe, I. a name given to Diana, or the moon, on account of the brightness of that luminary. She became, according to Apollodorus, mother of Asteria and Latona. *Vid. Diana.*——II. A daughter of Leucippus and Philodice, carried away with her sister Hilaira, by Castor and Pollux, as she was going to marry one of the sons of Aphareus. *Vid. Lucippides. Apollod.* 2, c. 10.—*Paus.* 2, c. 22.

Phœbigĕna, a surname of Æsculapius, &c. as being descended from Phœbus. *Virg. Æn.* v. 773.

Phœbus, a name given to Apollo or the sun. This word expresses the brightness and splendour of that luminary (φοιβος.) *Vid. Apollo.*

Phœnix. *Vid.* Part II. A son of Agenor, by a nymph who was called Telephassa, according to Apollodorus and Moschus, or according to others, Epimedusa, Perimeda, or Agriope. He was, like his brothers, Cadmus and Cilix, sent by his father in pursuit of his sister Europa, whom Jupiter had carried away under the form of a bull, and when his inquiries proved unsuccessful, he settled in a country, which, according to some, was from him called *Phœnicia.* From him, as some suppose, the Carthaginians were called *Pœni. Apollod.* 3.—*Hygin.* fab. 178.

Pholus, one of the Centaurs, son of Silenus and Melia, or, according to others, of Ixion and the Cloud. He kindly entertained Hercules when he was going against the boar of Erymanthus, but he refused to give him wine, as that which he had belonged to the rest of the Centaurs. Hercules, upon this, without ceremony, broke the casks and drank the wine. The smell of the liquor drew the Centaurs from the neighbourhood to the house of Pholus, but Hercules stopped them when they forcibly entered the habitation of his friend, and killed the greatest part of them. Pholus gave the dead a decent funeral, but he mortally wounded himself with one of the arrows which were poisoned with the venom of the hydra, and which he attempted to extract from the body of one of the Centaurs. Hercules, unable to cure him, buried him when dead, and called the mountain where his remains were deposited by the name of *Pholoe. Apollod.* 1.—*Paus.* 3.—*Virg. G.* 2, v. 456. *Æn.* 8, v. 294.—*Diod.* 4.—*Ital.* 1.—*Lucan.* 3, 6 and 7.—*Stat. Theb.* 2.

Phorbas, a son of Lapithus, who married Hyrmine, the daughter of Epeus, by whom he had Actor. Pelops, according to Diodorus, shared his kingdom with Phorbas, who also, says the same historian, established himself at Rhodes, at the head of a colony from Elis and Thessaly, by order of the oracle, which promised, by his means only, deliverance from the numerous serpents which infested the island. *Diod.* 2.—*Paus.* 5, c. 1.

Phorcus, or Phorcys, a sea-deity, son of Pontus and Terra, who married his sister Ceto, by whom he had the Gorgons, the dragon that kept the apples of the Hesperides, and other monsters. *Hesiod. Theogn.*—*Apollod.*

Phoroneus, the god of a river of Peloponnesus, of the same name. He was son of the river Inachus by Melissa, and he was the second king of Argos. He married a nymph called Cerdo, or Laodice, by whom he had Apis, from whom Argolis was called Apia, and Niobe, the first woman of whom Jupiter became enamoured. Phoroneus taught his subjects the utility of laws, and the advantages of a social life and of friendly intercourse, whence the inhabitants of Argolis are often called *Phoronæi.* Pausanias relates that Phoroneus, with the Cephisus, Asterion, and Inachus, were appointed as umpires in the quarrel between Neptune and Juno concerning their right of patronising Argolis. Juno gained the preference; upon which Neptune, in a fit of resentment, dried up all the four rivers, whose decision he deemed partial. He afterwards restored them to their dignity and consequence. Phoroneus was the first who raised a temple to Juno. He received divine honours after death. His temple still existed at Argos, under Antoninus the Roman emperor. *Paus.* 2, c. 15, &c.—*Apollod.* 2, c. 1.—*Hygin.* fab. 143.

Phryxus, a son of Athamas, king of Thebes, by Nephele. *Vid. Argonautæ.*

Phylēus, a son of Augeas. He was placed on his father's throne by Hercules.

Phyllis, a daughter of Sithon, or, according to others, of Lycurgus, king of Thrace, who hospitably received Demophoon the son of Theseus, who, at his return from the Trojan war, had stopped on her coasts. She became enamoured of him, and did not find him insensible to her passion. After some months of mutual tenderness and affection, Demophoon set sail for Athens, where his domestic affairs recalled him. He promised faithfully to return as soon as a month was expired; but either his dislike for

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Phyllis, or the irreparable situation of his affairs, obliged him to violate his engagement, and the queen, grown desperate on account of his absence, hanged herself, or, according to others threw herself down a precipice into the sea, and perished. Her friends raised a tomb over her body, where there grew up certain trees, whose leaves, at a particular season of the year, suddenly became wet, as if shedding tears for the death of Phyllis. According to an old tradition mentioned by Servius, Virgil's commentator, Phyllis was changed by the gods into an almond tree, which is called *Phylla* by the Greeks. Some days after this metamorphosis, Demophoon revisited Thrace, and when he heard of the fate of Phyllis, he ran and clasped the tree, which, though at that time stripped of its leaves, suddenly shot forth and blossomed, as if still sensible of tenderness and love. The absence of Demophoon from the house of Phyllis has given rise to a beautiful epistle of Ovid, supposed to have been written by the Thracian queen about the fourth month after her lover's departure. *Ovid. Heriod.* 2. *de Art. Am.* 2, v. 353. *Trist.* 9, 437.—*Hygin.* fab. 59.

Phyllius, a young Bœotian, uncommonly fond of Cygnus, the son of Hyria, a woman of Bœotia. Cygnus slighted his passion, and told him, that to obtain a return of affection, he must previously destroy an enormous lion, take alive two large vultures, and sacrifice on Jupiter's altars a wild bull that infested the country. This he easily effected by means of artifice, and by the advice of Hercules he forgot his partiality for the son of Hyria. *Ovid. Met.* 7, v. 372.—*Nicand in Heter.* 3.

Picumnus, and Pilumnus, different names of a deity at Rome, who presided over the auspices that were required before the celebration of nuptials. Pilumnus was supposed to patronise children. The manuring of lands was first invented by him, from which reason he is called *Sterquilinius*. Pilumnus is also invoked as the god of bakers and millers, as he is said to have first invented how to grind corn. Turnus boasted of being one of his lineal descendants. *Virg. Æn.* 9, v. 4.—*Varro.*

Picus, a king of Latium, son of Saturn, who married Venilia, who is also called Canens, by whom he had Faunus. He was tenderly loved by the goddess Pomona, and he returned a mutual affection. As he was one day hunting in the woods, he was met by Circe, who became deeply enamoured of him, and who changed him into a woodpecker, called by the name of *picus* among the Latins. His wife Venilia was so disconsolate when informed of his death, that she pined away. Some suppose that Picus was the son of Pilumnus, and that he gave out prophecies to this subjects, by means of a favourite woodpecker; from which circumstance originated the fable of his being metamorphosed into a bird. *Virg. Æn.* 7, v. 48, 171, &c.—*Ovid. Met.* 14, v. 320, &c.

Pierides, I. a name given to the Muses, either because they were born in Pieria, in Thessaly, or because they were supposed by some to be the daughters of Pierus, a king of Macedonia, who settled in Bœotia.——II. Also the daughters of Pierus, who challenged the Muses to a trial in music, in which they were conquered. and changed to magpies. It may, perhaps, be supposed that the victorious Muses assumed the name of the conquered daughters of Pierus and ordered themselves to be called Pierides in the same manner as Minerva was called Pallas because she had killed the giant Pallas. *Ovid. Met.* 5, v. 300.

Pierus, a rich man of Thessaly, whose nine daughters, called Pierides, challenged the Muses, and were changed into magpies when conquered. *Paus.* 9, c. 29.

Pietas, a deity among the Romans. Acilius Glabrio first erected a temple to this new divinity, on the spot where a woman had fed with her own milk her aged father, who had been imprisoned by order of the senate, and deprived of all aliment. *Cic. de Div.* 1.—*Val. Max.* 5, c. 4.—*Plin.* 7, c. 36.

Pilumnus. *Vid. Hicumnus.*

Pinarius and Potitius, two old men of Arcadia, who came with Evander to Italy. They were instructed by Hercules, who visited the court of Evander, how they were to offer sacrifices to his divinity, in the morning, and in the evening, immediately at sunset. The morning sacrifice they punctually performed, but on the evening, Potitius was obliged to offer the sacrifice alone, as Pinarius neglected to come till after the appointed time. This negligence offended Hercules, and he ordered, that for the future, Potitius and his descendants should preside over the sacrifices, but that Pinarius, with his posterity should wait upon the priests as servants when the sacrifices were annually offered to him on mount Aventine. This was religiously observed till the age of Appius Claudius, who persuaded the Potitii, by a large bribe, to discontinue their sacred office, and to have the ceremony performed by slaves. For this negligence, as the Latin authors observe, the Potitii were deprived of sight, and the family became, a little time after, totally extinct. *Liv.* I, c. 7.—*Virg. Æn.* 8, v. 269, &c.—*Victor de orig.* 8.

Pion, one of the descendants of Hercules, who built *Pionia*, near the Caycus in Mysia. It is said that smoke issued from his tomb as often as sacrifices were offered to him. *Paus.* 9, c. 18.

Pirene, I. a daughter of Danaus.——II. A daughter of Œbalaus, or, according to others, of the Achelous. She had by Neptune two sons, called Leches and Cenchrius, who gave their name to two of the harbours of Corinth. Pirene was so disconsolate at the death of her son Cenchrius, who had been killed by Diana, that she pined away, and was dissolved, by her continual weeping, into a fountain of the same name, which was still seen at Corinth in the age of Pausanias. The fountain Pirene was sacred to the Muses, and, according to some, the horse Pegasus was then drinking some of its waters when Bellerophon took it to go and conquer the Chimæra. *Paus.* 2, c. 3.—*Ovid. Met.* 2, v. 240.

Pirithous, a son of Ixion and the Cloud, or, according to others, of Dia, the daughter of Deioneus. Some make him son of Dia, by Jupiter. He married Hippodamia. *Vid. Theseus.*

Pistor, a surname given to Jupiter by the Romans, signifying *baker*, because, when their city was taken by the Gauls, the god persuaded them to throw down loaves from the Tarpeian hill where they were besieged, that the enemy

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might from thence suppose that they were not in want of provisions, though, in reality, they were near surrendering through famine. This deceived the Gauls, and they soon after raised the siege. *Ovid. Fast.* 6, v. 350, 394, &c.

Pitho, called also *Suada*, the goddess of persuasion among the Greeks and Romans, supposed to be the daughter of Mercury and Venus. A caduceus, as a symbol of persuasion, appears at her feet, with the writings of Demosthenes and Cicero, the two most celebrated among the ancients, who understood how to command the attention of their audience, and to rouse and animate their various passions.

Pithys, a nymph beloved by Pan. Boreas dashed her against a rock, and she was changed into a pine tree.

Pittheus, a king of Trœzene in Argolis, son of Pelops and Hippodamia. He was universally admired for his learning, wisdom, and application; he publicly taught in a school at Trœzene, and even composed a book, which was seen by Pausanias the geographer. He gave his daughter Æthra in marriage to Ægeus, king of Athens, and he himself took particular care of the youth and education of his grandson Theseus. He was buried at Trœzene, which he had founded, and on his tomb were seen, for many ages, three seats of white marble, on which he sat, with two other judges, whenever he gave laws to his subjects or settled their disputes. *Paus.* 1 and 2.—*Plut. in Thes.*—*Strab.* 8.

Pleione, one of the Oceanides, who married Atlas, king of Mauretania, by whom she had twelve daughters, and a son called Hyas. Seven of the daughters were changed into a constellation called *Pleiades*, and the rest into another called *Hyades*. *Ovid. Fast.* 5, v. 84.

Plemneus, a king of Sicyon, son of Peratus. His children always died as soon as born, till Ceres pitying his misfortune, offered herself as a nurse to his wife. The child lived by the care and protection of the goddess, and Plemneus was no sooner acquainted with the dignity of his nurse than he raised her a temple. *Paus.* 2, c. 5 and 11.

Pleuron. *Vid.* Part II.

Plexippus, a son of Thestius, brother to Althæa, the wife of Œneus. *Vid. Althæa* and *Meleager*.

Pluto, a son of Saturn and Ops, inherited his father's kingdom with his brothers, Jupiter and Neptune. He received as his lot the kingdom of hell, and whatever lies under the earth, and as such he became the god of the infernal regions, of death and funerals. From his functions, and the place he inhabited, he received different names. He was called *Dis*, *Hades* or *Ades*, *Orcus*, &c. As the place of his residence was obscure and gloomy, all the goddesses refused to marry him; but he determined to obtain by force what was denied to his solicitations. As he once visited the island of Sicily, after a violent earthquake, he saw Proserpine, the daughter of Ceres, gathering flowers in the plains of Enna, with a crowd of female attendants. He became enamoured of her, and immediately carried her away upon his chariot drawn by four horses. To make this retreat more unknown, he opened himself a passage through the earth, by striking it with his trident in the lake of Cyane in Sicily, or, according to others, on the borders of the Cephisus in Attica. Proserpine called upon her attendants for help, but in vain; and she became the wife of her ravisher and the queen of hell. Pluto is generally represented as holding a trident with two teeth; he has also keys in his hand, to intimate that whoever enters his kingdom can never return. He is looked upon as a hardhearted and inexorable god, with a grim and dismal countenance; and for that reason no temples were raised to his honour as to the rest of the superior gods. Black victims, and particularly a bull, were the only sacrifices which were offered to him, and their blood was not sprinkled on the altars, or received in vessels, as at other sacrifices, but it was permitted to run down into the earth, as if it were to penetrate as far as the realms of the god. The Syracusans yearly sacrificed to him black bulls, near the fountain of Cyane, where, according to the received traditions, he had disappeared with Proserpine. Among plants, the cypress, the narcissus, and the maiden-hair, were sacred to him, as also every thing which was deemed inauspicious, particularly the number two. According to some of the ancients, Pluto sat on a throne of sulphur, from which issued the rivers Lethe, Cocytus, Phlegethon, and Acheron. The dog Cerberus watched at his feet, the harpies hovered round him, Proserpine sat on his left hand, and near to the goddess stood the Eumenides, with their heads covered with snakes. The Parcæ occupied the right, and they each held in their hands the symbols of their office, the distaff, the spindle, and the scissors. Pluto is called by some the father of the Eumenides. During the war of the gods and the Titans, the Cyclops made a helmet, which rendered the bearer invisible, and gave it to Pluto. Perseus was armed with it when he conquered the Gorgons. *Hesiod. Theog.*—*Homer. Il.*—*Apollod.* 1, &c.—*Hygin.* fab. 155. *P. A.* 2.—*Stat. Theb.* 8.—*Diod.* 3.—*Ovid. Met.* 5, fab. 6.—*Paus.* 2, c. 36.—*Orpheus. Hymn.* 17, &c.—*Cic. de Nat. D.* 2. c. 26.—*Plato de Rep.*—*Euripid. in Med. Hippol.*—*Æschyl. in Pres. Prom.*—*Varro L. L.* 4.—*Catull.* ep. 3.—*Virg. G.* 4, v. 502. *Æn.* 6, v. 273, l. 8, v. 296.—*Lucan.* 6, v. 715.—*Horat.* 2, od. 3 and 18.—*Senec. in Her. fur.*

Plutus, son of Jasion or Jasius, by Ceres, the goddess of corn, has been confounded by many of the mythologists with Pluto, though plainly distinguished from him as being the god of riches. He was brought up by the goddess of peace, and on that account Pax was represented at Athens as holding the god of wealth in her lap. The Greeks spoke of him as of a fickle divinity. They represented him as blind, because he distributed riches indiscriminately; he was lame, because he came slow and gradually; but had wings, to intimate that he flew away with more velocity than he approached mankind. *Lucian. in Tim. Paus.* 9, c. 16 and 26.—*Hygin. P. A.*—*Aristoph. in Plut. Diod.* 5.—*Hesiod. Th.* 970.—*Dion. Hal.* 1, c. 53.

Pluvius, a surname of Jupiter as god of *rain*. He was invoked by that name among the Romans, whenever the earth was parched up by continual heat, and was in want of refreshing showers. He had an altar in the temple on the capitol. *Tibull.* 1, el. 7, v. 26.

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Podalirius, a son of Æsculapius and Epione. He was one of the pupils of the Centaur Chiron, and he made himself under him such a master of medicine, that during the Trojan war, the Greeks invited him to their camp, to stop a pestilence which had baffled the skill of all their physicians. Some, however, suppose that he went to the Trojan war, not in the capacity of a physician in the Grecian army, but as a warrior, attended by his brother Machaon, in 30 ships with soldiers from Œcalia, Ithome, and Trica. At his return from the Trojan war, Podalirius was shipwrecked on the coast of Caria, where he cured of the falling sickness and married a daughter of Damœtas, the king of the place. He fixed his habitation there, and built two towns, one of which he called Syrna, by the name of his wife. The Carians, after his death, built him a temple, and paid him divine honours. *Dictys Cret.*—*Q. Smyrn.* 6 and 9.—*Ovid. de Art. Am.* 2.—*Trist.* el. 6.—*Paus.* 3.

Pollux, a son of Jupiter by Leda the wife of Tyndarus. He was brother to Castor. *Vid. Castor.*

Polybus, or Polybus, a king of Corinth, who married Peribœa, whom some have called Merope. He was son of Mercury by Chthonophyle, the daughter of Sicyon, king of Sicyon, He permitted his wife, who had no children to adopt and educate as her own son, Œdipus, who had been found by his shepherds exposed in the woods. He had a daughter called Lysianassa, whom he gave in marriage to Talaus, son of Bias, king of Argos. As he had no male child, he left his kingdom to Adrastus, who had been banished from his throne, and who had fled to Corinth for protection. *Hygin.* fab. 66. *Paus.* 2, c. 6.—*Apollod.* 3, c. 5.—*Seneca in Œdip.* 812.

Polybotes, one of the giants who made war against Jupiter. He was killed by Neptune, who crushed him under a part of the island of Cos, as he was walking across the Ægean. *Paus.* 1, c. 2.—*Hygin. in præ fab.*

Polybus, a king of Corinth. *Vid. Polybius.*

Polycaon, a son of Lelex, who succeeded his brother Myles. He received divine honours after death, with his wife Messene, at Lacedæmon, where he had reigned. *Paus.* 4, c. 1, &c.

Polydamas. *Vid.* Part II.

Polydectes, a son of Magnes, king of the island of Seriphos. He received with great kindness Danae and her son Perseus, who had been exposed on the sea by Acrisius. *Vid. Perseus.* He took particular care of the education of Perseus; but when he became enamoured of Danae, he removed him from his kingdom, apprehensive of his resentment. Some time after he paid his addresses to Danae, and when she rejected him, he prepared to offer her violence. Danae fled to the altar of Minerva for protection, and Dictys, the brother of Polydectes, who had himself saved her from the sea-waters, opposed her ravisher, and armed himself in her defence. At this critical moment Perseus arrived, and with Medusa's head he turned into stones Polydectes and the associates of his guilt. The crown of Seriphos was given to Dictys, who had shown himself so active in the cause of innocence. *Ovid. Met.* 5, v. 242.—*Hygin.* fab. 63, &c.

Polydora, 1. a daughter of Peleus, king of Thessaly, by Antigone, the daughter of Eurytion. She married the river Sperchius, by whom she had Mnestheus. *Apollod.*——II. A daughter of Meleager, king of Calydon, who married Protesilaus. She killed herself when she heard that her husband was dead. The wife of Protesilaus is more commonly called Laodamia. *Vid. Protesilaus. Paus.* 4, c. 2.

Polydorus. *Vid.* Part II.

Polyhymnia, and Polymnia, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over singing and rhetoric, and was deemed the inventress of harmony. She was represented veiled in white, holding a sceptre in her left hand, and with her right raised up, as if ready to harangue. She had a crown of jewels on her head. *Heriod. Theog.* 75 and 915.—*Plut. in Symp.*—*Horat.* 1, od. 1.—*Ovid. Fast.* 5, v. 9 and 53.

Polymede, a daughter of Autolycus, who married Æson, by whom she had Jason. She survived her husband only a few days. *Apollod.* 1, c. 13.

Polymnestor. *Vid.* Part II.

Polynices, a son of Œdipus and Jocasta. *Vid. Eteocles.*

Polypemon, *Procrustes.* Ovid calls him father of Procrustes. *Vid. Procrustes.*

Polyphemus, a celebrated Cyclops, king of all the Cyclops in Sicily, and son of Neptune and Thoosa, the daughter of Phorcys. He is represented as a monster of strength, of a tall stature, and one eye in the middle of the forehead. He fed upon human flesh, and kept his flocks on the coast of Sicily, when Ulysses, at his return from the Trojan war, was driven there. The Grecian prince, with twelve of his companions, visited the coast, and were seized by the Cyclops, who confined them in his cave, and daily devoured two of them. Ulysses would have shared the fate of his companions, had he not intoxicated the Cyclops, and put out his eye with a firebrand while he was asleep. Polyphemus was awakened by the sudden pain, he stopped the entrance of his cave, but Ulysses made his escape by creeping between the legs of the rams of the Cyclops, as they were led out to feed on the mountains. Polyphemus became enamoured of Galatæa, but his addresses were disregarded, and the nymph shunned his presence. The Cyclops was more earnest; and when he saw Galatæa surrender herself to the pleasures of Acis, he crushed his rival with a piece of a broken rock. *Theocrit.* 1.—*Ovid. Met.* 13, v. 772.—*Homer. Od.* 19.—*Eurip. in Cyclop.*—*Hygin.* fab. 125.—*Virg. Æn.* 3, v. 619, &c.

Polyxena. *Vid.* Part II.

Polyxo, a priestess of Apollo's temple in Lemnos. She was also nurse to Queen Hypsipyle. It was by her advice that the Lemnian women murdered all their husbands. *Apollon.* 1.—*Flacc.* 2.—*Hygin.* fab. 15. *Vid.* Part II.

Pomona, a nymph at Rome, who was supposed to preside over gardens, and to be the goddess of all sorts of fruit-trees. She had a temple at Rome, and a regular priest called *Flamens Pomonalis*, who offered sacrifices to her divinity for the preservation of fruit. Many of the gods of the country endeavoured to gain her

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affection, but she received their addresses with coldness. Vertumnus was the only one who, by assuming different shapes, and introducing himself into her company, under the form of an old woman, prevailed upon her to break her vow of celibacy and to marry him. This deity was unknown among the Greeks. *Ovid. Met.* 14, v. 628, &c.—*Festus de V. sig.*

Pompĭlus, a fisherman of Ionia. He carried into Miletus, Ocyroe, the daughter of Chesias, of whom Apollo was enamoured; but before he had reached the shore, the god changed the boat into a rock, Pompilius into a fish of the same name, and carried away Ocyroe. *Plin.* 6, c. 29, l. 9, c. 15, l. 32, c. 11.

Pontus, an ancient deity, the same as Oceanus. *Apollod.* 1, c. 2.

Prophyrion, a son of Cœlus and Terra, one of the giants who made war against Jupiter. He was so formidable, that Jupiter, to conquer him, inspired him with love for Juno, and while the giant endeavoured to obtain his wishes, he, with the assistance of Hercules, overpowered him. *Horat.* 3, od. 4.—*Mart.* 13, ep. 78.—*Apollod.* 1, c. 6.

Porus, the god of Plenty at Rome. He was son of Metis or Prudence. *Plato. Vid.* Part. II.

Postverta, a goddess at Rome, who presided over the painful travails of women. *Ovid. Fast.* 1, v. 633.

Praxidĭce, a goddess among the Greeks, who presided over the execution of enterprises, and who punished all evil actions. *Paus.* 9, c. 33.

Praxis, a surname of Venus at Megara. *Paus.* 1, c. 43.

Praxithea, a daughter of Phrasimus and Diogenea. She married Erechtheus, king of Athens, by whom she had Cecrops, Pandarus, and Metion, and four daughters, Procis, Creusa Chthonia, and Crithyia. *Apollod.* 3. c. 15.

Priăpus, an obscene deity among the ancients, son of Venus by Mercury or Adonis; or, according to the more received opinion, by Bacchus. He was born at Lampsacus. Priapus was so deformed in all his limbs, by means of Juno, that the mother, ashamed to have given birth to such a monster, ordered him to be exposed on the mountains. His life, however, was preserved by shepherds. He soon became a favourite of the people of Lampsacus, but was at length expelled by the inhabitants on account of his licentiousness. This violence was punished by the son of Venus, who was recalled, and temples erected to his honour. Festivals were also celebrated; and the people, naturally idle and indolent, gave themselves up to every impurity during the celebration. His worship was also introduced in Rome; but the Romans revered him more as god of orchards and gardens than as the patron of licentiousness. A crown, painted with different colours, was offered to him in the spring, and in the summer a garland of ears of corn. He is generally represented with a human face and the ears of a goat; he holds a stick in his hand, with which he terrifies birds, as also a club to drive away thieves, and a scythe to prune the trees, and cut down corn. He was crowned with the leaves of the vine, and sometimes with laurel or rocket. Priapus is often distinguished by the epithet of *phallus*, *fascinus*, *Ityphallus*, or *ruber*, or *rubicundus*. *Catull.* ep. 19 and 20.—*Columm.* 2, *de Cultivert.*—*Horat.* 1, sat. 1.—*Tibull.* 1, el. 1, v. 18.—*Ovid. Fast.* 1. v. 415, l. 6, v. 319.—*Virg. Ecl.* 7, v. 33, *G.* 4. v. 111.—*Paus.* 9, c. 31.—*Hygin.* fab. 190.—*Diod.* 1.

Procne, a daughter of Pandion, king of Athens, by Zeuxippe. She married Tereus king of Thrace, by whom she had a son called Itylus, or Itys. *Vid. Philomela.*

Procris, a daughter of Erechtheus, king of Athens. She married Cephalus. *Vid. Cephalus. Virg. Æn.* 6, v. 435.

Procrustes, a famous robber of Attica, killed by Theseus, near the Cephisus. He tied travellers on a bed, and if their length exceeded that of the bed, he used to cut it off, but if they were shorter he had them stretched to make their length equal to it. He is called by some Damastes and Polypemon. *Ovid. Heroid.* 2, v. 59. *Met.* 7, v. 43.—*Paus. in Thes.*

Prœtides, the daughters of Prœtus, king of Argolis, were three in number, Lysippe, Iphinoe, Iphianassa. They became insane for neglecting the worship of Bacchus, or, according to others, for preferring themselves to Juno, and they ran about the fields believing themselves to be cows, and flying away not to be harnessed to the plough or to the chariot. Prœtus applied to Melampus to cure his daughters of their insanity, but he refused to employ him when he demanded the third part of his kingdom as a reward. This neglect of Prœtus was punished, the insanity became contagious, and the monarch at last promised Melampus two parts of his kingdom and one of his daughters, if he would restore them and the Argian women to their senses. Melampus consented, and after he had wrought the cure, he married the most beautiful of the Prœtides. Some have called them Lysippe, Ipponoe, and Cyrianassa. *Apollod.* 2, c. 2.—*Virg. Ecl.* 6, v. 48.—*Ovid. Met.* 15.—*Lactant. ad Stat. Theb.* 1 and 3.

Prœtus. *Vid.* Part II.

Promĕtheus, a son of Iapetus by Clymene, one of the Oceanides. He was brother to Atlas, Menœtius, and Epimetheus; and surpassed all mankind in cunning and fraud. He sacrificed two bulls, and filled their skins, one with the flesh and the other with the bones, and asked the father of the gods which of the two he preferred as an offering. Jupiter became the dupe of his artifice, and chose the bones; and from that time the priests of the temples were ever after ordered to burn the whole victims on the altars, the flesh and the bones altogether. To punish Prometheus and the rest of mankind, Jupiter took fire away from the earth, but the son of Iapetus climbed the heavens by the assistance of Minerva, and stole fire from the chariot of the sun, which he brought down upon the earth at the end of a ferula. This provoked Jupiter the more; he ordered Vulcan to make a woman of clay, and after he had given her life, he sent her to Prometheus, with a box of the richest and most valuable presents which he had received from the gods. *Vid. Pandora.* Prometheus, who suspected Jupiter, took no notice of Pandora or her box, but he made his brother Epimetheus marry her; and the god, now more irritated, ordered Mercury, or Vulcan according to Æschylus, to carry this artful mor-

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tal to mount Caucasus, and there tie him to a rock, where, for 30,000 years, a vulture was to feed upon his liver, which was never diminished though continually devoured. He was delivered from this painful confinement about thirty years afterwards by Hercules, who killed the bird of prey. According to Apollodorus, Prometheus made the first man and woman that ever were upon the earth, with clay, which he animated by means of the fire which he had stolen from heaven. On this account, therefore, the Athenians raised him an altar in the grove of Academus, where they yearly celebrated games in his honour. *Hesiod. Theog.* 510 and 560.—*Apollod.* 1 and 2.—*Paus.* 1, c. 30, l. 5, c. 11.—*Hygin.* fab. 144.—*Æschyl. in Prom.*—*Virg. Ecl.* 6.—*Ovid. Met.* 1, v. 82.—*Horat.* 1, od. 3.—*Seneca in Med.* 823.

Pronuba, a surname of Juno, because she presided over marriages. *Virg. Æn.* 4, v. 166.

Propœtides, some women of Cyprus, severely punished by Venus, whose divinity they had despised. The poets have feigned that they were changed into stones, on account of their insensibility to every virtuous sentiment. *Justin.* 18, c. 5.—*Ovid. Met.* 10, v. 238.

Propylea, a surname of Diana. She had a temple at Eleusis in Attica.

Proselytius, a surname of Neptune among the Greeks. *Paus.* 2.

Proserpina, a daughter of Ceres by Jupiter, called by the Greeks *Persephone.* Proserpine made Sicily the place of her residence, and delighted herself with the beautiful views, the flowery meadows, and limpid streams, which surrounded the plains of Enna. In this solitary retreat, as she amused herself with her female attendants in gathering flowers, Pluto carried her away into the infernal regions, of which she became the queen. Ceres soon learned from the nymph Arethusa that her daughter had been carried away by Pluto, and immediately she repaired to Jupiter, and demanded of him to punish the ravisher. Jupiter said that she might return on earth if she had not taken any aliment in the infernal regions. Her return, however, was impossible. Proserpine, as she walked in the Elysian fields, had gathered a pomegranate from a tree and eaten it. Jupiter to appease the resentment of Ceres, and sooth her grief, permitted that Proserpine should remain six months with Pluto in the infernal regions, and that she should spend the rest of the year with her mother on earth. As queen of hell and wife of Pluto, Proserpine presided over the death of mankind; and, according to the opinion of the ancients, no one could die, if the goddess herself, or Atropos, her minister, did not cut off one of the hairs from the head. From this superstitious belief, it was usual to cut off some of the hair of the deceased, and to strew it at the door of the house, as an offering for Proserpine. The Sicilians were very particular in their worship to Proserpine, and as they believed that the fountain Cyane had risen from the earth at the very place where Pluto had opened himself a passage, they annually sacrificed there a bull, of which they suffered the blood to run into the water. Proserpine was universally worshipped by the ancients, and she was known by the different names of *Theogamia, Libitina, Hecate, Juno inferna, Anthesphoria,* &c. *Plut. in Luc.*—*Paus.* 8, c. 37, l. 9, c. 31.—*Ovid. Met,* 5, fab. 6. *Fast.* 4, v. 417.—*Virg. Æn.* 4, v. 698. l. 6, v. 138.—*Strab.* 7.—*Diod.* 5.—*Cic. in Verr.* 4.—*Hygin.* fab. 146.—*Hesiod. Theog.*—*Apollod.* 1, c. 3.—*Orpheus. Hymn.* 28.—*Claudian. de Rapt. Pros.*

Protesilaus, a king of part of Thessaly, son of Iphiclus, originally called Iolaus, grandson of Phylacus, and brother to Alcimede, the mother of Jason. He married Laodamia, the daughter of Acastus, and, some time after, he departed with the rest of the Greeks for the Trojan war with 40 sail. He was the first of the Greeks who set foot on the Trojan shore, and, as such, he was doomed by the oracle to perish; therefore he was killed, as soon as he had leaped from his ship, by Æneas or Hector. Homer has not mentioned the person who killed him. *Vid. Laodamia.* Protesilaus has received the patronymic of *Phylacides,* either because he was descended from Phylacus, or because he was a native of Phylace. He was buried on the Trojan shore, and, according to Pliny, there were near his tomb certain trees which grew to an extraordinary height, which, as soon as they could be discovered and seen from Troy, immediately withered and decayed, and afterwards grew up again to their former height, and suffered the same vicissitude. *Homer. Il.* 2, v. 205.—*Ovid. Met.* 12, fab. 1.—*Heroid.* 13, v. 17.—*Propert.* 1, el. 19.—*Hygin.* fab. 103, &c.

Proteus, a sea-deity, son of Oceanus and Tethys, or, according to some, of Neptune and Phœnice. He had received the gift of prophecy from Neptune, because he had tended the monsters of the sea; and from his knowledge of futurity mankind received the greatest services. He usually resided in the Carpathian Sea, and like the rest of the gods, he reposed himself on the seashore, where such as wished to consult him generally resorted. He was difficult of access, and when consulted he refused to give answers, by immediately assuming different shapes, and, if not properly secured in fetters, eluding the grasp in the form of a tiger or a lion, or disappearing in a flame of fire, a whirlwind, or a rushing stream. Aristæus and Menelaus were in the number of those who consulted him, as also Hercules. Some suppose that he was originally king of Egypt, known among his subjects by the name of Cetes; and they assert that he had two sons, Telegonus, and Polygonus, who were both killed by Hercules. He had also some daughters, among whom were Cabira, Eidothea, and Rhetia. *Homer. Od.* 4, v. 360.—*Ovid. Met.* 8, fab. 10. *Am. el.* 12, v. 36.—*Hesiod. Theog.* v. 243.—*Virg. G.* 4, v. 387.—*Hygin.* fab. 118.—*Herodot.* 2, c. 112.—*Diod.* 1.

Protogenea, a daughter of Calydon, by Æolia the daughter of Amythaon. She had a son called Oxillus by Mars. *Apollod.* 1.

Protogenia, I. a daughter of Deucalion and Pyrrha. She was beloved by Jupiter, by whom she had Æthlius, the father of Endymion. *Apollod.* 1, c. 7.—*Paus.* 5, c. 1. *Hygin.* fab. 155.——II. Another. *Vid. Protogenea.*

Psamathe, I. one of the Nereides, mother of Phocus by Æacus, king of Ægina. *Apollod.* 3, c. 12.—*Ovid. Met.* 11, v. 398.—*Flacc.* v. 364.——II. A daughter of Crotopus, king of Argos. She became mother of Linus by Apollo, and, to conceal her shame from her father she ex-

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posed her child, which was found by dogs and torn to pieces. *Paus.* 1, c. 43.

PSYCHE, a nymph whom Cupid married. Venus put her to death because she had robbed the world of her son; but Jupiter at the request of Cupid, granted immortality to Psyche. The word signifies *the soul*, and this personification of Psyche, first mentioned by Apuleius, is posterior to the Augustan age, though still it is connected with ancient mythology. Psyche is generally represented with the wings of a butterfly, to intimate the lightness of the soul, of which the butterfly is the symbol.

PUDICITIA, a goddess who, as her name implies, presided over chastity. She had two temples at Rome. *Festus. de V. sig.—Liv.* 10, c. 7.

PYGMEI, a nation of dwarfs, in the extremest parts of India, or, according to others, in Æthiopia. Some authors affirm that they were no more than one foot high, and that they built their houses with egg-shells. Aristotle says that they lived in holes under the earth, and that they came out in the harvest-time with hatchets to cut down the corn as if to fell a forest. They went on goats and lambs of proportionable stature to themselves, to make war against certain birds whom some call cranes, which came there yearly from Scythia to plunder them. They were originally governed by Gerana, a princess, who was changed into a crane, for boasting herself fairer than Juno. *Ovid. Met.* 6, v. 90.—*Homer. Il.* 3.—*Strab.* 7. —*Arist. Anim.* 8, c. 12.—*Juv.* 13, v. 186.—*Plin.* 4, &c.—*Mela*, 3, c. 8.—*Suet. in Aug.* 83. —*Philostr Icon.* 2, c. 22, mentions that Hercules once fell asleep in the deserts of Africa, after he had conquered Antæus, and that he was suddenly awakened by an attack which had been made upon his body by an army of these Liliputians, who discharged their arrows with great fury upon his arms and legs. The hero, pleased with their courage, wrapped the greatest number of them in the skin of the Nemæan lion, and carried them to Eurystheus, to whom the art and the hatred of Juno had rendered him subject.

PYGMĀLION. *Vid.* Part II.

PYLĀDES. *Vid.* Part II.

PYRACMON, one of Vulcan's workmen in the forges of mount Ætna. The name is derived from two Greek words, which signify *fire* and *an anvil*. *Virg. Æn.* 8, v. 425.

PYRĀMUS, a youth of Babylon, who became enamoured of Thisbe, a beautiful virgin, who dwelt in the neighbourhood. The flame was mutual, and the two lovers, whom their parents forbad to marry, regularly received each other's addresses through the chink of a wall which separated their houses. After the most solemn vows of sincerity, they both agreed to elude the vigilance of their friends, and to meet one another at the tomb of Ninus, under a white mulberry tree, without the walls of Babylon. Thisbe came first to the appointed place, but the sudden arrival of a lioness frightened her away; and as she fled into a neighbouring cave, she dropped her veil, which the lioness found and besmeared with blood. Pyramus soon arrived; he found Thisbe's veil all bloody, and concluding that she had been torn to pieces by the wild beasts of the place, he stabbed himself with his sword. Thisbe, when her fears were vanished, returned from the cave, and at the sight of the dying Pyramus, she fell upon the sword which still reeked with his blood. This tragical scene happened under a white mulberry tree, which, as the poets mention, was stained with the blood of the lovers, and ever after bore fruit of the colour of blood. *Ovid. Met.* 4, v. 55, &c.—*Hygin.* fab. 243. *Vid.* Part I.

PYRENÆUS, a king of Thrace, who, during a shower of rain, gave shelter in his house to the nine Muses, and attempted to offer them violence. The goddesses upon this took to their wings and flew away. Pyrenæus, who attempted to follow them, as if he had wings, threw himself down from the top of a tower and was killed. *Ovid. Met.* 5, v. 274.

PYRĒNĒ, I. a daughter of Bebrycius, king of the southern parts of Spain. Hercules offered violence to her before he went to attack Geryon, and she brought into the world a serpent, which so terrified her that she fled into the woods, where she was torn to pieces by wild beasts. ——II. A nymph, mother of Cycnus by Mars. *Apollod. Vid.* Part II.

PYRODES, a son of Cilix, said to be the first who discovered, and applied to human purposes, the fire concealed in flints. *Plin.* 7, c. 56.

PYRRHA, a daughter of Epimethus and Pandora, who married Deucalion, the son of Prometheus, who reigned in Thessaly. *Vid. Deucalion.* Pyrrha became mother of Amphictyon, Hellen, and Protogenea, by Deucalion. *Ovid. Met.* 1, v. 350, &c.—*Hygin.* fab. 153.—*Apollon. Rhod.* 3, v. 1085.

PYTHIUS, a surname of Apollo, which he had received for his having conquered the serpent Python, or because he was worshipped at Delphi; called also Pytho. *Macrob.* 1, sat. 17.—*Propert.* 2, el. 23, v. 16.

PYTHON, a celebrated serpent, sprung from the mud and stagnated waters which remained on the surface of the earth after the deluge of Deucalion. Some, however, suppose that it was produced from the earth by Juno, and sent by the goddess to persecute Latona. Apollo, as soon as he was born, attacked the monster and killed him with his arrows, and in commemoration of the victory which he had obtained, he instituted the celebrated Pythian games. *Strab.* 8.—*Paus.* 2, c. 7, l. 10, c. 6.—*Hygin.*—*Ovid. Met.* 1, v. 438, &c.—*Lucian.* 5, v. 134.

Q.

QUADRĀTUS, a surname given to Mercury, because some of his statues were square. The number 4, according to Plutarch, was sacred to Mercury, because he was born on the 4th day of the month. *Plut. in Sympos.* 9.

QUADRIFRONS, or QUADRĪCEPS, a surname of Janus, because he was represented with four heads. He had a temple on the Tarpeian rock, raised by L. Catulus.

QUIRINUS, a surname of Mars among the Romans. This name was also given to Romulus when he had been made a god by his superstitious subjects. *Ovid. Fast.* 2, v. 475.

R.

REDICŪLUS, a deity, whose name is derived from the word *redire*, (to return.) *Vid. Ædicula Redicula*, Part I.

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Rhacius, a Cretan prince, the first of that nation who entered Ionia with a colony. He seized Claros, of which he became the sovereign. He married Manto, the daughter of Tiresias, who had been seized on his coasts. *Paus.* 7, c. 3.

Rhadamanthus, a son of Jupiter and Europa. He was born in Crete, which he abandoned about the 30th year of his age. He passed into some of the Cyclades, where he reigned with so much justice and impartiality, that the ancients have said he became one of the judges of hell, and that he was employed in the infernal regions in obliging the dead to confess their crimes, and in punishing them for their offences. Rhadamanthus reigned not only over some of the Cyclades, but over many of the Greek cities of Asia. *Paus.* 8, c. 53.—*Ovid. Met.* 9, v. 435.—*Diod.* 5.—*Plato.*—*Homer. Il.* 4, v. 564.—*Virg. Æn.* 6, v. 566.

Rhamnusia, a name of Nemesis.

Rhea, I. a daughter of Cœlus and Terra, who married Saturn, by whom she had Vesta, Ceres, Juno, Pluto, Neptune, &c. Her husband, however, devoured them all as soon as born, as he had succeeded to the throne with the solemn promise that he would raise no male children, or, according to others, because he had been informed by an oracle that one of his sons would dethrone him. To stop the cruelty of her husband, Rhea consulted her parents, and was advised to impose upon him, or perhaps to fly into Crete. Accordingly, when she brought forth, the child was immediately concealed, and Saturn devoured up a stone which his wife had given him as her own child. The fears of Saturn were soon proved to be well founded. A year after, the child, whose name was Jupiter, became so strong and powerful, that he drove his father from his throne. Rhea has been confounded by the mythologists with some of the other goddesses, and many have supposed that she was the same divinity that received adoration under the various names of Bona Dea, Cybele, Dindymena, Magna Mater, Ceres, Vesta, Titæa, and Terra, Tellus, and Ops. *Vid. Cybele, Ceres, Vesta,* &c. Rhea, after the expulsion of her husband from his throne, followed him to Italy, where he established a kingdom. Her benevolence in this part of Europe was so great, that the golden age of Saturn is often called the age of Rhea. *Hesiod. Theog.*—*Orpheus, in Hymn.*—*Homer. ib.*—*Æschyl. Prom.*—*Euripid. Bacc. & Elect.*—*Ovid. Fast.* 4, v. 197.—*Apollod.* 1, c. 1, &c.——II. Sylvia, the mother of Romulus and Remus. She is also called Ilia. *Vid. Ilia.*

Rhesus, a king of Thrace, son of the Strymon and Terpsichore, or, according to others, of Eioneus by Euterpe. After many warlike exploits and conquests in Europe, he marched to the assistance of Priam, king of Troy, against the Greeks. He was expected with great impatience, as an ancient oracle had declared that Troy should never be taken if the horses of Rhesus drank the waters of the Xanthus, and fed upon the grass of the Trojan plains. This oracle was well known to the Greeks, and therefore two of their best generals, Diomedes and Ulysses, were commissioned by the rest to intercept the Thracian prince. The Greeks entered his camp in the night, slew him, and carried away his horses to their camp. *Homer. Il.* 10.—*Dictys Cret.* 2.—*Apollod.* 1, c. 3.—*Virg. Æn.* 1, v. 473.—*Ovid. Met.* 13, v. 96.

Rhœcus, a horse of Mezentius, whom his master addressed with the determination to conquer or die when he saw his son Lausus brought lifeless from the battle. This beautiful address is copied from Homer, where likewise Achilles addresses his horses. *Virg. Æn.* 10, v. 861.

Robigo, or Rubigo, a goddess at Rome, particularly worshipped by husbandmen, as she presided over corn. Her festivals, called *Robigalia,* were celebrated on the 25th of April, and incense was offered to her, as also the entrails of a sheep and a dog. She was entreated to preserve the corn from blights. *Ovid. Fast.* 4, v. 911.—*Virg. G.* 1, v. 151.—*Varro de L. L.* 5, *de R. R.* 1, c. 1.

Romulus. *Vid.* Part II.

S.

Sabazius, a surname of Bacchus, as also of Jupiter. *Cic. de Nat. D.* 3, c. 23.—*Arnob.* 4.

Salamis, a daughter of the river Asopus, by Methone. Neptune became enamoured of her, and carried her to an island of the Ægean, which afterwards bore her name, and where she gave birth to Cenchreus. *Diod.* 4. *Vid.* Part I.

Salmoneus, a king of Elis, son of Æolus and Enarete, who married Alcidice, by whom he had Tyro. He wished to be called a god, and to receive divine honours from his subjects; therefore, to imitate the thunder, he used to drive his chariot over a brazen bridge, and darted burning torches on every side, as if to imitate the lightning. This impiety provoked Jupiter. Salmoneus was struck with a thunderbolt, and placed in the infernal regions near his brother Sisyphus. *Homer. Od.* 11, v. 235.—*Apollod.* 1, c. 9.—*Hygin.* fab. 60.—*Diod.* 4.—*Virg. Æn.* 6, v. 585.

Salus, the goddess of health at Rome, worshipped by the Greeks under the name of Hygieia. *Liv.* 9 and 10.

Sancus, Sangus, or Sanctus, a deity of the Sabines, introduced among the gods of Rome under the name of *Dius Fidius.* According to some, Sancus was father to Sabus, or Sabinus, the first king of the Sabines. *Ital.* 8, v. 421.—*Varro. de L. L.* 4, c. 10.—*Ovid. Fast.* 6, v. 213.

Saron, a king of Trœzene, unusually fond of hunting. He was drowned in the sea, where he had swam for some miles in pursuit of a stag. He was made a sea-god by Neptune, and divine honours were paid to him by the Trœzenians. It was customary for sailors to offer him sacrifices before they embarked. That part of the sea where he was drowned, was called *Saronicus Sinus.* Saron built a temple to Diana at Trœzene, and instituted festivals to her honour, called from himself Saronia. *Paus.* 2, c. 30.—*Mela,* 2, c. 3.—*Strab.* 8.

Sarpedon, I. a son of Jupiter, by Europa, the daughter of Agenor. He banished himself from Crete, after he had in vain attempted to make himself king in preference to his elder brother Minos, and he retired to Caria, where he built the town of Miletus. He went to the Trojan war to assist Priam against the Greeks, where he was attended by his friend and companion Glaucus. He was at last killed by Patroclus,

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after he had made a great slaughter of the enemy, and his body, by order of Jupiter, was conveyed to Lycia, by Apollo, where his friends and relations paid him funeral honours, and raised a monument to perpetuate his valour. According to some mythologists, the brother of King Minos, and the prince who assisted Priam, were two different persons. This last was king of Lycia, and son of Jupiter by Laodamia, the daughter of Bellerophon, and lived about a hundred years after the age of the son of Europa. *Apollod.* 3, c. 1.—*Herodot.* 1, c. 173.—*Strab.* 12.—*Homer. Il.* 16.——II. A son of Neptune, killed by Hercules for his barbarous treatment of strangers. *Vid.* Part I.

Saturnius, a name given to Jupiter, Pluto, and Neptune, as being the sons of Saturn.

Saturnus, a son of Cœlus, or Uranus, by Terra, called also Titea, Thea, or Titheia. He was naturally artful, and by means of his mother, revenged himself on his father, and for ever prevented him from increasing the number of his children, whom he had treated with unkindness and confined in the infernal regions. After this, the sons of Cœlus were restored to liberty, and Saturn obtained his father's kingdom by the consent of his brother, provided he did not bring up any male children. Pursuant to this agreement, Saturn always devoured his sons as soon as born, because, as some observe, he dreaded from them a retaliation of his unkindness to his father, till his wife Rhea, unwilling to see her children perish, concealed from her husband the birth of Jupiter, Neptune, and Pluto, and instead of the children, she gave him large stones, which he immediately swallowed without perceiving the deceit. Titan was some time after informed that Saturn had concealed his male children, therefore he made war against him, dethroned and imprisoned him with Rhea; and Jupiter, who was secretly educated in Crete, was no sooner grown up, than he flew to deliver his father, and to replace him on his throne. Saturn, unmindful of his son's kindness, conspired against him when he heard that he raised cabals against him; but Jupiter banished him from his throne, and the father fled for safety into Italy, where the country retained the name of *Latium*, as being the place of his *concealment* (*lateo*). Janus who was then king of Italy, received Saturn with marks of attention, he made him his partner on the throne; and the king of heaven employed himself in civilizing the barbarous manners of the people of Italy, and in teaching them agriculture and the useful and liberal arts. His reign there was so mild and popular, so beneficent and virtuous, that mankind have called it the *golden age*, to intimate the happiness and tranquillity which the earth then enjoyed. The worship of Saturn was not so solemn or so universal as that of Jupiter. It was usual to offer human victims on his altars; but this barbarous custom was abolished by Hercules, who substituted small images of clay. In the sacrifices of Saturn, the priest always performed the ceremony with his head uncovered, which was unusual at other solemnities. The god is generally represented as an old man bent through age and infirmity. He holds a scythe in his right hand, with a serpent which bites its own tail, which is an emblem of time and of the revolution of the year. In his left hand he holds a child, which he raises up as if instantly to devour it. Tatius, king of the Sabines, first built a temple to Saturn on the Capitoline hill, a second was afterwards added by Tullus Hostilius, and a third by the first consuls. On his statues were generally hung fetters, in commemoration of the chains he had worn when imprisoned by Jupiter. From this circumstance all slaves that obtained their liberty generally dedicated their fetters to him. During the celebration of the Saturnalia, the chains were taken from the statues, to intimate the freedom and the independence which mankind enjoyed during the golden age. One of his temples at Rome was appropriated for the public treasury, and it was there also that the names of foreign ambassadors were enrolled. *Hesiod. Theog.*—*Apollod.* 1, c. 1.—*Virg. Æn.* 8, v. 219.—*Paus.* 8, c. 8.—*Tibull.* el. 3, v. 35.—*Homer. Il.*—*Ovid. Fast.* 4, v. 197.—*Met.* 1, v. 123.

Sātyri, demi-gods of the country, whose origin is unknown. They are represented like men, but with the feet and the legs of goats, short horns on the head, and the whole body covered with thick hair. They chiefly attended upon Bacchus, and rendered themselves known in his orgies by their riot and lasciviousness. The first fruits of every thing were generally offered to them. The Romans promiscuously called them *Fauni Panes, and Sylvani*. It is said that a Satyr was brought to Sylla, as that general returned from Thessaly. The monster had been surprised while asleep in a cave; but his voice was inarticulate when brought into the presence of the Roman general, and Sylla was so disgusted with it, that he ordered it to be instantly removed. The monster answered in every degree the description which the poets and painters have given of the Satyrs. *Paus.* 1, c. 23.—*Plut. in Syll.*—*Virg. Ecl.* 5, v. 13.—*Ovid. Heroid.* 4, v. 171.

Saurus, a famous robber of Elis, killed by Hercules. *Paus.* 6, c. 21.

Scamander, a son of Corybas and Demodice, who brought a colony from Crete into Phrygia, and settled at the foot of mount Ida, where he introduced the festivals of Cybele and the dances of the Corybantes. He, some time after, lost the use of his senses, and threw himself into the river Xanthus, which ever after bore his name. His son-in-law Teucer succeeded him in the government of the colony. He had two daughters, Thymo and Callirhoe. *Apollod.* 3, c. 12.—*Diod.* 4. *Vid.* Part I.

Sciastes, a surname of Apollo at Lacedæmon, from the village Scias, where he was particularly worshipped. *Lycoph.* 562. *Tzetzes. loco.*

Scinis, a cruel robber, who tied men to the boughs of trees, which he had forcibly brought together, and which he afterwards unloosened so that their limbs were torn in an instant from their body. *Ovid. Met.* 7, v. 440.

Sciron, a celebrated thief in Attica, who plundered the inhabitants of the country, and threw them down from the highest rock into the sea, after he had obliged them to wait upon him and to wash his feet. Theseus attacked him, and treated him as he treated travellers. According to Ovid, the earth as well as the sea

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refused to receive the bones of Sciron, which remained for some time suspended in the air, till they were changed into large rocks called *Scironia Saxa*, situate between Megara and Corinth. There was a road near them which bore the name of Sciron, naturally small and narrow, but afterwards enlarged by the emperor Adrian. Some suppose that Ino threw herself into the sea from one of these rocks. Sciron had married the daughter of Cychreus a king of Salamis. He was brother-in-law to Telamon, the son of Æacus. *Ovid.* 7, *Met.* v. 444. *Heroid.* 2, v. 69.—*Strab.* 9.—*Mela*, 2, c. 13.—*Plin.* 2, c. 47.—*Diod.* 4.—*Hygin.* fab. 38.—*Propert.* 3, el. 14, v. 12.—*Paus.* 1, c. 44.—*Senec. N. D.* 5, c. 17.

Scylla, I, a daughter of Nisus, king of Megara, who became enamoured of Minos, as that monarch besieged her father's capital. To make him sensible of her passion, she informed him that she would deliver Megara into his hands if he promised to marry her. Minos consented, and as the prosperity of Megara depended on a golden hair which was on the head of Nisus, Scylla cut it off as her father was asleep, and from that moment the sallies of the Megarians were unsuccessful, and the enemy easily became masters of the place. Scylla was disappointed in her expectations, and Minos treated her with such contempt and ridicule, that she threw herself from a tower into the sea, or, according to other accounts, she was changed into a lark by the gods, and her father into a hawk. *Ovid. Trist.* 2, v. 393.—*Paus.* 2, c. 34.—*Propert.* 3, el. 19, v. 21.—*Hygin*, fab. 198.—*Virg. G.* 1, v. 405, &c.——II. A daughter of Typhon, or, as some say, of Phorcys, who was greatly loved by Glaucus, one of the deities of the sea. Scylla scorned the addresses of Glaucus, and the god, to render her more propitious, applied to Circe, whose knowledge of herbs and incantations was universally admired. Circe no sooner saw him than she became enamoured of him, and, instead of giving him the required assistance, she attempted to make him forget Scylla, but in vain. To punish her rival, Circe poured the juice of some poisonous herbs into the waters of the fountain where Scylla bathed, and no sooner had the nymph touched the place, than she found every part of her body below the waist, changed into frightful monsters, like dogs, which never ceased barking. The rest of her body assumed an equally hideous form. She found herself supported by twelve feet, and she had six different heads, each with three rows of teeth. This sudden metamorphosis so terrified her, that she threw herself into that part of the sea which separates the coast of Italy and Sicily, where she was changed into rocks, which continued to bear her name, and which were universally deemed by the ancients very dangerous to sailors. During a tempest the waves are described by modern navigators as roaring dreadfully when driven into the rough and uneven cavities of the rock. *Homer. Od.* 12, v. 85.—*Ovid. Met.* 14, v. 66, &c.—*Paus.* 2, c. 34.—*Hygin.* fab. 199.——Some authors, as *Propert.* 4, el. 4, v. 39, and *Virg. Ecl.* 4, v. 74, with *Ovid. Fast.* 4, v. 500, have confounded the daughter of Typhon with the daughter of Nisus. *Virg. Æn.* 3, v. 424, &c.

Scythes, or Scythia, a son of Jupiter by a daughter of Tellus. Half his body was that of a man, and the rest that of a serpent. He became king of a country which he called Scythia. *Diod.* 2.

Segetia, a divinity at Rome, invoked by the husbandmen that the harvest might be plentiful. *Aug. de Civ. D.* 4, c. 8.—*Macrob.* 1, c. 16.—*Paus.* 18, c. 2.

Selimnus, a shepherd of Achaia, who, for some time, enjoyed the favours of the nymph Argyra without interruption. Argyra was at last disgusted with her lover, and the shepherd died through melancholy, and was changed into a river of the same name. Argyra was also changed into a fountain, and mingled her waters with those of the Selimnus. *Paus.* 7, c. 23.

Semele, a daughter of Cadmus by Hermione, the daughter of Mars and Venus. She was tenderly beloved by Jupiter, and after death was honoured with immortality under the name of Thyone. Some, however, suppose that she remained in the infernal regions till Bacchus, her son, was permitted to bring her back. *Vid. Bacchus.* There were in the temple of Diana, at Trœzene, two altars raised to the infernal gods, one of which was over an aperture through which, as Pausanias reports, Bacchus returned from hell with his mother. Semele was particularly worshipped at Brasiæ, in Laconia, where, according to a certain tradition, she had been driven by the winds with her son, after Cadmus had exposed her on the sea on account of her incontinent amour with Jupiter. The mother of Bacchus, though she received divine honours, had no temples; she had a statue in a temple of Ceres, at Thebes, in Bœotia. *Paus.* 3, c. 24, l. 9, c. 5.—*Hesiod. Theog.*—*Homer. Il.* 14, v. 323.—*Orpheus. Hymn.*—*Eurip. in Bacch.*—*Apollod.* 3, c. 4.—*Ovid. Met.* 3, v. 254. *Fast.* 3, v. 715.—*Diod.* 3 and 4.

Semones, inferior deities of Rome, not in the number of the great gods. Among these were Faunus, the Satyrs, Priapus, Vertumnus, Janus, Pan, Silenus, and all such illustrious heroes as had received divine honours after death. The word seems to be the same as *semi homines*, because they were inferior to the supreme gods, and superior to men. *Ovid. Fast.* 6, v. 213.

Semoncius, one of the gods of the Romans, among the *Indigetes*, or such as were born and educated in their country.

Serapis, one of the Egyptian deities, supposed to be the same as Osiris. He had a magnificent temple at Memphis, another very rich at Alexandria, and a third at Canopus. The worship of Serapis was introduced at Rome by the emperor Antoninus Pius, A. D. 146, and the mysteries celebrated on the 6th of May, but with so much licentiousness that the senate were soon after obliged to abolish it. Herodotus, who speaks in a very circumstantial manner of the deities, and of the religion of the Egyptians, makes no mention of the god Serapis. Apollodorus says it is the same as the bull Apis. *Paus.* 1, c. 18, l. 2, c. 34.—*Tacit. Hist.* 4, c. 83.—*Strab.* 17.—*Martial.* 9, ep. 30. Though Serapis was a deity long known to the Egyptians, his worship was not formally introduced into Egypt until Ptolemy Soter caused his statue to be transported from Pontus, and

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placed in a magnificent temple erected by him to receive it in Alexandria. In his minute account of the Egyptian religion, &c., Herodotus makes no mention of Serapis, nor is he found in any of the remains of antiquity of unmixed Egyptian origin. He belongs, therefore, we may presume, to the Alexandrian era, and unites the Greek with the Egyptian mythology.

Sibyllæ, certain women inspired by heaven, who flourished in different parts of the world. Their number is unknown. Plato speaks of one, others of two, Pliny of three, Ælian of four, and Varro of ten, an opinion which is universally adopted by the learned. These ten Sibyls generally resided in the following places, Persia, Libya, Delphi, Cumæ in Italy, Erythræa, Samos, Cumæ in Æolia, Marpessa on the Hellespont, Ancyra in Phrygia, and Tiburtis. The most celebrated of the Sibyls is that of Cumæ in Italy, whom some have called by the different names of Amalthæa, Demophile, Herophile, Daphne, Manto, Phemonoe, and Deiphobe. It is said that Apollo became enamoured of her, and that, to make her sensible of his passion, he offered to give her whatever she should ask. The Sibyl demanded to live as many years as she had grains of sand in her hand, but unfortunately forgot to ask for the enjoyment of the health, vigour, and bloom of which she was then in possession. The god granted her her request, but she refused to gratify the passion of her lover, though he offered her perpetual youth and beauty. Some time after she became old and decrepit, her form decayed, melancholy, paleness and haggard looks succeeded to bloom and cheerfulness. She had already lived about seven hundred years when Æneas came to Italy; and, as some have imagined, she had three centuries more to live before her years were as numerous as the grains of sand which she had in her hand. She gave Æneas instructions how to find his father in the infernal regions, and even conducted him to the entrance of hell. It was usual in the Sibyl to write her prophecies on leaves, which she placed at the entrance of her cave, and it required particular care in such as consulted her to take up these leaves before they were dispersed by the wind, as their meaning then became incomprehensible. According to the most authentic historians of the Roman republic, one of the Sibyls came to the palace of Tarquin the Second, with nine volumes, which she offered to sell for a very high price. The monarch disregarded her, and she immediately disappeared, and soon after returned, when she had burned three of the volumes. She asked the same price for the remaining six books; and when Tarquin refused to buy them, she burned three more, and still persisted in demanding the same sum of money for the three that were left. This extraordinary behaviour astonished Tarquin; he bought the books, and the Sibyl instantly vanished, and never after appeared to the world. These books were preserved with great care by the monarch, and called the *Sibylline verses*. A college of priests was appointed to have the care of them; and such reverence did the Romans entertain for these prophetic books, that they were consulted with the greatest solemnity, and only when the state seemed to be in danger. When the capitol was burnt in the troubles of Sylla, the Sibylline verses, which were deposited there, perished in the conflagration; and to repair the loss which the republic seemed to have sustained, commissioners were immediately sent to different parts of Greece, to collect whatever verses could be found of the inspired writings of the Sibyls. The fate of these Sibylline verses, which were collected after the conflagration of the capitol, is unknown. There are now eight books of Sibylline verses extant, but they are universally reckoned spurious. They speak so plainly of our Saviour, of his sufferings, and of his death, as even to surpass far the sublime prediction of Isaiah in description; and therefore from this very circumstance it is evident that they were composed in the second century, by some of the followers of Christianity, who wished to convince the heathens of their error, by assisting the cause of truth with the arms of pious artifice. The word Sibyl seems to be derived from σιον Æolice for Διος *Jovis*, and βουλη *consilium*. *Plut. in Phæd.*—*Ælian. V. H.* 12, c. 35.—*Paus.* 10, c. 12, &c.—*Diod.* 4.—*Ovid. Met.* 14, v. 109 and 140.—*Virg. Æn.* 3, v. 445, l. 6, v. 36.—*Lucan.* 1, v. 564.—*Plin.* 13, c. 13.—*Flor.* 4, c. 1.—*Sallust.*—*Cic. Catil.* 3.—*Val. Max.* 1, c. 1, l. 8, c. 15, &c.

Sichæus. *Vid.* Part II.

Silenus, a demi-god, who became the nurse, the preceptor, and attendant of the god Bacchus. He was, as some suppose, son of Pan, or, according to others, of Mercury or of Terra. Malea in Lesbos was the place of his birth. After death he received divine honours, and had a temple in Elis. Silenus is generally represented as a fat and jolly old man, riding on an ass, crowned with flowers, and always intoxicated. He was once found by some peasants in Phrygia, after he had lost his way and could not follow Bacchus, and he was carried to King Midas, who received him with great attention. He detained him for ten days, and afterwards restored him to Bacchus, for which he was rewarded with the power of turning into gold whatever he touched. Some authors assert that Silenus was a philosopher, who accompanied Bacchus in his Indian expedition, and assisted him by the soundness of his counsels. From this circumstance, therefore, he is often introduced speaking with all the gravity of a philosopher concerning the formation of the world and the nature of things. The Fauns in general, and the Satyrs, are often called Sileni. *Paus.* 3, c. 25, l. 9, c. 24.—*Philost.* 23.—*Ovid. Met.* 4.—*Hygin.* fab. 191.—*Diod.* 3, &c.—*Cic. Tusc.* 1, c. 48.—*Ælian. V. H.* 3, c. 18.—*Virg. Ecl.* 6, v. 13.

Silvanus, a rural deity, son of an Italian shepherd. He is generally represented as half a man and half a goat. According to Virgil, he was son of Picus, or, as others report, of Mars, or according to Plutarch, of Valeria Tusculanaria. The worship of Silvanus was established only in Italy, where, as some authors have imagined, he reigned in the age of Evander. This deity was sometimes represented holding a cypress in his hand, on account of his regard for a beautiful youth, called Cyparissus, who was changed into a tree of the same name. Silvanus presided over gardens and limits, and he is often confounded with the Fauns, Satyrs,

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and Silenus. *Plut. in Parall.*—*Virg. Ecl.* 10. *G.* 1, v. 20, l. 2, v. 493.—*Ælian. Anim.* 6, c. 42. *Ovid. Met.* 10.—*Horat.* ep. 2.—*Dionys. Hal. Vid.* Part II.

Sinoe, a nymph of Arcadia, who brought up Pan.

Sinon. *Vid.* Part II.

Sinope, a daughter of the Asopus by Methone. She was beloved by Apollo, who carried her away to the borders of the Euxine Sea, in Asia Minor, where she gave birth to a son called Syrus. *Diod.* 4. *Vid.* Part I.

Sirenes, sea-nymphs who charmed so much with their melodious voice, that all forgot their employments to listen with more attention, and at last died for want of food. They were daughters of the Achelous, by the muse Calliope, or, according to others, by Melpomene or Terpsichore. They were three in number, called Parthenope, Ligeia, and Leucosia, or, according to others, Molpe, Aglaophonos, and Thelxiope or Thelxione, and they usually lived in a small island near cape Pelorus in Sicily. According to Ovid, they were so disconsolate at the rape of Proserpine, that they prayed the gods to give them wings that they might seek her in the sea as well as by land. The Sirens were informed by the oracle, that as soon as any persons passed by them without suffering themselves to be charmed by their songs, they should perish; and their melody had prevailed in calling the attention of all passengers, till Ulysses, informed of the power of their voice by Circe, stopped the ears of his companions with wax, and ordered himself to be tied to the mast of his ship, and no attention to be paid to his commands should he wish to stay and listen to the song. Upon this artifice of Ulysses, the Sirens were so disappointed that they threw themselves into the sea and perished. Some authors say that the Sirens challenged the Muses to a trial of skill in singing, and that the latter proved victorious, and plucked the feathers from the wings of their adversaries, with which they made themselves crowns. The place where the Sirens destroyed themselves was afterwards called *Sirenis*, on the coast of Sicily. Virgil, however, *Æn.* 6, v. 864, places the *Sirenum Scopuli* on the coast of Italy, near the island of Caprea. The Sirens are often represented holding, one a lyre, a second a flute, and the third singing. *Paus.* 10, c. 6.—*Homer. Od.* 12, v. 167.—*Strab.* 6.—*Ammian.* 29, c. 2.—*Hygin.* fab. 141.—*Apollod.* 2, c. 4.—*Ovid. Met.* 5, v. 555, *de Art. Am.* 3, v. 311.—*Ital.* 12, v. 33.

Sisyphus, a brother of Athamas and Salmoneus, son of Æolus and Enaretta, the most crafty prince of the heroic ages. He married Merope, the daughter of Atlas, or, according to others, of Pandareus, by whom he had several children. He built Ephyre, called afterwards Corinth. It is reported that Sisyphus, mistrusting Autolycus, who stole the neighbouring flocks, marked his bulls under the feet, and when they had been carried away by the dishonesty of his friend, he confounded and astonished the thief by selecting from his numerous flocks those bulls, which by the mark he knew to be his own. After his death, Sisyphus was condemned in hell, to roll to the top of a hill a large stone, which had no sooner reached the summit than it fell back into the plain with impetuosity, and rendered his punishment eternal. The causes of this rigorous sentence are variously reported. Some attribute it to his continual depredations in the neighbouring country, and his cruelty in laying heaps of stones on those whom he had plundered, and suffering them to expire in the most agonizing torments. Others, to the insult offered to Pluto, in chaining death in his palace, and detaining her till Mars, at the request of the king of hell, went to deliver her from confinement. Others suppose that Jupiter inflicted this punishment because he told Asopus where his daughter Ægina had been carried away by her ravisher. The more followed opinion however is, that Sisyphus, on his death-bed, entreated his wife to leave his body unburied; and when he came into Pluto's kingdom, he received the permission of returning upon earth to punish this seeming negligence of his wife, but, however, on promise of immediately returning. But he was no sooner out of the infernal regions, than he violated his engagements; and when he was at last brought back to hell by Mars, Pluto, to punish his want of fidelity, condemned him to roll a huge stone to the top of a mountain. The institution of the Pythian games is attributed by some to Sisyphus. To be of the blood of Sisyphus was deemed disgraceful among the ancients. *Homer. Od.* 11, v. 592.—*Virg. Æn.* 6, v. 616.—*Ovid. Met.* 4, v. 459, l. 13, v. 32. *Fast.* 4, v. 175, *in Ibid.* 191.—*Paus.* 2, &c.—*Horat.* 2, od. 14, v. 20. *Vid.* Part II.

Smilax. *Vid. Crocus.*

Smintheus, one of the surnames of Apollo in Phrygia, where the inhabitants raised him a temple because he had destroyed a number of rats that infested the country. These rats were called σμινθαι, in the language of Phrygia, whence the surname. There is another story similar to this related by the Greek scholiast of *Homer. Il.* 1, v. 39.—*Strab.* 13.—*Ovid. Met.* 12, v. 585.

Sol, (*the sun,*) was an object of veneration among the ancients. It was particularly worshipped by the Persians, under the name of Mithras; and was the Baal or Bel of the Chaldeans, the Belphegor of the Moabites, the Moloch of the Canaanites, the Osiris of the Egyptians, and the Adonis of the Syrians. The Massagetæ sacrificed horses to the sun on account of their swiftness. According to some of the ancient poets, Sol and Apollo were two different persons. Apollo, however, and Phœbus and Sol, are universally supposed to be the same deity.

Somnus, son of Erebus and Nox, was one of the infernal deities, and presided over sleep. His palace, according to some mythologists, is a dark cave where the sun never penetrates. At the entrance are a number of poppies and somniferous herbs. The god himself is represented as asleep on a bed of feathers with black curtains. The dreams stand by him, and Morpheus, as his principal minister, watches to prevent the noise from awaking him. The Lacedæmonians always placed the image of Somnus near that of death. *Hesiod. Theog.*—*Hom. Il.* 14.—*Virg. Æn.* 6, v. 893.—*Ovid. Met.* 11.

Sophax, a son of Hercules and Tinga, the widow of Antæus, who founded the kingdom of Tingis, in Mauretania, and from whom were

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descended Diodorus, and Juba, king of Mauretania. *Strab.* 3.

SORGE, a daughter of Œneus, king of Calydon, by Æthea, daughter of Thestius. She married Andremon, and was mother of Oxilus. *Apollod.* 1 and 2.

SOSPITA, a surname of Juno in Latium. Her most famous temple was at Lanuvium. She had also two at Rome, and her statue was covered with a goat-skin, with a buckle, &c. *Liv.* 3, 6, 8, &c.—*Festus. de V. sig.*

SOTHIS, an Egyptian name of the constellation called Sirius, which received divine honours in that country.

SPARTÆ, or SPARTI, a name given to those men who sprang from the dragon's teeth which Cadmus sowed. They all destroyed one another, except five, who survived, and assisted Cadmus in building Thebes.

SPHERUS, an arm-bearer of Pelops, son of Tantalus. He was buried in a small island near the isthmus of Corinth, which from him was called *Spheria.* *Paus.* 5, c. 10.

SPHINX, a monster which had the head and breasts of a woman, the body of a dog, the tail of a serpent, the wings of a bird, the paws of a lion, and a human voice. It sprang from the union of Orthos with the Chimæra, or of Typhon with Echidna. The Sphinx had been sent into the neighbourhood of Thebes by Juno, who wished to punish the family of Cadmus, which she persecuted with immortal hatred, and it laid this part of Bœotia under continual alarms by proposing enigmas, and devouring the inhabitants if unable to explain them. In the midst of their consternation the Thebans were told by the oracle, that the Sphinx would destroy herself as soon as one of the enigmas she proposed was explained. In this enigma she wished to know what animal walked on four legs in the morning, two at noon, and three in the evening. Upon this Creon, king of Thebes, promised his crown, and his sister Jocasta in marriage, to him who could deliver his country from the monster by a successful explanation of the enigma. It was at last happily explained by Œdipus, who observed that man walked on his hands and feet when young or in the morning of life, at the noon of life he walked erect, and in the evening of his days he supported his infirmities upon a stick. *Vid. Œdipus.* The Sphinx no sooner heard this explanation than she dashed her head against a rock, and immediately expired. Some mythologists wish to unriddle the fabulous traditions about the Sphinx, by the supposition that one of the daughters of Cadmus, or Laius, infested the country of Thebes by her continual depredations, because she had been refused a part of her father's possessions. The lion's paw expressed, as they observed, her cruelty, the body of the dog her lasciviousness, her enigmas the snares she laid for strangers and travellers, and her wings the despatch she used in her expeditions. *Plut.—Hesiod. Theog.* v. 326.—*Hygin.* fab. 68.—*Apollod.* 3, c. 5.—*Diod.* 4.—*Ovid. in Ib.* 378.—*Strab.* 9.—*Sophocl. in Œdip. tyr.*

STATOR, a surname of Jupiter, given him by Romulus, because he *stopped* (*sto*) the flight of the Romans in a battle against the Sabines. The conqueror erected him a temple under that name. *Liv.* 1, c. 12.

STELLIO, a youth turned into an elf by Ceres, because he derided the goddess, who drank with avidity when tired and afflicted in her vain pursuit of her daughter Proserpine. *Ovid. Met.* 5, v. 445.

STENOBŒA, or STHENOBŒA. *Vid. Bellerophon.*

STENTOR, one of the Greeks who went to the Trojan war. His voice alone was louder than that of 50 men together. *Homer Il.* 5, v. 784.—*Juv.* 13, v. 112.

STERŌPE, I. one of the Pleiades, daughters of Atlas. She married Œnomaus, king of Pisæ, by whom she had Hippodamia, &c.——II. A daughter of Parthaon, supposed by some to be the mother of the Sirens.

STHENELUS, I. a king of Mycenæ, son of Perseus and Andromeda. He married Nicippe, the daughter of Pelops, by whom he had two daughters, and a son called Eurystheus. Sthenelus made war against Amphitryon, who had killed Electryon and seized his kingdom. He fought with success, and took his enemy prisoner, whom he transmitted to Eurystheus. *Homer. Il.* 19, v. 91.—*Apollod.* 2, c. 4.——II. A son of Capaneus. He was one of the Epigoni, and of the suiters of Helen. He went to the Trojan war, and was one of those who were shut up in the wooden horse, according to Virgil. *Paus.* 2, c. 18.—*Virg. Æn.* 2 and 10.——III. A son of Androgeus, the son of Minos. Hercules made him king of Thrace. *Apollod.* 2, c. 5.——IV. A king of Argos, who succeeded his father Crotopus. *Paus.* 2, c. 16.——V. A son of Actor, who accompanied Hercules in his expedition against the Amazons. He was killed by one of these females.——VI. A son of Melas, killed by Tydeus. *Apollod.* 1, c. 8.

STILBE, or STILBIA, a daughter of Penneus, by Creusa, who became mother of Centaurus and Lapithus, by Apollo. *Diod.* 4.

STRENUA, a goddess at Rome, who gave vigour and energy to the weak and indolent. *Aug. de Civ. D.* 4, c. 11 and 16.

STROPHIUS. *Vid.* Part I.

STYMPHALUS, a king of Arcadia, son of Elatus and Laodice. He made war against Pelops, and was killed in a truce. *Apollod.* 3, c. 9.—*Paus.* 8, c. 4. *Vid.* Part I.

STYRUS, a king of Albania, to whom Æetes promised his daughter Medea in marriage, to obtain his assistance against the Argonauts. *Flacc.* 3, v. 497, l. 8, v. 358.

STYX, I. a daughter of Oceanus and Tethys. She married Pallas, by whom she had three daughters, Victory, Strength, and Valour. *Hesiod. Theog.* 363 and 384.—*Apollod.* 1, c. 2.——II. A celebrated river of hell, round which it flows nine times. According to some writers, the Styx was a small river of Nonacris, in Arcadia, whose waters were so cold and venomous that they proved fatal to those who tasted them. Among others, Alexander the Great is mentioned as a victim to their fatal poison, in consequence of drinking them. They even consumed iron, and broke all vessels. The wonderful properties of this water suggested the idea that it was a river of hell, especially when it disappeared in the earth a little below its fountain head. The gods held the waters of the Styx in such veneration that they always swore by them; an oath which was inviolable. If any of the gods had perjured themselves, Jupiter obli-

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ged them to drink the waters of the Styx, which lulled them for one whole year into a senseless stupidity; for the nine following years they were deprived of the ambrosia and the nectar of the gods, and after the expiration of the years of their punishment, they were restored to the assembly of the deities, and to all their original privileges. It is said that this veneration was shown to the Styx, because it received its name from the nymph Styx, who with her three daughters assisted Jupiter in his war against the Titans. *Hesiod. Theog.* v. 384, 775.—*Homer. Od.* 10, v. 513.—*Herodot.* 6, c. 74.—*Virg. Æn.* 6, v. 323, 439, &c.—*Apollod.* 1, c. 3.—*Ovid. Met.* 3, v. 29, &c.—*Lucan.* 6, v. 378, &c.—*Paus.* 8, c. 17 and 18.—*Curt.* 10, c. 10.

SUADA, the goddess of persuasion, called Pitho by the Greeks. She had a form of worship established to her honour first by Theseus. She had a statue in the temple of Venus Praxis at Megara. *Cic. de el. Orat.* 15.—*Paus.* 1, c. 22 and 43, l. 9, c. 35.

SUMMANUS, a surname of Pluto, as prince of the dead, *summus manium*. He had a temple at Rome, erected during the wars with Pyrrhus, and the Romans believed that the thunderbolts of Jupiter were in his power during the night. *Cic. de Div.*—*Ovid. Fast.* 6, v. 731.

SYLVIA. *Vid. Rhea.*

SYLVIUS. *Vid.* Part II.

SYRINX, a nymph of Arcadia, daughter of the river Laodon. Pan became enamoured of her, but Syrinx escaped, and at her own request was changed by the gods into a reed called Syrinx by the Greeks. The god made himself a pipe with the reeds into which his favourite nymph had been changed. *Ovid. Met.* 1, v. 691.—*Martial.* 9, ep. 63.

T.

TAGES, a son of Genius, grandson of Jupiter, was the first who taught the 12 nations of the Etrurians the science of augury and divination. It is said that he was found by a Tuscan ploughman in the form of a clod, and that he assumed a human shape to instruct this nation, which became so celebrated for their knowledge of omens and incantations. *Cic. de Div.* 2, c. 23.—*Ovid. Met.* 15, v. 558.—*Lucan.* 1, v. 673.

TALAUS, a son of Bias and Pero, father of Adrastus by Lysimache. He was one of the Argonauts. *Apollod.* 1, c. 9, l. 3, c. 6.

TALUS, a youth, son of the sister of Dædalus, who invented the saw, compasses, and other mechanical instruments. His uncle became jealous of his growing fame, and murdered him privately; or, according to others, he threw him down from the citadel of Athens. Talus was changed into a partridge by the gods. He is also called *Calus, Acalus, Perdix*, and *Taliris*. *Apollod.* 3, c. 1.—*Paus.* 1, c. 21.—*Ovid. Met.* 8.

TANTALIDES, I. a patronymic applied to the descendants of Tantalus, such as Niobe, Hermione, &c.——II. Agamemnon and Menelaus, as grandsons of Tantalus, are called *Tantalidæ fratres*. *Ovid. Heroid.* 8, v. 45 and 122.

TANTALUS, a king of Lydia, son of Jupiter, by a nymph called Pluto. He was father of Niobe, Pelops, &c., by Dione, one of the Atlantides, called by some Euryanassa. Tantalus is represented by the poets as punished in hell with an insatiable thirst, and placed up to the chin in the midst of a pool of water, which, however, flows away as soon as he attempts to taste it. There hangs also above his head, a bough, richly loaded with delicious fruits; which, as soon as he attempts to seize, is carried away from his reach by a sudden blast of wind. According to some mythologists, his punishment is to sit under a huge stone, hung at some distance over his head, and as it seems every moment ready to fall, he is kept under continual alarms and never-ceasing fears. The causes of this eternal punishment are variously explained. Some declare that is was inflicted upon him because he stole a favourite dog, which Jupiter had intrusted to his care to keep his temple in Crete. Others say that he stole away the nectar and ambrosia from the tables of the gods, when he was admitted into the assemblies of heaven, and that he gave it to mortals on earth. Others support that this proceeds from his cruelty and impiety in killing his son Pelops, and in serving his limbs as food before the gods, whose divinity and power he wished to try, when they had stopped at his house as they passed over Phrygia. There were also others who impute it to his carrying away Ganymedes. *Pindar. Olymp.* I.—*Homer. Od.* 11, v. 581.—*Cic. Tusc.* 1, c. 5, l. 4, c. 16.—*Eurip. in Iphig.*—*Propert.* 2, el. 1, v. 66.—*Horat.* 1, *Sat.* 1, v. 68.

TARANIS, a name of Jupiter among the Gauls, to whom human sacrifices were offered. *Lucan.* I, v. 446.

TARAXIPPUS, a deity worshipped at Elis. His statue was placed near the race-ground, and his protection was implored that no harm might happen to the horses during the games. *Paus.* 6, c. 20, &c.—*Dionys. Hal.* 2.

TARTARUS, (pl. *a, orum*,) one of the regions of hell, where, according to the ancients, the most impious and guilty among mankind were punished. It was surrounded with a brazen wall, and its entrance was continually hidden from the sight by a cloud of darkness, which is represented three times more gloomy than the obscurest night. According to Hesiod, it was a separate prison, at a greater distance from the earth, than the earth is from the heavens. Virgil says that it was surrounded by three impenetrable walls, and by the impetuous and burning streams of the river Phlegethon. The entrance is by a large and lofty tower, whose gates are supported by columns of adamant, which neither gods nor men can open. It was the place where Ixion, Tityus, the Danaides, Tantalus, Sisyphus, &c. were punished, according to Ovid. *Hesiod. Theog.* v. 720.—*Sil.* 13, v. 591.—*Virg. Æn.* 6.—*Homer. Od.* 11.—*Ovid. Met.* 4, fab. 13.

TAURICA, a surname of Diana, because she was worshipped by the inhabitants of Taurica Chersonesus.

TAURUS, an officer of Minos, king of Crete. *Vid. Minotaurus.* He was vanquished by Theseus in the games which Minos exhibited in Crete. *Plut. in Thes.*

TECTAMUS, son of Dorus, grandson of Hellen, the son of Deucalion, went to Crete with the Ætolians and Pelasgians, and reigned there. He had a son called Asterius, by the daughter of Cretheus.

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TĔLĬMON. *Vid.* Part II.

TELCHĪNIA, a surname of Minerva at Teumessa in Bœotia, where she had a temple. *Paus.* 9, c. 19.——Also a surname of Juno in Rhodes, where she had a statue at Ialysus, raised by the Telchinians, who settled there.——Also an ancient name of Crete, as the place from whence the Telchines of Rhodes were descended. *Stat.* 6, *Sylv.* 6, v. 47.

TELCHĪNIUS, a surname of Apollo among the Rhodians. *Diod.* 5.

TELCHIS, a son of Europs, the son of Ægialeus. He was one of the first kings of the Peloponnesus.

TĔLĔGŌNUS, a king of Egypt, who married Io after she had been restored to her original form by Jupiter. *Apolled.* *Vid.* Part II.

TELĔMĂCHUS. *Vid.* Part II.

TELĔMUS, a Cyclops, who was acquainted with futurity. He foretold to Polyphemus all the evils which he some time after suffered from Ulysses. *Ovid. Met.* 13, v. 771.

TELEPHASSA, the mother of Cadmus, Phœnix, and Clix, by Agenor. She died in Thrace. as she was seeking her daughter Europa, whom Jupiter had carried away. *Apollod.* 3, c. 1 and 4.

TĔLĔPHUS, a king of Mysia, son of Hercules and Auge, the daughter of Aleus. He was exposed as soon as born on mount Parthenius, but his life was preserved by a goat, and by some shepherds. According to Apollodorus, he was exposed, not on a mountain, but in the temple of Minerva, at Tegea, or, according to a tradition mentioned by Pausanias, he was left to the mercy of the waves with his mother, by the cruelty of Aleus, and carried by the winds to the mouth of the Caycus, where he was found by Teuthras, king of the country, who married, or rather adopted as his daughter, Auge, and educated her son. Some, however, suppose, that Auge fled to Teuthras to avoid the anger of her father on account of her amour with Hercules. Yet others declare that Aleus gave her to Nauplius to be severely punished for her incontinence; and that Nauplius, unwilling to injure her, sent her to Teuthras, king of Bithynia, by whom she was adopted. Telephus, according to the more received opinions, was ignorant of his origin, and he was ordered by the oracle, if he wished to know his parents, to go to Mysia. Obedient to this injunction, he came to Mysia, where Teuthras offered him his crown and his adopted daughter Auge in marriage, if he would deliver his country from the hostilities of Idas, the son of Apharous. Telephus readily complied, and at the head of the Mysians he soon routed the enemy and received the promised reward. As he was going to unite himself to Auge, the sudden appearance of an enormous serpent separated the two lovers; Auge implored the assistance of Hercules, and was soon informed by the god that Telephus was her own son. When this was known, the nuptials were not celebrated, and Telephus, some time after, married one of the daughters of King Priam. As one of the sons of the Trojan monarch, Telephus prepared to assist Priam against the Greeks, and with heroic valour he attacked them when they had landed on his coast. The carnage was great and Telephus was victorious, when Bacchus, who protected the Greeks, suddenly raised a vine from the earth, which entangled the feet of the monarch, and laid him flat on the ground. Achilles immediately rushed upon him, and wounded him so severely that he was carried away from the battle. The wound was mortal, and Telephus was informed by the oracle, that he alone who had inflicted it could totally cure it. Upon this, applications were made to Achilles, but in vain; the hero observed that he was no physician, till Ulysses, who knew that Troy could not be taken without the assistance of one of the sons of Hercules, and who wished to make Telephus the friend of the Greeks, persuaded Achilles to obey the directions of the oracle. Achilles consented, and as the weapon which had given the wound could alone cure it, the hero scraped the rust from the point of his spear, and by applying it to the sore, gave it immediate relief. It is said that Telephus showed himself so grateful to the Greeks that he accompanied them to the Trojan war, and fought with them against his father-in-law. *Hygin.* fab. 101.—*Paus.* 8, c. 48.—*Apollod.* 2, c. 7, &c.—*Ælian. V. H.* 12, c. 42.—*Diod.* 4.—*Ovid. Fast.* 1, el. 1, &c.—*Philostr. her.*—*Plin.*

TELETHŪSA. *Vid. Iphis.*

TELEUTE, a surname of Venus among the Egyptians. *Plut. de Is. & Os.*

TELLUS, a divinity, the same as the Earth, the most ancient of all the gods after Chaos. She was mother by Cœlus of Oceanus, Hyperion, Ceus, Rhea, Japetus, Themis, Saturn, Phœbe, Tethys, &c. Tellus is the same as the divinity who is honoured under the several names of Cybele, Rhea, Vesta, Cerea, Tithea, Bona Dea, Proserpine, &c. She was generally represented in the character of Tellus, as a woman with many breasts, distended with milk, to express the fecundity of the earth. She also appeared crowned with turrets, holding a sceptre in one hand and a key in the other, while at her feet was lying a tame lion without chains, as if to intimate that every part of the earth can be made fruitful by means of cultivation.—*Hesiod. Theog.* v. 130.—*Virg. Æn.* 7, v. 137.—*Apollod.* 1, c. 1. *Vid.* Part II.

TELPHŪSA, a nymph of Arcadia, daughter of the Ladon, who gave her name to a town and fountain of that place. The waters of the fountain Telphusa were so cold, that Tiresias died by drinking them. *Diod.* 4.—*Strab.* 9.—*Lycophron.* 1040. *Vid.* Part II.

TEMĒNITES, a surname of Apollo, which he received at Temenos, a small place near Syracuse, where he was worshipped. *Cic. in Verr.*

TENES. *Vid.* Part II.

TEREUS, a king of Thrace, son of Mars and Bistonis. He married Progne, the daughter of Pandion, king of Athens, whom he had assisted in a war against Megara. *Vid. Philomela.*

TERMĔRUS, a robber of Peloponnesus, who killed people by crushing their heads against his own. He was slain by Hercules in the same manner. *Plut. in Thes.*

TERMINĀLIS, a surname of Jupiter, because he presided over the boundaries and lands of individuals, before the worship of the god Terminus was introduced. *Dionys. Hal.* 2.

TERMĪNUS, a divinity at Rome, who was supposed to preside over bounds and limits, and to punish all unlawful usurpation of land. His

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worship was at first introduced at Rome by Numa, who persuaded his subjects that the limits of their lands and estates were under the immediate inspection of heaven. His temple was on the Tarpeian rock, and he was represented with a human head without feet or arms to intimate that he never moved, wherever he was placed. The people of the country assembled once a year with their families, and crowned with garlands and flowers the stones which separated their different possessions, and offered victims to the god who presided over their boundaries. It is said that when Tarquin the Proud wished to build a temple on the Tarpeian rock to Jupiter, the god Terminus refused to give way, though the other gods resigned their seats with cheerfulness; whence Ovid has said:—

Restitit, et magno cum Jove templa tenet.

Dionys. Hal. 2.—*Ovid. Fast.* 2, v. 641.—*Plut. in Num.*—*Liv.* 5.—*Virg. Æn.* 9.

TERPSĬCHŌRE, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over dancing, of which she was reckoned the inventress, as her name intimates, and with which she delighted her sisters. She is represented like a young virgin crowned with laurel, and holding in her hand a musical instrument. *Juv.* 7, v. 35.—*Apollod.* 1.—*Eustat. in Il.* 10.

TERRA, one of the most ancient deities in mythology, wife of Uranus, and mother of Oceanus, the Titans, Cyclops, Giants, Thea, Rhea, Themis, Phœbe, Thetys, and Mnemosyne. By the Air she had Grief, Mourning, Oblivion, Vengeance, &c. According to Hyginus, she is the same as Tellus. *Vid. Tellus.*

TERROR, an emotion of the mind, which the ancients have made a deity, and one of the attendants of the god Mars, and of Bellona.

TETHYS, the greatest of the sea-deities, was wife of Oceanus, and daughter of Uranus and Terra. She was mother of the chiefest rivers of the universe, such as the Nile, the Alpheus, the Mæander, Simois, Peneus, Evenus, Scamander, &c., and about 3000 daughters, called Oceanides. Tethys is confounded by some mythologists with her grand-daughter Thetis, the wife of Peleus and the mother of Achilles. The word *Tethys* is poetically used to express the sea. *Apollod.* 1, c. 1, &c.—*Virg. G.* 1, v. 31.—*Ovid. Met.* 2, v. 509, l. 9, v. 498.—*Fast.* 2, v. 191.—*Hesiod. Theogn.* v. 336.—*Homer. Il.* 14, v. 302.

TEUCER. *Vid.* Part II.

TEUTAS, or TEUTATES, a name of Mercury among the Gauls. The people offered human victims to this deity. *Lucan.* 1, v. 445.—*Cæsar. Bell. G.*

TEUTHRAS, a king of Mysia, on the borders of the Caycus. *Vid. Telephus.* The 50 daughters of Teuthras, who became mothers by Hercules, are called *Teuthrantia turba. Apollod.* 2, c. 7, &c.—*Paus.* 3, c. 25.—*Ovid. Trist.* 2, v. 19. *Heroid.* 9, v. 51.—*Hygin.* fab. 100.

THALASSIUS, a beautiful young Roman, in the reign of Romulus. At the rape of the Sabines, one of these virgins appeared remarkable for beauty and elegance, and her ravisher, afraid of many competitors, exclaimed as he carried her away, that it was for Thalassius. The name of Thalassius was no sooner mentioned, than all were eager to preserve so beautiful a prize for him. Their union was attended with so much happiness, that it was ever after usual at Rome to make use of the word *Thalassius* at nuptials, and to wish those that were married the felicity of Thalassius. He is supposed by some to be the same as *Hymen*, as he was made a deity. *Plut. in Rom.*—*Martial.* 3, ep. 92.—*Liv.* 1, c. 9.

THALESTRIA, or THALESTRIS, a queen of the Amazons, who, accompanied by 300 women, came 35 days' journey to meet Alexander in his Asiatic conquests, to raise children by a man whose fame was so great and courage so uncommon. *Curt.* 6, c. 5.—*Strab.* 11.—*Justin.* 2, c. 4.

THĂLIA, one of the Muses, who presided over festivals, and over pastoral and comic poetry. She is represented leaning on a column, holding a mask in her right hand, by which she is distinguished from her sisters, as also by a shepherd's crook. Her dress appears shorter, and not so ornamented as that of the other Muses. *Horat.* 4, *Od.* 6, v. 25.—*Mart.* 9, ep. 75.—*Plut. in Symp.* &c.—*Virg. Ec.* 6, v. 2. *Vid. Charites.*

THAMYRAS, or THAMYRIS, a celebrated musician of Thrace. His father's name was Philammon, and his mother's Agriope. He became enamoured of the Muses, and challenged them to a trial of skill. His challenge was accepted, and it was mutually agreed that the conquered should be totally at the disposal of his victorious adversary. He was conquered, and the Muses deprived him of his eyesight, and of his melodious voice, and broke his lyre. His poetical compositions are lost. Some accused him of having first introduced into the world the unnatural vice of which Socrates is accused. *Homer. Il.* 2, v. 594, l. 5, v. 599.—*Apollod.* 1, c. 3.—*Ovid. Amor.* 3, el. 7, v. 62, *Art. Am.* 3, 399.—*Paus.* 4, c. 33.

THAROPS, the father of Œager, to whom Bacchus gave the kingdom of Thrace, after the death of Lycurgus. *Diod.* 4.

THASUS, a son of Neptune, who went with Cadmus to seek Europa. He built the town of Thasus in Thrace. Some make him brother of Cadmus. *Apollod.* 3, c. 1.

THAUMANTIAS, and THAUMANTIS, a name given to Iris, the messenger of Juno, because she was the daughter of Thaumas, the son of Oceanus and Terra, by one of the Oceanides. *Hesiod. Theog.*—*Virg. Æn.* 9, v. 5.—*Ovid. Met.* 4, v. 479, l. 14, v. 845.

THAUMAS, a son of Neptune and Terra, who married Electra, one of the Oceanides, by whom he had Iris and the Harpies, &c. *Apollod.* 1, c. 2.

THEA, a daughter of Uranus and Terra. She married her brother Hyperion, by whom she had the sun, the moon, Aurora, &c. She is also called Thia, Titæa, Rhea, Tethys, &c.

THEANO. *Vid.* Part II.

THEMIS, I. a daughter of Cœlus and Terra, who married Jupiter against her own inclination. She became mother of Dice, Irene, Eunomia, the Parcæ and Horæ; and was the first to whom the inhabitants of the earth raised temples. Her oracle was famous in Attica in the age of Deucalion, who consulted it with great solemnity, and was instructed how to repair the loss of mankind. She was generally attended by the Seasons. Among the moderns she is represented as holding a sword in one hand and a pair of scales in the other. *Ovid. Met.* 1, v. 321.——II. A daughter of Ilus, who married

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Capys, and became mother of Anchises. *Apollod.* 3, c. 12.

THEMISTO, daughter of Hypseus, was the third wife of Athamas, king of Thebes, by whom she had four sons, called Ptous, Leucon, Schœneus, and Erythroes. She endeavoured to kill the children of Ino, her husband's second wife, but she killed her own by means of Ino, who lived in her house in the disguise of a servant-maid, and to whom she intrusted her bloody intentions, upon which she destroyed herself. *Paus.* 9, c. 23.—*Apollod.* 1, c. 9.

THEOCLYMENUS, a soothsayer of Argolis, descended from Melampus. His father's name was Thestor. He foretold the speedy return of Ulysses to Penelope and Telemachus. *Homer. Od.* 15, v. 225, &c.—*Hygin.* fab. 128.

THEODĂMAS, or THIODAMAS, a king of Mysia, in Asia Minor. He was killed by Hercules, because he refused to treat him and his son Hyllus with hospitality. *Ovid. in Ib.* v. 438.—*Apollod.* 2, c. 7.—*Hygin.* fab. 271.

THEONOE, I. a daughter of Thestor, sister to Calchas. She was carried away by sea pirates, and sold to Icarus, king of Caria, &c. *Hygin.* fab. 190.——II. A daughter of Proteus and a Nereid, who became enamoured of Canobus, the pilot of a Trojan vessel, &c.

THEOPHĂNE, a daughter of Bisaltus, whom Neptune changed into a sheep, to remove her from her numerous suiters, and conveyed to the island Crumissa. Of her was born the ram with the golden fleece, which carried Phryxus to Colchis. *Ovid. Met.* 6, v. 177.—*Hygin.* fab. 188.

THEORIUS, a surname of Apollo at Trœzene, where he had a very ancient temple. It signifies clear-sighted.

THERITAS, a surname of Mars in Laconia.

THĔRSANDER. *Vid.* Part II.

THERSITES. *Vid.* Part II.

THESEUS, king of Athens, and son of Ægeus, by Æthra the daughter of Pittheus, was one of the most celebrated of the heroes of antiquity. He was educated at Trœzene, in the house of Pittheus, and as he was not publicly acknowledged to be the son of the king of Athens, he passed for the son of Neptune. When he came to years of maturity, he was sent by his mother to his father, and a sword was given him by which he might make himself known to Ægeus in a private manner. *Vid. Ægeus.* The road from Trœzene to Athens was infested with robbers and wild beasts, and rendered impassable; but these obstacles were easily removed by the courageous son of Ægeus. He destroyed Corynetes, Synnis, Sciron, Cercyon, Procrustes, and the celebrated Phæa. At Athens, however, his reception was not cordial; Medea lived there with Ægeus, and as she knew that her influence would fall to the ground if Theseus were received by his father's house, she attempted to destroy him before his arrival was made public. Ægeus was himself to give the cup of poison to this unknown stranger at a feast, but the sight of his sword on the side of Theseus, reminded him of his amours with Æthra. He knew him to be his son, and the people of Athens were glad to find that this illustrious stranger, who had cleared Attica from robbers and pirates, was the son of their monarch. The Pallantides were all put to death by the young prince. The bull of Marathon next engaged the attention of Theseus. After this, Theseus went to Crete among the seven chosen youths whom the Athenians yearly sent to be devoured by the Minotaur. The wish to deliver his country from so dreadful a tribute engaged him to undertake his expedition. He was successful by means of Ariadne, the daughter of Minos, who was enamoured of him; and after he had escaped from the labyrinth with a clew of thread, and killed the Minotaur, (*Vid. Minotaurus,*) he sailed from Crete with the six boys and seven maidens whom his victory had equally redeemed from death. In the island of Naxos, where he was driven by the winds, he had the meanness to abandon Ariadne, to whom he was indebted for his safety. The rejoicings which his return might have occasioned at Athens were interrupted by the death of Ægeus, who threw himself into the sea when he saw his son's ship return with black sails, which was the signal of ill success. *Vid. Ægeus.* His accession to his father's throne was universally applauded, B. C. 1235. The Athenians were governed with mildness, and Theseus made new regulations and enacted new laws. The number of the inhabitants of Athens was increased by the liberality of the monarch, religious worship was attended with more than usual solemnity, a court was instituted which had the care of all civil affairs, and Theseus made the government democratical, while he reserved for himself only the command of the armies. The fame which he had gained by his victories and policy made his alliance courted; but Pirithous, king of the Lapithæ, alone wished to gain his friendship by meeting him in the field of battle. He invaded the territories of Attica; and when Theseus had marched out to meet him, the two enemies, struck at the sight of each other, rushed between their two armies, to embrace one another in the most cordial and affectionate manner, and from that time began the most sincere and admired friendship, which has become proverbial. Theseus was present at the nuptials of his friend, and was the most eager and courageous of the Lapithæ in the defence of Hippodamia, and her female attendants, against the brutal attempts of the Centaurs. When Pirithous had lost Hippodamia, he agreed with Theseus, whose wife Phædra was also dead, to carry away some of the daughters of the gods. Their first attempt was upon Helen, the daughter of Leda, and after they had obtained this beautiful prize, they cast lots, and she became the property of Theseus. The Athenian monarch intrusted her to the care of his mother Æthra, at Aphidnæ, till she was of nubile years; but the resentment of Castor and Pollux soon obliged him to restore her safe into their hands. Helen was but nine years old when carried away by the two royal friends, and Ovid introduces her in one of his epistles, saying, *Excepto redii passa timore nihil.* Some time after, Theseus assisted his friend in procuring a wife, and they both descended into the infernal regions to carry away Proserpine. Pluto, apprized of their intentions, stopped them. Pirithous was placed on his father's wheel, and Theseus was tied to a huge stone, on which he had sat to rest himself. Virgil represents him in this eternal state of punish-

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ment, repeating to the shades in Tartarus the words of *Discite justitiam moniti, et non temnere dives.* Apollodorus, however, and others declare, that he was not long detained in hell; when Hercules came to steal the dog Cerberus, he tore him away from the stone, but with such violence that his skin was left behind. The same assistance was given to Pirithous; and the two friends returned upon the earth by the favour of Hercules, and the consent of the infernal deities, not, however, without suffering the most excruciating torments. During the captivity of Theseus in the kingdom of Pluto, Mnestheus, one of the descendants of Erechtheus, ingratiated himself into the favour of the people of Athens, and obtained the crown in preference to the children of the absent monarch. At his return, Theseus attempted to eject the usurper, but to no purpose. The Athenians had forgotten his many services, and he retired with great mortification to the court of Lycomedes, king of the island of Scyros. After paying him much attention, Lycomedes, either jealous of his fame or bribed by the presents of Mnestheus, carried him to a high rock, on pretence of showing him the extent of his dominions, and threw him down a deep precipice. Some suppose that Theseus inadvertently fell down this precipice, and that he was crushed to death without receiving any violence from Lycomedes. The children of Theseus, after the death of Mnestheus, recovered the Athenian throne; and that the memory of their father might not be without the honours due to a hero, they brought his remains from Scyros, and gave them a magnificent burial. They also raised him statues and a temple, and festivals and games were publicly instituted to commemorate the actions of a hero who had rendered such services to the people of Athens. These festivals were still celebrated in the age of Pausanias and Plutarch, about 1200 years after the death of Theseus. The historians disagree from the poets in their accounts about this hero, and they all suppose, that, instead of attempting to carry away the wife of Pluto, the two friends wished to seduce a daughter of Aidoneus, king of the Molossi. This daughter, as they say, bore the name of Proserpine, and the dog which kept the gates of the palace was called Cerberus; and hence perhaps arises the fiction of the poets. Pirithous was torn to pieces by the dog, but Theseus was confined in prison, from whence he made his escape, some time after, by the assistance of Hercules. Some authors place Theseus and his friend in the number of the Argonauts, but they were both detained, either in the infernal regions, or in the country of the Molossi, in the time of Jason's expedition to Colchis. *Plut. in vitâ.—Apollod.* 3.—*Hygin.* fab. 14 and 79.—*Paus.* 1, c. 2, &c.—*Ovid. Met.* 7, v. 433. *Ib.* 412. *Fast.* 3, v. 473 and 491. *Heroid.*—*Diod.* 1 and 4.—*Lucan.* 2, v. 612.—*Homer. Od.* 21, v. 293.—*Hesiod. in Scut. Herc.*—*Ælian. V. H.* 4, c. 5.—*Stat. Theb.* 5, v. 432.—*Propert.* 3.—*Lactant. ad Theb. Stat.*—*Philost. Icon.* 1.—*Flacc.* 2.—*Apollon.* 1.—*Virg. Æn.* 6, v. 617.—*Seneca, in Hippol.*—*Stat. Achill.* 1.

THESPIÄDES, a surname of the nine Muses, because they were held in great veneration in Thespia.

THESPIS, a Greek poet of Attica, supposed by some to be the inventor of tragedy, 536 years before Christ. His representations were very rustic and imperfect. He went from town to town upon a cart, on which was erected a temporary stage, where two actors, whose faces were daubed with the lees of wine, entertained the audience with choral songs, &c. Solon was a great enemy to his dramatic representations. *Horat. Art. P.* 276.—*Diod.*

THESPIUS, a king of Thespia, in Boeotia, son of Erechtheus, according to some authors. He was desirous that his fifty daughters should have children by Hercules, and therefore when that hero was at his court he permitted him to enjoy their company. This passes for the 13th and most arduous of the labours of Hercules, as the two following lines from the *arcana arcanissima* indicate:—

Tertius hinc decimus labor est durissimus, unâ
Quinquaginta simul stupravit nocte puellas.

All the daughters of Thespius brought male children into the world, and some of them twins, particularly Procris the eldest, and the youngest. Some suppose that one of the Thespiades refused to admit Hercules to her arms, for which the hero condemned her to pass all her life in continual celibacy, and to become the priestess of a temple he had at Thespia. The children of the Thespiades, called *Thespiadæ*, went to Sardinia, where they made a settlement with Iolaus, the friend of their father. Thespius is often confounded by ancient authors with Thestius, though the latter lived in a different place, and, as king of Pleuron, sent his sons to the hunting of the Calydonian boar. *Apollod.* 2, c. 4.—*Paus.* 9, c. 26 and 27.—*Plut.*

THESTIUS, I. a king of Pleuron, and a son of Parthaon, father to Toxeus, Plexippus, and Althæa.——II. A king of Thespia. *Vid. Thespius.*——The sons of Thestius, called *Thestiadæ*, were killed by Meleager, at the chase of the Calydonian boar. *Apollod.* 1, c. 7.

THESTOR, a son of Idmon and Laothoe, father to Calchas. From him Calchas is often called *Thestorides. Ovid. Met.* 12, v. 19.—*Stat.* 1, *Ach.* v. 497.—*Apollon.* 1, v. 239.—*Homer. Il.* 1, v. 69.

THETIS, one of the sea-deities, daughter of Nereus, and Doris, often confounded with Tethys, her grandmother. She was courted by Neptune and Jupiter; but when the gods were informed that the son she should bring forth must become greater than his father, their addresses were stopped, and Peleus, the son of Æacus, was permitted to solicit her hand. *Vid. Peleus.* Thetis became mother of several children by Peleus, but all these she destroyed by fire, in attempting to see whether they were immortal. Achilles must have shared the same fate, if Peleus had not snatched him from her hand as she was going to repeat the cruel operation. She afterward rendered him invulnerable, by plunging him in the waters of the Styx, except that part of the heel by which she held him. As Thetis well knew the fate of her son, she attempted to remove him from the Trojan war, by concealing him in the court of Lycomedes. This was useless, he went with the rest of the Greeks. The mother, still anxious for his preservation, prevailed upon Vulcan to make him a suit of armour; but when it was done,

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she refused the god the favours which she had promised him. When Achilles was killed by Paris, Thetis issued out of the sea with the Nereides to mourn his death, and after she had collected his ashes in a golden urn, she raised a monument to his memory, and instituted festivals in his honour. *Hesiod. Theog.* v. 244, &c.—*Apollod.* 1, c. 2 and 9, l. 3, c. 13.—*Hygin.* fab. 54.—*Homer. Il.* 1, &c. *Od.* 24, v. 55.—*Paus.* 5, c. 18, &c.—*Ovid. Met.* 11, fab. 7, l. 12, fab. 1, &c.

Thestius. *Vid.* Part II.

Thia, the mother of the sun, moon, and Aurora, by Hyperion. *Vid. Thea. Hesiod. Theog.* v. 371. *Vid.* Part I.

Thisbe, a beautiful woman of Babylon. *Ovid.*—*Hygin. Vid. Pyramus*, Part I.

Thoas, I. a king of Taurica Chersonesus, in the age of Orestes and Pylades. He would have immolated these two celebrated strangers on Diana's altars, according to the barbarous customs of the country, had they not been delivered by Iphigenia. *Vid. Iphigenia.* According to some, Troas was the son of Borysthens. *Ovid. Pont.* 3, el. 2.——II. A king of Lemnos, son of Bacchus and Ariadne, the daughter of Minos, and husband of Myrine. He had been made king of Lemnos by Rhadamanthus. He was still alive when the Lemnian women conspired to kill all the males in the island, but his life was spared by his only daughter Hypsipyle, in whose favour he had resigned the crown. Hypsipyle obliged her father to depart secretly from Lemnos, to escape from the fury of the women, and he arrived safe in a neighbouring island, which some call Chios, though many suppose that Thoas was assassinated by the enraged females before he had left Lemnos. Some mythologists confound the king of Lemnos with that of Chersonesus, and suppose that they were one and the same man. According to their opinion, Thoas was very young when he retired from Lemnos, and after that he went to Taurica Chersonesus, where he settled. *Flacc.* 8, v. 208.—*Hygin.* fab. 74, 120.—*Ovid. in Ib.* 384. *Heroid.* 6, v. 114.—*Stat. Theb.* 5, v. 262 and 486.—*Apollon. Rhod.* 1, v. 209 and 615. *Apollod.* 1, c. 9, l. 3, c. 6.—*Eurip. in Iphig.*——III. A son of Andremon and Gorge, the daughter of Œneus. He went to the Trojan war on 15 or rather 40 ships. *Homer. Il.* 2, &c.—*Dictys Cret.* 1.—*Hygin.* fab. 97.

Thoosa, a sea-nymph, daughter of Phorcys, and mother of Polyphemus, by Neptune. *Hesiod. Theog.* v. 236.—*Homer. Od.* 1, v. 71.

Thoth, an Egyptian deity, the same as Mercury.

Thriambus, one of the surnames of Bacchus.

Thuisto, one of the deities of the Germans. *Tacit.*

Thyestes. *Vid.* Part II.

Thymbræus, a surname of Apollo. *Virg. G.* 4, v. 323. *Æn.* 3, v. 85. *Vid. Thymbra.*

Thyone, a name given to Semele.

Thyoneus, a surname of Bacchus.

Tiberinus, son of Capetas, and king of Alba, was drowned in the river Albula, which, on that account, assumed the name of *Tiberis*, of which he became the protecting god. *Liv.* 1, c 3.—*Cic. de Nat. D.* 2, c. 20.—*Varro de L. L.* 4, c. 5, &c.—*Ov. Fast.* 2, v. 389, l. 4, v. 47.

Tiburtus, the founder of Tibur, often called *Tiburtia Mœnia.* He was one of the sons of Amphiaraus. *Virg. Æn.* 7, v. 670.

Timandra, a daughter of Leda, sister to Helen. She married Echemus of Arcadia.

Tiphys, the pilot of the ship of the Argonauts, was son of Hagnius, or, according to some, of Phorbas. He died before the Argonauts reached Colchis, at the court of Lycus in the Propontis, and Erginus was chosen in his place. *Orph.*—*Apollod.* 1, c. 9.—*Apollon.*—*Val. Flacc.*—*Paus.* 9, c. 32.—*Hygin.* fab. 14 and 18.

Tiresias, a celebrated prophet of Thebes, son of Everus and Chariclo. He lived to a great age, which some authors have called as long as seven generations of men, others six, and others nine, during the time that Polydorus, Labdacus, Laius, Œdipus, and his sons, sat on the throne of Thebes. It is said that in his youth he found two serpents on mount Cyllene, and that when he struck them with a stick to separate them, he found himself suddenly changed into a girl. Seven years after he found again some serpents together in the same manner, and he recovered his original sex by striking them a second time with his wand. When he was a woman, Tiresias had married, and it was from those reasons, according to some of the ancients, that Jupiter and Juno referred to his decision a dispute in which the deities wished to know which of the sexes received greater pleasure from the connubial state. Tiresias, who could speak from actual experience, decided in favour of Jupiter, and declared, that the pleasure which the female received was ten times greater than that of the male. Juno, who supported a different opinion, and gave the superiority to the male sex, punished Tiresias by depriving him of his eyesight. But this dreadful loss was in some measure repaired by Jupiter, who bestowed upon him the gift of prophecy, and permitted him to live seven times more than the rest of men. These causes of the blindness of Tiresias, which are supported by the authority of Ovid, Hyginus, and others, are contradicted by Apollodorus, Callimachus, Propertius, &c., who declared that this was inflicted upon him as a punishment, because he had seen Minerva bathing in the fountain Hippocrene, on the mount Helicon. Chariclo, who accompanied Minerva, complained of the severity with which her son was treated; but the goddess, who well knew that this was the irrevocable punishment inflicted by Saturn on such mortals as fix their eyes upon a goddess without her consent, alleviated the misfortunes of Tiresias, by making him acquainted with futurity, and giving him a staff which could conduct his steps with as much safety as if he had the use of his eyesight. During his lifetime Tiresias was an infallible oracle to all Greece. The generals, during the Theban war, consulted him, and found his predictions verified. He drew his prophecies sometimes from the flight or language of birds, in which he was assisted by his daughter Manto, and sometimes he drew the manes from the infernal regions to know futurity, with mystical ceremonies. He at last died, after drinking the waters of a cold fountain, which froze his blood. He was buried with great pomp by the Thebans on mount Tilphussus, and honoured as a god. His oracle

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at Orchomenos was in universal esteem. Homer represented Ulysses as going to the infernal regions to consult Tiresias concerning his return to Ithaca. *Apollod.* 3, c. 6.—*Theocrit. Id.* 24, v. 70.—*Stat. Theb.* 3, v. 96.—*Hygin.* fab. 75.—*Æschyl. sep. ante Theb.*—*Sophocl. in Œdip. tyr.*—*Pindar. Nem.* 1.—*Diod.* 4.—*Homer. Od.* 11.—*Plut. in Symph.* &c.—*Paus.* 9, c. 33.

TIRYNTHIA, a name given to Alcmena, because she lived at Tirynthus. *Ovid. Met.* 6.

TISAMĒNES, or TISAMĒNUS, a king of Thebes, son of Thersander and grandson of Polynices. The furies, who continually persecuted the house of Œdipus, permitted him to live in tranquillity, but they tormented his son and successor Autesion, and obliged him to retire to Doris. *Paus.* 3, c. 5, l. 9, c. 6.

TISANDRUS, one of the Greeks concealed with Ulysses in the wooden horse. Some supposed him to be the same as Thersander, the son of Polynices. *Virg. Æn.* 2, v. 261.

TISIPHŌNE, I. one of the furies, daughter of Nox and Acheron, who was the minister of divine vengeance upon mankind, who visited them with plagues and diseases, and punished the wicked in Tartarus. She was represented with a whip in her hand, serpents hung from her head, and were wreathed round her arms instead of bracelets. By Juno's direction she attempted to prevent the landing of Io in Egypt, but the god of the Nile repelled her, and obliged her to retire to hell. *Stat. Theb.* 1, v. 59. —*Virg. G.* 3, v. 552. *Æn.* 6, v. 555.—*Horat.* 1, *Sat.* 8, v. 34.——II. A daughter of Alcmæon and Manto.

TITÆA, the mother of the Titans. She is supposed to be the same as Thea, Rhea, Terra, &c.

TITAN, or TITĀNUS, a son of Cœlus and Terra, brother to Saturn and Hyperion. He was the eldest of the children of Cœlus: but he gave his brother Saturn the kingdom of the world, provided he raised no male children. When the birth of Jupiter was concealed, Titan made war against Saturn, and with the assistance of his brothers, the Titans, he imprisoned him till he was replaced on his throne by his son Jupiter. This tradition is recorded by Lactantius, a Christian writer, who took it from the dramatic compositions of Ennius, now lost. None of the ancient mythologists, such as Apollodorus, Hesiod, Hyginus, &c. have made mention of Titan. Titan is a name applied to Saturn by Orpheus and Lucian; to the sun by Virgil and Ovid; and to Prometheus by Juvenal. *Ovid. Met.* 1, vi. 10.—*Juv.* 14, v. 35.—*Diod.* 5.—*Paus.* 2, c. 11.—*Orpheus. Hymn.* 13. —*Virg. Æn.* 4, v. 119.

TITĀNES, a name given to the sons of Cœlus and Terra. They were 45 in number, according to the Egyptians. Apollodorus mentions 13, Hyginus 6, and Hesiod 20, among whom are the Titanides. The most known of the Titans are Saturn, Hyperion, Oceanus, Japetus, Cottus, and Briareus, to whom Horace adds Typhœus, Mimas, Porphyrion, Rhœtus, and Enceladus, who are by other mythologists reckoned among the giants. They were all of a gigantic stature, and with proportionable strength. They were treated with great cruelty by Cœlus, and confined in the bowels of the earth, till their mother pitied their misfortunes and armed them against their father. Saturn with a scythe cut off the genitals of his father, as he was going to unite himself to Terra, and threw them into the sea, and from the froth sprang a new deity called Venus; as also Alecto, Tisiphone, and Megæra, according to Apollodorus. When Saturn succeeded his father, he married Rhea; but he devoured all his male children, as he had been informed by an oracle that he should be dethroned by them as a punishment for his cruelty to his father. The wars of the Titans against the gods are very celebrated in mythology. They are often confounded with that of the giants; but it is to be observed, that the war of the Titans was against Saturn, and that of the giants against Jupiter. *Hesiod. Theog.* 135, &c. —*Apollod.* 1, c. 1.—*Æschyl. in Pomp.*—*Callim. in Del.* 17.—*Diod.* 1.—*Hygin. pref. fab.*

TITANIA, a patronymic applied to Pyrrha, as grand-daughter of Titan, and likewise to Diana. *Ovid. Met.* 1, v. 395, l. 2, &c.

TITANIDES, the daughters of Cœlus and Terra, reduced in number to six according to Orpheus. The most celebrated were Tethys, Themis, Dione, Thea, Mnemosyne, Ops, Cybele, Vesta, Phœbe, and Rhea. *Hesiod. Theog.* 135, &c. —*Apollod.* 1, c. 1.

TITHŌNUS, a son of Laomedon, king of Troy, by Strymo, the daughter of the Scamander. He was so beautiful that Aurora became enamoured of him, and carried him away. He had by her Memnon and Æmathion. He begged of Aurora to be immortal, and the goddess granted it; but as he had forgotten to ask the vigour, youth, and beauty, which he then enjoyed, he soon grew old, infirm, and decrepit; and, as life became insupportable to him, he prayed Aurora to remove him from the world. As he could not die, the goddess changed him into a cicada, or grasshopper. *Apollod.* 3, c. 5.—*Virg. G.* 1, v. 447.—*Æn.* 4, v. 585, l. 8, v. 384.—*Hesiod. Theog.* 984.—*Diod.* 1.—*Ovid. Fast.* 1, v. 461, l. 9, v. 403.—*Horat.* 1, *Od.* 28, l. 2, *Od.* 16.

TITIA, a deity among the Milesians.

TITYUS, a celebrated giant, son of TERRA, or, according to others, of Jupiter by Elara, the daughter of Orchomenos. He was of such a prodigious size, that his mother died in travail after Jupiter had drawn her from the bowels of the earth, where she had been concealed to avoid the anger of Juno. Tityus attempted to offer violence to Latona, but the goddess delivered herself from his importunities, by calling to her assistance her children, who killed the giant with their arrows. He was placed in hell, where a serpent continually devoured his liver; or, according to others, where vultures perpetually fed upon his entrails, which grew again as soon as devoured. It is said that Tityus covered nine acres when stretched on the ground. He had a small chapel with an altar in the island of Eubœa. *Apollod.* 1, c. 4.—*Pind. Pyth.* 4.—*Homer. Od.* 7, v. 325, l. 11, v. 575.—*Apollon. Rh.* 1, v. 182, &c.—*Virg. Æn.* 6, v. 595. —*Horat.* 3, od. 4, v. 77.—*Hygin.* fab. 55.—*Ovid. Met.* 4, v. 457.—*Tibull.* 1, el. 3, v. 75.

TLĒPŌLĒMUS, a son of Hercules and Astyochia, or, according to Pindar, of Astydamia. He was born at Argos. He left his native country after the accidental murder of Licymnius, and

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retired to Rhodes, by order of the oracle, where he was chosen king as being one of the sons of Hercules. He went to the Trojan war with nine ships, and was killed by Sarpedon. There were some festivals established at Rhodes to his honour, called *Tlepolemia* in which men and boys contended. The victors were rewarded with poplar crowns. *Homer. Il. Apollod.* 2, c. 7.—*Diod.* 5.—*Hygin.* fab. 97.

TMOLUS, a king of Lydia, who married Omphale, and was son of Sipylus and Chthonia. He was killed by a bull. The mountain on which he was buried bore his name. *Apollod.* 2, c. 6.—*Ovid. Met.* 11, fab. 1. *Hygin.* fab. 191. *Vid.* Part I.

TOLUS, a man whose head was found in digging for the foundation of the capitol, in the reign of Tarquin, whence the Romans concluded that their city should become the head or mistress of the world.

TOXEUS, a son of Œneus, killed by Meleager.

TRIOPAS, or TRIOPS, a son of Neptune by Canace, the daughter of Æolus. He was father of Iphimedia and of Erisichthon, who is called on that account *Triopeius*, and his daughter *Triopeis*. *Ovid. Met.* 8, v. 754.—*Apollod.* 1, c. 7.

TRIPTOLEMUS, a son of Oceanus and Terra, or, according to some, of Trochilus, a priest of Argos. According to the more received opinion he was son of Celeus, king of Attica, by Neræa, whom some have called Metanira, Cothonea, Hyona, Melania, or Polymnia. He was born at Eleusis in Attica, and was cured in his youth of a severe illness by the care of Ceres, who had been invited into the house of Celeus by the monarch's children, as she travelled over the country in quest of her daughter. To repay the kindness of Celeus, the goddess took particular notice of his son. She fed him with her own milk, and placed him on burning coals during the night, to destroy whatever particles of mortality he had received from his parents. The mother was astonished at the uncommon growth of her son, and she had the curiosity to watch Ceres. She disturbed the goddess by a sudden cry, when Triptolemus was laid on the burning ashes, and as Ceres was therefore unable to make him immortal, she taught him agriculture, and rendered him serviceable to mankind, by instructing him how to sow corn and make bread. She also gave him her chariot, which was drawn by two dragons; and in this celestial vehicle he travelled all over the earth, and distributed corn to all the inhabitants of the world. In Scythia the favourite of Ceres nearly lost his life; but Lyncus, the king of the country, who had conspired to murder him, was changed into a lynx. At his return to Eleusis, Triptolemus restored Ceres her chariot, and established the Eleusinian festivals and mysteries in honour of the deity. He reigned for some time, and after death received divine honours. Some suppose that he accompanied Bacchus in his Indian expedition. *Diod. Hygin.* fab. 147.—*Paus.* 2, c. 14, l. 8, c. 4.—*Justin.* 2, c. 6.—*Apollod.* 1, c. 5.—*Callim. in Cer.* 22.—*Ovid. Met.* 5, v. 646. *Fast.* 4, v. 501. *Trist.* 3, el. 8, v. 1.

TRITON, a sea-deity, son of Neptune, by Amphitrite, or, according to some, by Celeno, or Salacia. He was very powerful among the sea-deities, and could calm the ocean and abate storms at pleasure. He is generally represented as blowing a shell; his belly, above the waist, is like that of a man, and below, a dolphin. Some represent him with the fore-feet of a horse. Many of the sea-deities are called Tritons, but the name is generally applied to those only who are half men and half fish. *Apollod.* 1, c. 4.—*Hesiod. Theog.* v. 930.—*Ovid. Met.* 1, v. 333.—*Cic. de Nat. D.* 1, c. 28.—*Virg. Æn.* 1, v. 148, l. 6, v. 173. *Paus.* 9, c. 20. *Vid.* Part I.

TRIVIA, a surname given to Diana, because she presided over all places where three roads met. At the new moon the Athenians offered her sacrifices, and a sumptuous entertainment, which was generally distributed among the poor. *Virg. Æn.* 6, v. 13, l. 7, v. 774.—*Ovid. Met.* 2, v. 416. *Fast.* 1, v. 389.

TROILUS. *Vid.* Part II.

TROPHONIUS. *Vid.* Part II.

TROS. *Vid.* Part II.

TUISTO, a deity of the Germans son of Terra, and the founder of the nation. *Tacit. de Germ.* 2.

TURNUS. *Vid.* Part II.

TYDEUS, a son of Œneus, king of Calydon and Peribœa. He fled from his country after the accidental murder of one of his friends, and found a safe asylum in the court of Adrastus, king of Argos, whose daughter Deiphyle he married. When Adrastus wished to replace his son-in-law Polynices on the throne of Thebes, Tydeus undertook to go and declare war against Eteocles, who usurped the crown. The reception he met provoked his resentment; he challenged Eteocles and his officers to single combat, and defeated them. On his return to Argos, he slew 50 of the Thebans who had conspired against his life and laid in ambush to surprise him; and only one of the number was permitted to return to Thebes, to bear the tidings of the fate of his companions. He was one of the seven chiefs of the army of Adrastus, and during the Theban war he behaved with great courage. Many of the enemies expired under his blows, till he was at last wounded by Melanippus. Though the blow was fatal, Tydeus had the strength to dart at his enemy, and to bring him to the ground, before he was carried away from the fight by his companions. At his own request the dead body of Melanippus was brought to him, and after he had ordered the head to be cut off, he began to tear out the brains with his teeth. The savage barbarity of Tydeus displeased Minerva, who was coming to bring him relief, and to make him immortal, and the goddess left him to his fate and suffered him to die. He was buried at Argos, where his monument was still to be seen in the age of Pausanias. He was father to Diomedes. Some suppose that the cause of his flight to Argos was the murder of the son of Melas, or, according to others, of Alcathous his father's brother, or perhaps his own brother Olenius. *Homer. Il.* 4, v. 365, 387.—*Apollod.* 1, c. 8, l. 3, c. 6.—*Æschyl. Sept. ante Theb.*—*Paus.* 9, c. 18.—*Diod.* 2.—*Eurip. in Sup.*—*Virg. Æn.* 6, v. 479.—*Ovid. in Ib.* 350, &c.

TYNDARIDÆ, I. a patronymic of the children of Tyndarus, as Castor, Pollux, Helen,

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&c. *Ovid. Met.* 8.——II. A people of Colchis.

TYNDĂRUS, son of Œbalus and Gorgophone, or, according to some, of Perieres. He was king of Lacedæmon, and married the celebrated Leda, who bore him Timandra, Philonoe, &c. and also became mother of Pollux and Helen by Jupiter. *Vid. Leda, Castor, Pollux, Clytemnestra*, &c.

TYPHŒUS, or TYPHON, a famous giant, son of Tartarus and Terra, who had a hundred heads like those of a serpent or a dragon. Flames of devouring fire were darted from his mouth and from his eyes, and he uttered horrid yells, like the dissonant shrieks of different animals. He was no sooner born, than, to avenge the death of his brothers the giants, he made war against heaven. The father of the gods at last put Typhœus to fight with his thunderbolt, and crushed him under mount Ætna, in the island of Sicily, or, according to some, under the island Inarime. Typhœus became father of Geryon, Cerberus, and Orthos, by his union with Echidna. *Hygin.* fab. 152 and 196. —*Ovid. Met.* 5, v. 325.—*Æschyl. sept. ante Theb.*—*Hesiod. Theog.* 820.—*Homer. Hym.*—*Herodot.* 2, c. 156.

TYPHON, I. a giant whom Juno produced by striking the earth. Some of the poets make him the same as the famous Typhœus. *Vid. Typhœus.*——II. A brother of Osiris, who married Nepthys. He laid snares for his brother during his expedition, and murdered him at his return. The death of Osiris, was avenged by his son Orus, and Typhon was put to death. *Vid Osiris.* He was reckoned among the Egyptians to be the cause of every evil, and on that account generally represented as a wolf and a crocodile. *Plut. in Is. & Os.*—*Diod.* 1.

TYRO, a beautiful nymph, daughter of Salmoneus, king of Elis and Alcidice. She was treated with great severity by her mother-in-law Sidero, and at last removed from her father's house by her uncle Cretheus. She became enamoured of the Enipeus; and as she often walked on the banks of the river, Neptune assumed the shape of her favourite lover and gained her affections. She had two sons, Pelias and Neleus, by Neptune, whom she exposed, to conceal her incontinence from the world. The children were preserved by shepherds, and when they had arrived to years of maturity, they avenged their mother's injuries by assassinating the cruel Sidero. Some time after her amour with Neptune, Tyro married her uncle Cretheus, by whom she had Amythaon, Pheres, and Æson. Tyro is often called *Salmonis* from her father. *Homer. Od.* 11, v. 234.—*Pindar. Pyth.* 4.—*Apollod.* 1. c. 9.—*Diod.* 4.—*Propert.* 1, el. 13, v. 20, l. 2, el. 30, v. 51, l. 3, el. 19, v. 13.—*Ovid. Am.* 3, el. 6, v. 43. —*Ælian. V. H.* 12, c. 42.

TYRRHEUS, a shepherd of King Latinus, whose stag being killed by the companions of Ascanius, was the first cause of war between Æneas and the inhabitants of Latium. Hence the word *Tyrrheides. Virg. Æn.* 7, v. 485.

V.

VACŪNA, a goddess at Rome, who presided over repose and leisure, as the word indicates (*vacare*). Her festivals were observed in the month of December. *Ovid. Fast.* 6, v. 307.—*Horat.* 1, ep. 10, v. 49.

VEJŎVIS, or VEJUPITER, a deity of ill omen at Rome. He had a temple on the Capitoline hill, built by Romulus. Some suppose that he was the same as Jupiter *the infant*, or *in the cradle*, because he was represented without thunder or a sceptre, and had only by his side the goat Amalthæa, and the Cretan nymph who fed him when young. *Ovid. Fast.* 3, v. 430.

VĔNILIA, a nymph, sister to Amata, and mother of Turnus by Daunus. Amphitrite, the sea-goddess, is also called Venilia. *Virg. Æn.* 10, v. 76.—*Ovid. Met.* 14, v. 334.—*Varro de L. L.* 4, c. 10.

VENTI. The ancients, and especially the Athenians, paid particular attention to the winds, and offered them sacrifices as to deities, intent upon the destruction of mankind, by continually causing storms, tempests, and earthquakes. The winds were represented in different attitudes and forms. The four principal winds were, *Eurus*, the southeast, who is represented as a young man flying with great impetuosity, and often appearing in a playsome and wanton humour. *Auster*, the south wind, appeared generally as an old man with gray hair, a gloomy countenance, a head covered with clouds, a sable vesture, and dusky wings. He is the dispenser of rain, and of all heavy showers. *Zephyrus* is represented as the mildest of all the winds. He is young and gentle, and his lap is filled with vernal flowers. He married Flora the goddess, with whom he enjoyed the most perfect felicity. *Boreas*, the north wind, appears always rough and shivering. He is the father of rain, snow, hail, and tempests, and is always represented as surrounded with impenetrable clouds. Those of inferior note were *Solanus*, whose name is seldom mentioned. He appears as a young man, holding fruit in his lap, such as peaches, oranges, &c. *Africus*, or southwest, represented with black wings and a melancholy countenance. *Corus*, or northwest, drives clouds of snow before him; and *Aquilo*, the northeast, is equally dreadful in appearance. The winds, according to some mythologists, were confined in a large cave, of which Æolus had the management, and without this necessary precaution they would have overturned the earth, and reduced every thing to its original chaos. *Virg. Æn.* 1, v. 57, &c.

VĔNUS, I. one of the most celebrated deities of the ancients. She was the goddess of beauty, the mother of love, the queen of laughter, the mistress of graces and of pleasures, and the patroness of courtesans. Some mythologists speak of more than one Venus. Plato mentions two, Venus Urania, the daughter of Uranus, and Venus Popularia, the daughter of Jupiter and Dione. Cicero speaks of four, a daughter of Cœlus and Light, one sprung from the froth of the sea, a third, daughter of Jupiter and the Nereid Diane, and a fourth born at Tyre, and the same as the Astarte of the Syrians. Of these, however, the Venus sprung from the froth of the sea, after the mutilated part of the body of Uranus had been thrown there by Saturn, is the most known; and of her in particular, ancient mythologists, as well as painters, make mention. She arose from the sea near the island of Cyprus, or, according to Hesiod, of Cythera,

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whither she was wafted by the zephyrs, and received on the seashore by the Seasons, daughters of Jupiter and Themis. She was soon after carried to heaven, where all the gods admired her beauty, and all the goddesses became jealous of her personal charms. Jupiter gave her in marriage to his ugly and deformed son Vulcan. Her intrigue with Mars is the most celebrated. She was caught in her lover's arms, and exposed to the ridicule and laughter of all the gods. Venus became mother of Hermione, Cupid, and Anteros, by Mars; by Mercury, she had Hermaphroditus; by Bacchus, Priapus; and by Neptune, Eryx. Her great partiality for Adonis made her abandon the seats of Olympus; and her regard for Anchises obliged her often to visit the woods and solitary retreats of mount Ida. The power of Venus over the heart was supported and assisted by a celebrated girdle, called *zone* by the Greeks and *cestus* by the Latins. This mysterious girdle gave beauty, grace, and elegance, when worn even by the most deformed; it excited love and rekindled extinguished flames. Juno herself was indebted to this powerful ornament to gain the favours of Jupiter, and Venus, though herself possessed of every charm, no sooner put on her cestus, than Vulcan, unable to resist the influence of love, forgot all the intrigues and infidelities of his wife, and fabricated arms even for her illegitimate children. The contest of Venus for the golden apple of Discord is well known. She gained the prize over Pallas and Juno, (*Vid. Paris, Discordia,*) and rewarded her impartial judge with the hand of the fairest woman in the world. The worship of Venus was universally established; statues and temples were erected to her in every kingdom, and the ancients were fond of paying homage to a divinity who presided over generation, and by whose influence alone mankind existed. In her sacrifices, and in the festivals celebrated in her honour, too much licentiousness prevailed, and public prostitution was often a part of the ceremony. Victims were seldom offered to her, or her altars stained with blood, though we find Aspasia making repeated sacrifices. No pigs, however, or male animals were deemed acceptable. The rose, the myrtle, and the apple, were sacred to Venus, and among birds, the dove, the swan, and the sparrow, were her favourites; and among fishes, those called the aphya and the lycostomus. The goddess of beauty was represented among the ancients in different forms. At Elis she appeared seated on a goat, with one foot resting on a tortoise. At Sparta and Cythera she was represented armed like Minerva, and sometimes wearing chains on her feet. In the temple of Jupiter Olympias she was represented by Phidias as rising from the sea, received by love, and crowned by the goddess of persuasion. At Cnidos, her statue, made by Praxiteles, represented her naked, with one hand hiding what modesty keeps concealed. Her statue at Elephantis was the same, with only a naked Cupid by her side. In Sicyon she held a poppy in one hand, and in the other an apple; while on her head she had a crown, which terminated in a point to intimate the pole. She is generally represented with her son Cupid, on a chariot drawn by doves, or at other times by swans or sparrows. The surnames of the goddess are numerous, and only serve to show how well established her worship was all over the earth. She was called *Cypria*, because particularly worshipped in the island of Cyprus, and in that character she was often represented with a beard, and with a sceptre in her hand, and the body and dress of a female, whence she is called *duplex Amathusa* by Catullus. She received the name of *Paphia*, because worshipped at Paphos, where she had a temple with an altar, on which rain never fell, though exposed in the open air. Some of the ancients call her *Apostrophia*, or *Epistrophia:* as also Venus *Uranie* and Venus *Pandemos*. The Cnidians raised her temples under the name of Venus *Acræa*, of *Doris*, and of *Euplæa*. In her temple under the name of Euplœa, at Cnidos, was the most celebrated of her statues, being the most perfect piece of Praxiteles. Venus was also surnamed *Cytheræa*, because she was the chief deity of Cythera; *Philommeis*, because the queen of laughter; *Telessigama*, because she presided over marriage; *Coliada*, *Colotis*, or *Colias*, because worshipped on a promontory of the same name in Attica; *Area*, because armed like Mars; *Verticordia*, because she could turn the hearts of women to cultivate chastity; *Apaturia*, because she deceived; *Calva*, because she was represented bald; *Ericyna*, because worshipped at Eryx; *Etaira*, because the patroness of courtesans; *Acidalia*, because of a fountain of Orchomenos; *Basilea*, because the queen of love; *Myrtea*, because the myrtle was sacred to her; *Mechanitis*, in allusion to the many artifices practised in love, &c., &c. As the goddess of the sea, because born in the bosom of the waters, Venus was called *Pontia*, *Marina*, *Lymnesia*, *Epipontia*, *Pelagia*, *Saligenia*, *Pontogenia*, *Aligenia*, *Thalassia*, &c., and, as rising from the sea, the name of *Anadyomene*, is applied to her, and rendered immortal by the celebrated painting of Apelles, which represented her as issuing from the bosom of the waves, and wringing her tresses on her shoulder. *Vid. Anadyomene. Cic. de Nat. D.* 2, c. 27, l. 3, c. 22.—*Orph. Hymn.* 54.—*Hesiod. Theog.*—*Sappho.*—*Homer. Hymn. in Ven.*, &c.—*Virg. Æn.* 5, v. 800, &c.—*Ovid. Heroid.* 15, 16, 19, &c. *Met.* 4, fab. 5, &c.—*Diod.* 1 and 5.—*Hygin.* fab. 94, 271.—*Paus.* 2, c. 1, l. 4, c. 30, l. 5, c. 18.—*Martial.* 6, ep. 13.—*Eurip. in Hel. in Iphig. in Troad.*—*Plut. in Erotic.*—*Ælian. V. H.* 12, c. 1.—*Athen.* 12, &c.—*Catullus.*—*Lactant. de falsâ re.*—*Calaber.* 11.—*Lucian. dial.*, &c.—*Strab.* 14.—*Tacit. Ann.* 3, &c.—*Val. Max.* 8, c. 11.—*Plin.* 36.—*Horat.* 3, *Od.* 26, l. 4, *Od.* 11, &c.——II. A planet, called by the Greeks *Phosphorus*, and by the Latins *Lucifer*, when it rises before the sun, but when it follows it, Hesperus or Vesper. *Cic. de Nat.* 2, c. 20, *in somn. Scip.*

VERITAS, (*truth,*) was not only personified by the ancients, but also made a deity, and called the daughter of Saturn and the mother of Virtue. She was represented like a young virgin, dressed in white apparel, with all the marks of youthful diffidence and modesty. Democritus used to say that she hid herself at the bottom of a well, to intimate the difficulty with which she is found.

VERTICORDIA. *Vid. Venus.*

VERTUMNUS, a deity among the Romans, who presided over the spring and over orchards.

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He endeavoured to gain the affections of the goddess Pomona; and, to effect this, he assumed the shape and dress of a fisherman, of a soldier, a peasant, a reaper, &c., but all to no purpose, till, under the form of an old woman, he prevailed upon his mistress and married her. He is generally represented as a young man crowned with flowers, covered up to the waist, and holding in his right hand fruit, and a crown of plenty in his left. *Ovid. Met.* 14, v. 642, &c. —*Propert.* 4, el. 2, v. 2.—*Horat.* 2, *Sat.* 7, v. 14.

Vesta, a goddess, daughter of Rhea and Saturn, sister to Ceres and Juno. She is often confounded by the mythologists with Rhea, Ceres, Cybele, Proserpine, Hecate, and Tellus. When considered as the mother of the gods, she is the mother of Rhea and Saturn; and when considered as the patroness of the vestal virgins and the goddess of fire, she is called the daughter of Saturn and Rhea. Under this last name she was worshipped by the Romans. Æneas was the first who introduced her mysteries into Italy, and Numa built her a temple, where no males were permitted to go. The Palladium of Troy was supposed to be preserved within her sanctuary, and a fire was continually kept lighted by a certain number of virgins, who had dedicated themselves to the service of the goddess. *Vid. Vestales.* If the fire of Vesta was ever extinguished, it was supposed to threaten the republic with some sudden calamity. The virgin by whose negligence it had been extinguished was severely punished, and it was kindled again by the rays of the sun. The temple of Vesta was of a round form, and the goddess was represented in a long flowing robe, with a veil on her head, holding in one hand a lamp, or a two-eared vessel, and in the other a javelin, or sometimes a palladium. On some medals she appears holding a drum in one hand, and a small figure of victory in the other. *Hesiod. Theog.* v. 454.—*Cic. de Leg.* 2, c 12.—*Apollod.* 1, c. 1.—*Virg. Æn.* 2, v. 296. —*Diod.* 5.—*Ovid. Fast.* 6.—*Trist.* 3.—*Val. Max.* 1, c. 1.—*Plut. in Num.*—*Paus.* 5, c. 14.

Vica Pota, a goddess at Rome, who presided over victory (a *vincere* and *potiri*.) *Liv.* 2, c. 7.

Victŏria, one of the deities of the Romans, called by the Greeks *Nice*, supposed to be the daughter of the giant Pallas, or Titan and Styx. The goddess of Victory was sister to Strength and Valour, and was one of the attendants of Jupiter. She was greatly honoured by the Greeks, particularly at Athens. Sylla raised her a temple at Rome, and instituted festivals in her honour. She was represented with wings, crowned with laurel, and holding the branch of a palm-tree in her hand. A golden statue of this goddess, weighing 320 pounds, was presented to the Romans by Hiero, king of Syracuse, and deposited in the temple of Jupiter, on the Capitoline hill. *Liv.* 22.—*Varro. de L. L.*—*Hesiod. Theog.*—*Hygin. præf. fab.* —*Suet.*

Viriplaca, a goddess among the Romans who presided over the peace of families, whence her name, (*virum placare.*) If any quarrel happened between a man and his wife, they generally repaired to the temple of the goddess, which was erected on the Palatine mount, and came back reconciled. *Val. Max.* c. 1.

Virtus. All virtues were made deities among the Romans. Marcellus erected two temples, one to Virtue and the other to Honour. They were built in such a manner, that to see the temple of Honour it was necessary to pass through that of Virtue; a happy allegory among a nation free and independent. The principal virtues were distinguished each by their attire. Prudence was known by her rule and her pointing to a globe at her feet; Temperance had a bridle; Justice held an equal balance; and Fortitude leant against her sword; Honesty was clad in a transparent vest; Modesty appeared veiled; Clemency wore an olive branch, and Devotion threw incense upon an altar; Tranquillity was seen to lean on a column; Health was known by her serpent, Liberty by her cap, and Gayety by her myrtle. *Cic. de N. D.* 2, c. 23.—*Plaut. in amph. prol.*—*Liv.* 29, c. 11.—*Val. Max.* 1, c. 1.—*Aug. de Civ. D.* 4, c. 20.

Vitŭla, a deity among the Romans who presided over festivals and rejoicings. *Macrob.* 3, c. 2.

Ulysses. *Vid.* Part II.

Unca, a surname of Minerva among the Phœnicians and Thebans.

Unigena, a surname of Minerva, as sprung of Jupiter alone.

Unxia, a surname of Juno, derived from *ungere*, to anoint, because it was usual among the Romans for the bride to anoint the threshold of her husband, and from this necessary ceremony wives were called *Unxores*, and afterwards *Uxores*, from Unxia, who presided over them. *Arnob.* 3.

Volumnæ Fanum, a temple in Etruria, sacred to the goddess Volumna, where the states of the country used to assemble. Viterbo now stands on the spot. *Liv.* 4, c. 23, l. 5, c. 17, l. 6, c. 2.

Volumnus, and Volumna, two deities who presided over the will. They were chiefly invoked at marriages, to preserve concord between the husband and wife. They were particularly worshipped by the Etrurians. *Liv.* 4, c. 61.

Voluptas, and Volupia, the goddess of sensual pleasures, worshipped at Rome, where she had a temple. She was represented as a young and beautiful woman, well dressed, and elegantly adorned, seated on a throne, and having virtue under her feet. *Cic. de N. D.* 2, c. 23. —*Macrob.* 1, c. 10.—*Aug de Civ. D.* 4, c. 8.

Upis, the father of one of the Dianas mentioned by the ancients, from which circumstance Diana herself is called *Upis*. *Cic. de Nat. D.* 3, c. 23.—*Callim. in Dian.*

Urania, one of the Muses, daughter of Jupiter and Mnemosyne, who presided over astronomy. She is generally called mother of Linus by Apollo, and of the god Hymenæus by Bacchus. She was represented as a young virgin dressed in an azure-coloured robe crowned with stars, and holding a globe in her hands, and having many mathematical instruments placed round. *Hesiod Theog.* 77.—*Apollod.* 1, c. 2.—*Hygin.* fab. 161.——A surname of Venus, the same as *Celestial.* She was supposed, in that character, to preside over beauty and generation, and was called daughter of Uranus or Cœlus by the Light. Her temples in Asia, Africa, Greece, and Italy, were numerous. *Plato. in Symp.*—*Cic. de Nat. D.* 3, c. 23.—*Paus.* 1, c. 14, &c., l. 7, c. 26, &c.

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Uranus, or **Ouranus**, a deity, the same as Cœlus, the most ancient of all the gods. He married Tithea, or the Earth, by whom he had Ceus, Creus, Hyperion, Mnemosyne, Cottus, Phœbe, Briareus, Thetis, Saturn, Giges, called from their mother Titans. His children conspired against him, because he confined them in the bosom of the earth, and his son Saturn mutilated him, and drove him from his throne.

Vulcanus, a god of the ancients who presided over fire, and was the patron of all artists who worked iron and metals. He was son of Juno alone, who in this wished to imitate Jupiter, who had produced Minerva from his brains. According to Homer he was son of Jupiter and Juno, and the mother was so disgusted with the deformities of her son, that she threw him into the sea as soon as born, where he remained for nine years. According to the more received opinion, Vulcan was educated in heaven with the rest of the gods, but his father kicked him down from Olympus, when he attempted to deliver his mother, who had been fastened by a golden chain for her insolence. He was nine days in coming from heaven upon earth, and he fell in the island of Lemnos, where, according to Lucian, the inhabitants seeing him in the air, caught him in their arms. He, however, broke his leg by the fall, and ever after remained lame of one foot. He fixed his residence in Lemnos, where he built himself a palace, and raised forges to work metals. The inhabitants of the island became sensible of his industry, and were taught all the useful arts which could civilize their rude manners, and render them serviceable to the good of society. The first work of Vulcan was, according to some, a throne of gold with secret springs, which he presented to his mother, to avenge himself for her want of affection towards him. Juno no sooner was seated on the throne than she found herself unable to move. The gods attempted to deliver her by breaking the chains which held her, but to no purpose; and Vulcan alone had the power to set her at liberty. Bacchus intoxicated him, and prevailed upon him to come to Olympus, where he was reconciled to his parents. Vulcan has been celebrated by the ancient poets for the ingenious works and automatical figures which he made; and many speak of two golden statues, which not only seemed animated, but which walked by his side, and even assisted him in the working of metals. It is said, that at the request of Jupiter he made the first woman that ever appeared on earth, well known under the name of Pandora. *Vid. Pandora.* The Cyclops of Sicily were his ministers and attendants; and with him they fabricated, not only the thunderbolts of Jupiter, but also arms for the gods and the most celebrated heroes. His forges were supposed to be under mount Ætna in the island of Sicily, as well as in every part of the earth where there were volcanoes. The most known of the works of Vulcan which were presented to mortals, are the arms of Achilles, those of Æneas, the shield of Hercules described by Hesiod, a collar given to Hermione the wife of Cadmus, and a sceptre which was in the possession of Agamemnon king of Argos and Mycenæ. The collar proved fatal to all those that wore it, but the sceptre, after the death of Agamemnon, was carefully preserved at Cheronæa, and regarded as a divinity. The amours of Vulcan are not numerous. He demanded Minerva from Jupiter, who had promised him in marriage whatever goddess he should choose, and when she refused his addresses, he attempted to offer her violence. Minerva resisted with success, though there remained on her body some marks of Vulcan's passion, which she threw down upon earth wrapped up in wool. *Vid. Erichthonius.* This disappointment in his love was repaired by Jupiter, who gave him one of the Graces. Venus is universally acknowledged to have been the wife of Vulcan; her infidelity is well known, as well as her amours with Mars, which were discovered by Phœbus, and exposed to the gods by her own husband. The worship of Vulcan was well established, particularly in Egypt, at Athens and at Rome. It was usual in the sacrifices that were offered to him to burn the whole victim, and not reserve part of it as in the immolations to the rest of the gods. A calf and a boar-pig were the principal victims offered. Vulcan was represented as covered with sweat, blowing with his nervous arm the fires of his forges. His breast was hairy, and his forehead was blackened with smoke. Some represent him lame and deformed, holding a hammer raised in the air ready to strike; while with the other hand he turns, with pincers, a thunderbolt on his anvil, for which an eagle waits by his side to carry it to Jupiter. He appears on some monuments with a long beard, dishevelled hair, half naked, and a small round cap on his head, while he holds a hammer and pincers in his hand. The Egyptians represented him under the figure of a monkey. Vulcan has received the names of *Mulciber*, *Pamphanes*, *Clytotechnes*, *Pandamator*, *Cyllopodes*, *Chalaipoda*, &c., all expressive of his lameness and his profession. He was father of Cupid by Venus; of Cæculus, Cecrops, Cacus, Periphetes, Cercyon, Ocrisia, &c. Cicero speaks of more than one deity of the name of Vulcan. One he calls son of Cœlus, and father of Apollo by Minerva; the second he mentions is son of the Nile, and called Phtas by the Egyptians; the third was the son of Jupiter and Juno, and fixed his residence in Lemnos; and the fourth, who built his forges in the Lipari islands, was son of Menalius. Vulcan seems to have been admitted into heaven more for ridicule than any other purpose; and even his wife is represented as laughing at his deformities, and mimicking his lameness to gain the smiles of her lovers. *Hes. Theog. & in Suet. Herc.* 140 and 320.—*Apollod.* 1, c. 3, &c.—*Homer. Il.* 1, v. 57, and l. 15, v. 18, l. 11, v. 397, &c.—*Diod.* 5.—*Paus.* 1, c. 20, l. 3, 17.—*Cic. de Nat. D.* 3, c. 22.—*Herodot.* 2 and 3.—*Varro. de L. L.*—*Virg. Æn.* 7, &c.

X.

Xuthus, a son of Hellen, grandson of Deucalion. He was banished from Thessaly by his brothers and came to Athens, where he married Creusa, the daughter of King Erechtheus, by whom he had Achæus and Ion. He retired after the death of his father-in-law into Achaia, where he died. According to some, he had no children, but adopted Ion, the son whom Creusa, before her marriage, had born to Apollo.

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Apollod. 1, c. 7.—*Paus.* 7, c. 1.—*Eurip. in Ino.* 1, *sc.* 1.

Z.

ZACYNTHUS. *Vid.* Part II.

ZETHES, ZETES, or ZETUS, a son of Boreas, king of Thrace and Orithya, who accompanied, with his brother Calais, the Argonauts to Colchis. In Bithynia, the two brothers, who are represented with wings, delivered Phineus from the continual persecution of the Harpies, and drove these monsters as far as the islands called Strophades, where at last they were stopped by Iris, who promised them that Phineus should no longer be tormented by them. They were both killed, as some say, by Hercules, during the Argonautic expedition, and were changed into those winds which generally blow 8 or 10 days before the dogstar appears, and are called Prodromi by the Greeks. Their sister Cleopatra married Phineus king of Bithynia. *Orpheus. Arg.*—*Apollod.* 1, c. 9, l. 3, c. 15.—*Hygin.* fab. 14.—*Ovid. Met.* 8, v. 716.—*Paus.* 3, c. 18.—*Val. Flacc.*

ZETUS, or ZETHUS, a son of Jupiter and Antiope, brother to Amphion. *Vid. Antiope.* The crown of Thebes was seized by the two brothers, not only as the reward of this victory, but as their inheritance, and Zethus surrounded the capital of his dominions with a strong wall, while his brother amused himself with playing on his lyre. Music and verses were disagreeable to Zethus, and according to some, he prevailed upon his brother no longer to pursue so unproductive a study. *Hygin.* fab. 7.—*Paus.* 2, c. 6, &c.—*Apollod.* 3, c. 5 and 10.—*Horat.* 1, ep. 18, v. 41.

ZEUS, a name of Jupiter among the Greeks, expressive of his being the father of mankind, and by whom all things live. *Diod.* 5.

ZEUXIPPE, I. a daughter of Eridanus, mother of Butes, one of the Argonauts, &c. *Apollod.* 3, c. 15.——II. A daughter of Laomedon. She married Sicyon, who after his father-in-law's death, became king of that city of Peloponnesus which from him has been called Sicyon. *Paus.* 2, c. 6.

ZOSTERIA, a surname of Minerva. She had two statues under that name in the city of Thebes in Bœotia. The word signifies girt, or armed for battle, words synonymous among the ancients. *Paus.* 9, c. 17.—*Homer. Il.* 2, v. 478, l. 11, v. 15.

ZYGIA, a surname of Juno, because she presided over marriage, (ἀ ζευγνυμι *jungo.*) She is the same as the *Pronuba* of the Latins. *Pindar.*—*Pollux.* 3, c. 3.

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A CHRONOLOGICAL TABLE,

From the Creation of the World to the fall of the Roman Empire in the west and in the east.

	Before Christ.*
The world created in the 710th year of the Julian period	4004
The deluge	2348
The tower of Babel built, and the confusion of languages	2247
Celestial observations are first made at Babylon	2234
The kingdom of Egypt is supposed to have begun under Misraim, the son of Ham, and to have continued 1663 years, to the conquest of Cambyses	2188
The kingdom of Sicyon established	2089
The kingdom of Assyria begins	2059
The birth of Abraham	1996
The kingdom of Argos established under Inachus	1856
Memnon, the Egyptian, said to invent letters, 15 years before the reign of Phoroneus	1822
The deluge of Ogyges, by which Attica remained waste above 200 years, till the coming of Cecrops	1764
Joseph sold into Egypt by his brethren	1728
The chronology of the Arundelian Marbles begins about this time, fixing here the arrival of Cecrops in Attica, an epoch which other writers have placed later by 26 years	1582
Moses born	1571
The kingdom of Athens begun under Cecrops, who came from Egypt with a colony of Saites. This happened about 780 years before the first Olympiad	1556
Scamander migrates from Crete, and begins the kingdom of Troy	1546
The deluge of Deucalion in Thessaly	1503
The Panathenæa first celebrated at Athens	1495
Cadmus comes into Greece, and builds the citadel of Thebes	1493
The first Olympic Games celebrated in Elis by the Idæi Dactyli	1453
The five books of Moses written in the land of Moab, where he dies the following year, aged 110	1452
Minos flourishes in Crete, and iron is found by the Dactyli by the accidental burning of the woods of Ida in Crete	1406
The Eleusinian mysteries introduced at Athens by Eumolpus	1356
The Isthmian games first instituted by Sisyphus, king of Corinth	1326
The argonautic expedition. The first Pythian games celebrated by Adrastus, king of Argos	1263
Gideon flourishes in Israel	1245
The Theban war of the seven heroes against Eteocles	1225
Olympic games celebrated by Hercules	1222
The rape of Helen by Theseus, and, 15 years after, by Paris	1213
Troy taken after a siege of 10 years. Æneas sails to Italy	1184
Alba Longa built by Ascanius	1152
Migration of the Æolian colonies	1124
The return of the Heraclidæ into Peloponnesus, 80 years after the taking of Troy. Two years after, they divide the Peloponnesus among themselves: and here, therefore, begins the kingdom of Lacedæmon under Eurysthenus and Procles	1104
Saul made king over Israel	1095
The kingdom of Sicyon ended	1089
The kingdom of Athens ends in the death of Codrus	1070
The migration of the Ionian colonies from Greece, and their settlement in Asia Minor	1044
Dedication of Solomon's temple	1004
Samos built	986
Division of the kingdom of Judah and Israel	975
Homer and Hesiod flourished about this time, according to the Marbles	907

	Before Christ.
Elias the prophet taken up into heaven	896
Lycurgus, 43 years old, established his laws at Lacedæmon, and, together with Iphitus and Cleosthenes, restores the Olympic games at Elis, about 108 years before the era which is commonly called the first Olympiad	884
Phidon, king of Argos, is supposed to have invented scales and measures, and coined silver at Ægina. Carthage built by Dido	869
Fall of the Assyrian empire by the death of Sardanapalus, an era placed 80 years earlier by Justin	820
The kingdom of Macedonia begins, and continues 646 years, till the battle of Pydna	814
The kingdom of Lydia begins and continues 249 years	797
The triremes first invented by the Corinthians	786
The monarchical government abolished at Corinth, and the Prytanes elected	797
Coræbus conquers at Olympia, in the 28th Olympiad from the institution of Iphitus. This is vulgarly called the first Olympiad, about 23 years before the foundation of Rome	776
The Ephori introduced into the government of Lacedæmon by Theopompus	760
Isaiah begins to prophesy	757
The decennial archons begin at Athens, of which Charops is the first	754
Rome built on the 20th of April, according to Varro, in the year 3961 of the Julian period	753
The rape of the Sabines	750
The era of Narbonassar king of Babylon begins	747
The first Messenian war begins, and continues 19 years, to the taking of Ithome	743
Syracuse built by a Corinthian colony	732
The kingdom of Israel finished by the taking of Samaria by Salmanasar, king of Assyria. The first eclipse of the moon on record, March 19, according to Ptolemy	721
Candaules murdered by Gyges, who succeeds to the Lydian throne	718
Tarentum built by the Parthenians	707
Corcyra built by the Corinthians	703
The second Messenian war begins, and continues 14 years, to the taking of Ira, after a siege of 11 years. About this time flourished the poets Tyrtæus and Archilochus	685
The government of Athens intrusted to annual archons	684
Alba destroyed	665
Cypselus usurps the government of Corinth, and keeps it for 30 years	659
Byzantium built by a colony of Argives or Athenians	658
Cyrene built by Battus	630
The Scythians invade Asia Minor, of which they keep possession for 28 years	624
Draco establishes his laws in Athens	623
The canal between the Nile and the Red Sea begun by king Necho	610
Nineveh taken and destroyed by Cyaxares and his allies	606
The Phœnicians sail round Africa, by order of Necho. About this time flourished Arion, Pittacus, Alcæus, Sappho, &c.	604
The Scythians are expelled from Asia Minor by Cyaxares	596
The Pythian games first established at Delphi. About this time flourished Chilo, Anacharcis, Thales, Epimenides, Solon, the prophet Ezekiel, Æsop, Stesichorus	591
Jerusalem taken by Nebuchadnezzar, 9th of June, after a siege of 18 months	587

* In the following Table, I have confined myself to the more easy and convenient eras of before, (B. C.) and after, (A. D.) Christ. For the sake of those, however, that do not wish the exclusion of the Julian period, it is necessary to observe, that, as the first year of the Christian era always falls on the 4714th of the Julian years, the number required either before or after Christ, will easily be discovered by the application of the rules of subtraction or addition. The era from the foundation of Rome (A. U. C.) will be found with the same facility, by recollecting that the city was built 753 years before Christ; and the Olympiads can likewise be recurred to by the consideration, that the conquest of Coræbus (B. C. 776,) forms the first Olympiad, and the Olympic games were celebrated after the revolution of four years.

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	B. C.
The Isthmian games restored, and celebrated every 1st and 3d year of the Olympiads	
Death of Jeremiah the prophet	592
The Nemæan games restored	577
The first comedy acted at Athens by Susarion and Dolon	568
Pisistratus first usurped the sovereignty at Athens	562
Cyrus begins to reign. About this time flourished Anaximenes, Bias, Anaximander, Phalaris, and Cleobulus	560
Crœsus conquered by Cyrus. About this time flourished Theognis and Pherecydes	559
Marseilles built by the Phocæans. The age of Pythagoras, Simonides, Thespis, Xenophanes, and Anacreon	548
Babylon taken by Cyrus	539
The return of the Jews by the edict of Cyrus, and the rebuilding of the temple	536
The first tragedy acted at Athens on the wagon of Thespis	536
Learning encouraged at Athens, and a public library built	535
Egypt conquered by Cambyses	525
Polycrates, of Samos, put to death	522
Darius Hystaspes chosen king of Persia. About this time flourished Confucius, the celebrated Chinese philosopher	521
The tyranny of the Pisistratidæ abolished at Athens	510
The consular government begins at Rome after the expulsion of the Tarquins, and continues independent 461 years, till the battle of Pharsalia	
Sardis taken by the Athenians and burnt, which became afterwards the cause of the invasion of Greece by the Persians. About this time flourished Heraclitus, Parmenides, Milo the wrestler, Aristagoras, &c.	509
The first dictator, Lartius, created at Rome	504
The Roman populace retire to mount Sacer	498
The battle of Marathon	493
The battles of Thermopylæ, August 7th, and Salamis, October 20th. About this time flourished Æschylus, Pindar, Charon, Anaxagoras, Zeuxis, Aristides, &c.	490
The Persians defeated at Platæa and Mycale on the same day, 22d September	479
The 300 Fabii killed at Cremera, July 17th	477
Themistocles, accused of conspiracy, flies to Xerxes	471
The Persians defeated at Cyprus, and near the Eurymedon	470
The third Messenian war begins, and continues 10 years	465
Egypt revolts from the Persians under Inarus, assisted by the Athenians	463
The Romans send to Athens for Solon's laws. About this time flourished Sophocles, Nehemiah the prophet, Plato the comic poet, Aristarchus the tragic, Leocrates, Thrasybulus, Pericles, Zaleucus, &c.	
The first sacred war concerning the temple of Delphi	454
The Athenians defeated at Chæronea by the Bœotians	448
Herodotus reads his history to the council of Athens, and receives public honours in the 39th year of his age. About this time flourished Empedocles, Helanicus, Euripides, Herodicus, Phidias, Artemones, Charondas, &c.	443
A colony sent to Thurium by the Athenians	
Comedies prohibited at Athens, a restraint which remained in force for three years	
A war between Corinth and Corcyra	
Meton begins here his 19 years' cycle of the moon	440
The Peloponnesian war begins, May the 7th, and continues about 27 years. About this time flourished Cratinus, Eupolis, Aristophanes, Meton, Euctemon, Malachi, the last of the prophets, Democritus, Georgias, Thucydides, Hippocrates, &c.	439
The history of the Old Testament finishes about this time. A plague at Athens for five years	432
A peace of fifty years made between the Athenians and Lacedæmonians, which is kept only during six years and ten months, though each continued at war with the other's allies	
The scene of the Peloponnesian war changed to Sicily. The Agrarian law first moved at Rome	
Egypt revolts from the Persians, and Amyrtæus is appointed king	431
The Carthaginians enter Sicily, where they destroy Selinus and Himera, but they are repulsed by Hermocrates	430
The battle of Ægospotamos. The usurpation of Dionysius	
Athens taken by Lysander, 24th April, the end of the Peloponnesian war, and the appointment of 30 tyrants over the conquered city. About this time flourished Parrhasius, Protagoras, Lysias, Agathon, Euclid, Cebes, Telestes, &c.	421
	416
	414
	409
	405
	404

	B. C.
Cyrus the younger killed at Cunaxa. The glorious retreat of the 10,000 Greeks, and the expulsion of the 30 tyrants from Athens, by Thrasybulus	401
Socrates put to death	400
Agesilaus of Lacedæmon's expedition into Asia against the Persians. The age of Xenophon, Ctesias, Zeuxis, Antisthenes, Evagoras, Aristippus of Cyrene, and Archytas	396
The Corinthian war begun by the alliance of the Athenians, Thebans, Corinthians, and Argives, against Lacedæmon	395
The Lacedæmonians, under Pisander, defeated by Conon at Cnidus; and a few days after, the allies are defeated at Coronea, by Agesilaus	394
The battle of Allia, July 17th, and the taking of Rome by the Gauls	390
Dionysius besieges Rhegium, and takes it after 11 months. About this time flourished Plato, Philoxenus, Damon, Pythias, Iphicrates, &c.	388
The Greek cities of Asia tributary to Persia, by the peace of Antalcidas, between the Lacedæmonians and Persians	387
The war of Cyprus finished by a treaty, after it had continued two years	385
The Lacedæmonians defeated in a sea-fight at Naxos, September 20th, by Chabrias. About this time flourished Philistus, Isæus, Isocrates, Areta, Philolaus, Diogenes the cynic, &c.	377
Artaxerxes sends an army under Pharnabazus, with 20,000 Greeks, commanded by Iphicrates	374
The battle of Leuctra, July 8th, where the Lacedæmonians are defeated by Epaminondas, the general of the Thebans	371
The Messenians, after a banishment of 300 years, return to Peloponnesus	370
One of the consuls at Rome elected from the plebeians	367
The battle of Mantinea, gained by Epaminondas, a year after the death of Pelopidas	363
Agesilaus assists Tachos, king of Egypt. Some of the governors of Lesser Asia revolt from Persia	362
The Athenians are defeated at Methone, the first battle that Philip of Macedon ever won in Greece	360
Dionysius the younger is expelled from Syracuse by Dion. The second Sacred War begins, on the temple of Delphi being attacked by the Phocæans	357
Dion put to death, and Syracuse governed seven years by tyrants. About this time flourished Eudoxus, Lycurgus, Ibis, Theopompus, Ephorus, Datames, Philomelus, &c.	354
The Phocæans, under Onomarchus, are defeated in Thessaly by Philip	353
Egypt is conquered by Ochus	350
The Sacred War is finished by Philip taking all the cities of the Phocæans	346
Dionysius recovers the tyranny of Syracuse, after 10 years' banishment	347
Timoleon recovers Syracuse, and banishes the tyrant	343
The Carthaginians defeated by Timoleon near Agrigentum. About this time flourished Speusippus, Protogenes, Aristotle, Æschines, Xenocrates, Demosthenes, Phocion, Mamercus, Icetas, Stilpo, Demades	340
The battle of Cheronea, August 2, where Philip defeats the Athenians and Thebans	338
Philip of Macedon killed by Pausanias. His son Alexander, on the following year, enters Greece, destroys Thebes, &c.	336
The battle of Granicus, 22d of May	334
The battle of Issus in October	333
Tyre and Egypt conquered by the Macedonian prince, and Alexandria built	332
The battle of Arbela, October 2d	331
Alexander's expedition against Porus. About this time flourished Apelles, Callisthenes, Bageas, Parmenio, Philotas, Memnon, Dinocrates, Calippus, Hyperides, Philetus, Lysippus, Menedemus, &c.	327
Alexander dies on the 21st of April. His empire divided into four kingdoms. The Samian war, and the reign of the Ptolemies in Egypt	323
Polyperchon publishes a general liberty to all the Greek cities. The age of Praxiteles, Crates, Theophrastus, Menander, Demetrius, Dinarchus, Polemon, Neoptolemus, Perdiccas, Leosthenes	320
Syracuse and Sicily usurped by Agathocles. Demetrius Phalereus governs Athens for ten years	317
Eumenes delivered to Antigonus by his army	315
Seleucus takes Babylon, and here the beginning of the era of the Seleucidæ	312
The conquests of Agathocles in Africa	309
Democracy established at Athens by Demetrius Poliorcetes	307
The title of kings first assumed by the successors of Alexander	306

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B. C.	
	The battle of Ipsus, where Antigonus is defeated and killed by Ptolemy, Seleucus, Lysimachus, and Cassander. About this time flourished Zeno, Pyrrho, Philemon, Megasthenes, Crantor, &c.
301	Athens taken by Demetrius Poliorcetes, after a year's siege
	The first sun-dial erected at Rome by Papirius Cursor, and the time first divided into hours
293	Seleucus, about this time, built about 40 cities in Asia, which he peopled with different nations. The age of Euclid the mathematician, Acesilaus, Epicurus, Bion, Timocharis, Erasistratus, Aristyllus, Strato, Zenodotus, Arsinoe, Lachares, &c.
	The Athenians revolt from Demetrius
	Pyrrhus expelled from Macedon by Lysimachus
	The Pharos of Alexandria built. The Septuagint supposed to be translated about this time
284	Lysimachus defeated and killed by Seleucus. The Tarentine war begins, and continues 10 years. The Achæan league begins
	Pyrrhus, of Epirus, goes to Italy, to assist the Tarentines
280	The Gauls, under Bremus, are cut to pieces near the temple of Delphi. About this time flourished Dionysius the astronomer, Sostratus, Theocritus, Dionysius, Heracleotes, Philo, Aratus, Lycophron, Porsenus, &c.
278	Pyrrhus, defeated by Curius, retires to Epirus
274	The first coining of silver at Rome
269	Athens taken by Antigonus Gonatus, who keeps it 12 years
268	The first Punic war begins, and continues for 23 years. The chronology of the Arundelian Marbles composed. About this time flourished Lycon, Crates, Berosus, Hermachus, Helenus, Clinias, Aristotimus, &c.
264	Antiochus Soter defeated at Sardis by Eumenes of Pergamus
262	The Carthaginian fleet defeated by Duilius
260	Regulus defeated by Xanthippus. Athens is restored to liberty by Antigonus
256	Aratus persuades the people of Sicyon to join the Achæan league. About this time flourished Cleanthes, Homer junior, Manetho, Timæus, Callimachus, Zoilus, Duris, Neanthes, Ctesibius, Sosibius, Hieronymus, Hanno, Laodice, Lysias, Ariobarzanes
251	The Parthians under Arsaces, and the Bactrians under Theodotus, revolt from the Macedonians
250	The sea-fight of Drepanum
249	The citadel of Corinth taken by Aratus, 12th of August
243	Agis, king of Sparta, put to death for attempting to settle an Agrarian law. About this period flourished Antigonus Carystius, Conon of Samos, Eratosthenes, Apollonius of Perga, Lacydes, Amilcar, Agesilaus the ephor, &c.
240	Plays first acted at Rome, being those of Livius Andronicus
237	Amilcar passes with an army to Spain, with Annibal his son
235	The temple of Janus shut at Rome, the first time since Numa
234	The Sardinian war begins, and continues three years
233	Original manuscripts of Æschylus, Euripides, and Sophocles, lent by the Athenians to Ptolemy for a pledge of 15 talents
231	The first divorce known at Rome, by Sp. Carvilius. Sardinia and Corsica conquered
228	The Roman ambassadors first appeared at Athens and Corinth
227	The war between Cleomenes and Aratus begins, and continues for five years
224	The colossus of Rhodes thrown down by an earthquake. The Romans first cross the Po, pursuing the Gauls, who had entered Italy. About this time flourished Chrysippus, Polystratus, Euphorion, Archimedes, Valerius, Messala, C. Nævius, Aristarchus, Apollonius, Philocorus, Aristo Ceus, Fabius Pictor, the first Roman historian, Phylarchus, Lysiades, Agro, &c.
223	The battle of Sellasia
220	The Social War between the Ætolians and Achæans, assisted by Philip
219	Saguntum taken by Annibal
218	The second Punic war begins, and continues 17 years
217	The battle of the lake Thrasymenus, and next year, that of Cannæ, May 21
216	The Romans begin the auxiliary war against Philip, in Epirus, which is continued by intervals for 14 years
214	Syracuse taken by Marcellus, after a siege of three years
213	Philopœmen defeats Machanidas at Mantinea

B. C.	
	Asdrubal is defeated. About this time flourished Plautus, Archagathus, Evander, Telecles, Hermippus, Zeno, Sotion, Ennius, Hieronymus of Syracuse, Tlepolemus, Epicydes
207	The battle of Zama
202	The first Macedonian war begins, and continues near four years
200	The battle of Panius, where Antiochus defeats Scopias
198	The battle of Cynoscephalæ, where Philip is defeated
197	The war of Antiochus the Great begins, and continues three years
192	Lacedæmon joined to the Achæan league by Philopœmen
191	The luxuries of Asia brought to Rome in the spoils of Antiochus
189	The laws of Lycurgus abrogated for a while at Sparta by Philopœmen
188	Antiochus the Great defeated and killed in Media. About this time flourished Aristophanes of Byzantium, Asclepiades, Tegula, C. Lælius, Aristonymus, Hegesinus, Diogenes the stoic, Critolaus, Masinissa, the Scipios, the Gracchi, Thoas, &c.
187	A war which continues for one year, between Eumenes and Prusias, till the death of Annibal
184	Philopœmen defeated and killed by Dinocrates
183	Numa's books found in a stone coffin at Rome
179	Perseus sends his ambassadors to Carthage
175	Ptolemy's generals defeated by Antiochus, in a battle between Pelusium and Mount Cassius. The second Macedonian war
171	The battle of Pydna, and the fall of the Macedonian empire. About this period flourished Attalus the astronomer, Metrodorus, Terence, Crates, Polybius, Pacuvius, Hipparchus, Heraclides, Carneades, Aristarchus, &c.
168	The first library erected at Rome, with books obtained from the plunder of Macedonia
167	Terence's Andria first acted at Rome
166	Time measured out at Rome by a water machine, invented by Scipio Nasica, 134 years after the introduction of sun-dials
159	Andriscus, the Pseudophilip, assumes the royalty in Macedon
152	Demetrius, king of Syria, defeated and killed by Alexander Balas
150	The third Punic war begins. Prusias, king of Bithynia, put to death by his son Nicodemes
149	The Romans make war against the Achæans, which is finished the next year by Mummius
148	Carthage is destroyed by Scipio, and Corinth by Mummius
147	Viriathus is defeated by Lælius, in Spain
146	The war of Numantia begins, and continues for eight years
141	The Roman army, of 30,000, under Mancinus, is defeated by 4000 Numantines
138	Restoration of learning at Alexandria, and universal patronage offered to all learned men by Ptolemy Physcon. The age of Satyrus, Aristobulus, Lucius Accius, Mnaceas, Antipater, Diodorus the peripatetic, Nicander, Ctesibius, Sarpedon, Micipsa, &c.
137	The famous embassy of Scipio, Metellus, Mummius, and Panætius, into Egypt, Syria, and Greece
136	The history of the Apocrypha ends. The Servile War in Sicily begins, and continues for three years
135	Numantia taken. Pergamus annexed to the Roman empire
133	Antiochus Sidetes killed by Phraates. Aristonicus defeated by Perpenna
130	Demetrius Nicator defeated at Damascus by Alexander Zebina
127	The Romans make war against the pirates of the Baleares. Carthage is rebuilt by order of the Roman senate
123	C. Gracchus killed
121	Dalmatia conquered by Metellus
118	Cleopatra assumes the government of Egypt. The age of Erymnæus, Athenion, Artemidoras, Clitomachus, Apollonius, Herodicus, L. Cælius, Castor, Menecrates, Lucilius, &c.
116	The Jugurthine war begins, and continues for five years
112	The famous sumptuary law at Rome, which limited the expenses of eating every day
110	The Teutones and Cimbri begin the war against Rome, and continue it for eight years
109	The Teutones defeat 80,000 Romans on the banks of the Rhone
105	The Teutones defeated by C. Marius, at Aquæ Sextiæ
102	The Cimbri defeated by Marius and Catulus
101	Dolabella conquers Lusitania
99	Cyrene left by Ptolemy Apion to the Romans
97	

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	B. C.
The Social war begins, and continues three years, till finished by Sylla	
The Mithridatic war begins, and continues 26 years	91
The civil wars of Marius and Sylla begin, and continue six years	89
Sylla conquers Athens, and sends its valuable libraries to Rome	86
Young Marius is defeated by Sylla, who is made dictator	82
The death of Sylla. About this time flourished Philo, Charmidas, Asclepiades, Appellicon, L. Sisenna, Alexander Polyhistor, Plotius Gallus, Diotimus, Zeno, Hortensius, Archias, Posidonius, Geminus, &c.	
Bithynia left by Nicomedes to the Romans	78
The Servile war, under Spartacus, begins, and two years after, the rebel general is defeated and killed by Pompey and Crassus	75
Mithridates and Tigranes defeated by Lucullus	
Mithridates conquered by Pompey in a night battle. Crete is subdued by Metellus, after a war of two years	73
The reign of the Seleucidæ ends in Syria on the conquest of the country by Pompey	69
Catiline's conspiracy detected by Cicero. Mithridates kills himself	65
The first triumvirate in the persons of J. Cæsar, Pompey, and Crassus. About this time flourished Apollonius of Rhodes, Terentius Varro, Tyrannion, Aristodemus of Nysa, Lucretius, Dionysius, the grammarian, Cicero, Antiochus, Spurinus, Andronicus, Catullus, Sallust, Timagenes, Cratippus, &c.	63
Cicero banished from Rome and recalled the next year	60
Cæsar passes the Rhine, defeats the Germans, and invades Britain	58
Crassus is killed by Surena in June	55
Civil war between Cæsar and Pompey	53
The battle of Pharsalia about May 12th	50
Alexandria taken by Cæsar	48
The war of Africa. Cato kills himself. This year is called the year of Confusion, because the calendar was corrected by Sosigenes, and the year made to consist of 15 months, or 445 days	47
The battle of Munda	46
Cæsar murdered	45
The battle of Mutina. The second triumvirate in Octavius, Antony, and Lepidus. Cicero put to death. The age of Sosigenes, C. Nepos, Diodorus Siculus, Trogus Pompey, Didymus the scholiast, Varo the poet, &c.	44
The battle of Philippi	
Pacorus, general of Parthia, defeated by Ventidius, 14 years after the disgrace of Crassus, and on the same day	43
Pompey the younger defeated in Sicily by Octavius	36
Octavius and Antony prepare for war	32
The battle of Actium 2d of September. The era of the Roman emperors properly begins here	
Alexandria taken, and Egypt reduced into a Roman province	31
The title of Augustus given to Octavius	30
The Egyptians adopt the Julian year. About this time flourished Virgil, Manilius, Dioscorides, Asinius Pollio, Mæcenas, Agrippa, Strabo, Horace, Macer, Propertius, Livy, Musa, Tibullus, Ovid, Pylades, Bathyllus, Varius, Tucca, Vitruvius, &c.	27
The conspiracy of Muræna against Augustus	
Augustus visits Greece and Asia	25
The Roman ensigns recovered from the Parthians by Tiberius	23
The secular games celebrated at Rome	21
Lollius defeated by the Germans	20
The Rheti and Vindelici defeated by Drusus	17
The Pannonians conquered by Tiberius	16
Some of the German nations conquered by Drusus	15
Augustus corrects the calendar, by ordering the twelve ensuing years to be without intercalation. About this time flourished Damascenus, Hyginus, Flaccus the grammarian, Dionysius of Halicarnassus, and Dionysius the geographer	12
Tiberius retires to Rhodes for seven years	11
Our *Saviour* is born four years before the vulgar era, in the year 4709 of the Julian period, A. U. C. 749, and the fourth of the 193d Olympiad	8
	6
	4
	A. D.
Tiberius returns to Rome	2
The leap year corrected, having formerly been every 3d year	4
Ovid banished to Tomos	9
Varus defeated and killed in Germany by Arminius	10
Augustus dies at Nola, August 19th, and is succeeded by Tiberius. The age of Phædrus, Asinius Gallus, Velleius Paterculus, Germanicus, Cornel, Celsus, &c.	14
Twelve cities in Asia destroyed by an earthquake	17

	A. D.
Germanicus poisoned by Piso, dies at Antioch	19
Tiberius goes to Capreæ	26
Sejanus disgraced	31
Our *Saviour* crucified, Friday April 3d. *This is put four years earlier by some Chronologists*	28
Tiberius dies at Misenum near Baiæ, March 16th, and is succeeded by Caligula. About this period flourished Valerius Maximus, Columella, Pomponius Mela, Appion, Philo Judæus, Artabanus, and Agrippina	36
St. Paul converted to Christianity	36
St. Matthew writes his Gospel	39
The name of Christians first given at Antioch, to the followers of our Saviour	40
Caligula murdered by Chæreas, and succeeded by Claudius	41
The expedition of Claudius into Britain	43
St. Mark writes his Gospel	44
Secular games celebrated at Rome	47
Caractacus carried in chains to Rome	51
Claudius succeeded by Nero	54
Agrippina put to death by her son Nero	59
First persecution against the Christians	64
Seneca, Lucan, and others put to death	65
Nero visits Greece. The Jewish war begins. The age of Persius, Q. Curtius, Pliny the elder, Josephus, Frontinus, Burrhus, Corbulo, Thraseas, Boadicea, &c.	66
St. Peter and St. Paul put to death	67
Nero dies, and is succeeded by Galba	68
Galba put to death. Otho, defeated by Vitellius, kills himself. Vitellius is defeated by Vespasian's army	69
Jerusalem taken and destroyed by Titus	70
The Parthians revolt	77
Death of Vespasian, and succession of Titus. Herculaneum and Pompeii destroyed by an eruption of Mount Vesuvius, November 1st	79
Death of Titus, and succession of Domitian. The age of Sil. Italicus, Martial, Apollon, Tyanæus, Valerius Flaccus, Solinus, Epictetus, Quintilian, Lupus, Agricola, &c.	81
Capitoline games instituted by Domitian, and celebrated every fourth year	86
Secular games celebrated. The war with Dacia begins and continues 15 years	88
Second persecution of the Christians	95
Domitian put to death by Stephanus, &c. and succeeded by Nerva. The age of Juvenal, Tacitus, Statius, &c.	96
Nerva dies, and is succeeded by Trajan	98
Pliny, proconsul of Bithynia, sends Trajan an account of the Christians	102
Dacia reduced to a Roman province	103
Trajan's expedition against Parthia. About this time flourished Florus, Suetonius, Pliny junior, Philo Byblius, Dion, Prusæus, Plutarch, &c	105
Third persecution of the Christians	107
Trajan's column erected at Rome	114
Trajan dies and is succeeded by Adrian	117
Fourth persecution of the Christians	118
Adrian builds a wall in Britain	121
Adrian visits Asia and Egypt for seven years	126
He rebuilds Jerusalem, and raises there a temple to Jupiter	130
The Jews rebel, and are defeated after a war of five years, and all banished	131
Adrian dies, and is succeeded by Antoninus Pius. In the reign of Adrian flourished Theon, Phavorinus, Phlegon, Trallian, Aristides, Aquila, Salvius Julian, Polycarp, Arrian, Ptolemy, &c.	138
Antoninus defeats the Moors, Germans, and Dacians	145
The worship of Serapis brought to Rome	146
Antoninus dies, and is succeeded by M. Aurelius and L. Verus. the last of whom reigned nine years. In the reign of Antoninus flourished Maximus Tyrius, Pausanias, Diophantes, Lucian, Hermogenes, Polyænus, Appian, Artemidorus, Justin the martyr, Apuleius, &c.	161
A war with Parthia, which continues three years	162
A war against the Marcomanni, which continues five years	169
Another, which continues three years	177
M. Aurelius dies, and Commodus succeeds. In the last reign flourished Galen, Athenagoras, Tatian, Athenæus, Montanus, Diogenes Laertius	180
Commodus makes peace with the Germans	184
Commodus put to death by Martia and Lætus. He is succeeded for a few months by Pertinax, who is murdered, 193, and four rivals arise, Didius Julianus, Pescennius Niger, Severus, and Albinus. Under Commodus flourished J. Pollux, Theodotian, St. Irenæus	192
Niger is defeated by Severus at Issus	194
Albinus defeated in Gaul, and killed at Lyons, February 19th	197

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A. D.	
	Severus conquers the Parthians
200	Fifth persecution against the Christians
208	Severus visits Britain, and two years after builds a wall there across the Frith of Forth
207	Severus dies at York, and is succeeded by Caracalla and Geta. In his reign flourished Tertullian, Minutius Felix, Papinianus, Clemens of Alexandria, Philostratus, Plotianus, and Bulas
211	Geta killed by his brother Caracalla
212	The septuagint discovered. Caracalla murdered by Macrinus. Flourished Oppian
217	Opilius Macrinus killed by the soldiers, and succeeded by Heliogabalus
218	Alexander Severus succeeds Heliogabalus. The Goths then exacted an annual payment not to invade or molest the Roman empire. The age of Julius Africanus
	The Arsacidæ of Parthia are conquered by Artaxerxes, king of Media, and their empire destroyed
229	Alexander defeats the Persians
234	The sixth persecution against the Christians
235	Alexander killed, and succeeded by Maximinus. At that time flourished Dion Cassius, Origen, and Ammonius
	The two Gordians succeed Maximinus, and are put to death by Pupienus, who soon after is destroyed, with Balbinus, by the soldiers of the younger Gordian
	Sabinianus defeated in Africa
	Gordian marches against the Persians
	He is put to death by Philip, who succeeds, and makes peace with Sapor the next year. About this time flourished Censorius and Gregory Thaumaturgus
	Philip killed, and succeeded by Decius. Herodian flourished
244	The seventh persecution against the Christians
249	Decius succeeded by Gallus
250	A great pestilence over the empire
251	Gallus dies, and is succeeded by Æmilianus, Valerianus, and Gallienus. In the reign of Gallus flourished St. Cyprian and Plotinus
252	The eighth persecution against the Christians
	The empire is harassed by 30 tyrants successively
258	Valerian is taken by Sapor and flayed alive
260	Odenatus governs the east for Gallienus
264	The Scythians and Goths defeated by Cleodamus and Athenæus
267	Gallienus killed, and succeeded by Claudius. In this reign flourished Longinus, Paulus, Samosatenus, &c.
	Claudius conquers the Goths, and kills 300,000 of them. Zenobia takes possession of Egypt
269	Aurelian succeeds
270	The ninth persecution against the Christians
273	Zenobia defeated by Aurelian at Edessa
274	Dacia ceded to the Barbarians by the emperor
	Aurelian killed, and succeeded by Tacitus, who died after a reign of six months, and was succeeded by Florianus, and, two months after, by Probus
275	Probus makes an expedition into Gaul
277	He defeats the Persians in the east
280	Probus is put to death, and succeeded by Carus, and his sons Carinus and Numerianus
282	Diocles succeeds
284	The empire attacked by the barbarians of the north. Diocles takes Maximianus as his imperial colleague
	Britain recovered, after a tyrant's usurpation of ten years. Alexandria taken by Diocles
296	The tenth persecution against the Christians, which continues ten years
303	Diocles and Maximianus abdicate the empire, and live in retirement, succeeded by Constantius Chlorus and Galerius Maximianus, the two Cæsars. About this period flourished J. Capitolinus, Arnobius, Gregory and Hermogenes, the lawyers, Ælius Spartianus, Hierocles, Flavius Vopiscus, Trebellius Pollio, &c.
	Constantius dies, and is succeeded by his son
	At this time there were four emperors, Constantine, Licinius, Maximianus, and Maxentius
306	Maxentius defeated and killed by Constantine
	The emperor Constantine begins to favour the Christian religion
308	Licinius defeated and banished by Constantine
312	The first general Council of Nice, composed of 318 bishops, who sit from June 19 to August 25
	The seat of the empire removed from Rome to Constantinople
	Constantinople solemnly dedicated by the emperor on the 11th of May
319	Constantine orders all the heathen temples to be destroyed
324	The death of Constantine, and succession of his three sons, Constantinus, Constans, and Constantius. In the reign of Constantine flourished Lactantius, Athanasius, Arius, and Eusebius
337	Constantine the younger defeated and killed by Constans at Aquileia
340	Constans killed in Spain by Magnentius
350	Gallus put to death by Constantius
354	One hundred and fifty cities of Greece and Asia ruined by an earthquake
358	Constantius and Julian quarrel, and prepare for war; but the former dies the next year, and leaves the latter sole emperor. About this period flourished Ælius, Donatus, Eutropius, Libanius, Ammian, Marcellinus, Jamblicus, St. Hilary, &c.
360	Julian dies, and is succeeded by Jovian. In Julian's reign flourished Gregory Nazianzen, Themistius, Aurelius Victor, &c.
363	Upon the death of Jovian, and the succession of Valens and Valentinian, the empire is divided, the former being emperor of the east, and the other of the west
364	Gratian taken as partner in the western empire by Valentinian
367	Firmus, tyrant of Africa, defeated
373	Valentinian the Second succeeds Valentinian the First
375	The Goths permitted to settle in Thrace, on being expelled by the Huns
376	Theodosius the Great succeeds Valens in the eastern empire. The Lombards first leave Scandinavia and defeat the Vandals
379	Gratian defeated and killed by Andragathius
383	The tyrant Maximus defeated and put to death by Theodosius
388	Eugenius usurps the western empire, and is, two years after, defeated by Theodosius
392	Theodosius dies, and is succeeded by his sons, Arcadius in the east, and Honorius in the west. In the reign of Theodosius flourished Ausonius, Ennapius, Pappus, Theon, Prudentius, St. Austin, St. Jerome, St. Ambrose, &c.
395	Gildo, defeated by his own brother, kills himself
398	Stilicho defeats 200,000 of the Goths at Fesulæ
405	The Vandals, Alani, and Suevi, permitted to settle in Spain and France by Honorius
407	Theodosius the Younger succeeds Arcadius in the east, having Isdegerdes king of Persia, as his guardian, appointed by his father
408	Rome plundered by Alaric, king of the Visigoths, August 24th
410	The Vandals begin their kingdom in Spain
412	The kingdom of the Burgundians is begun in Alsace
413	The Visigoths found a kingdom at Thoulouse
415	The Alani defeated and extirpated by the Goths
417	The kingdom of the French begins on the lower Rhine
420	The death of Honorius, and succession of Valentinian the Third. Under Honorius flourished Sulpicius Severus, Macrobius, Anianus, Panodorus, Stobæus, Servius the commentator, Hypatia, Pelagius, Synesius, Cyril, Orosius, Socrates, &c.
423	Theodosius establishes public schools at Constantinople, and attempts the restoration of learning
425	The Romans take leave of Britain and never return
426	Pannonia recovered from the Huns by the Romans.
427	The Vandals pass into Africa
428	The French defeated by Ætius
435	The Theodosian code published
439	Genseric the Vandal takes Carthage, and begins the kingdom of the Vandals in Africa
	The Britons, abandoned by the Romans, make their celebrated complaint to Ætius against the Picts and Scots, and three years after the Saxons settle in Britain upon the invitation of Vortigern
446	Attila, king of the Huns, ravages Europe
447	Theodosius the Second dies, and is succeeded by Marcianus. About this time flourished Zosimus, Nestorius, Theodoret, Sozomen, Olympiodorus, &c.
450	The city of Venice first began to be known
452	Death of Valentinian the Third, who is succeeded by Maximus for two months, by Avitus for ten, and, after an interregnum of ten months, by Majorianus
454	Rome taken by Genseric in July. The kingdom of Kent first established
455	The Suevi defeated by Theodoric on the Ebro
456	Marcianus dies, and is succeeded by Leo, surnamed the Thracian. Vortimer defeated by Hengist at Crayford, in Kent
457	Severus succeeds in the western empire
461	The paschal cycle of 532 years invented by Victorius of Aquitain
463	Anthemius succeeds in the western empire, after an interregnum of two years
467	Olybrius succeeds Anthemius, and is succeeded, the next year, by Glycerius, and Glycerius by Nepos
472

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	A. D.
Nepos is succeeded by Augustulus. Leo junior, son of Ariadne, though an infant, succeeds his grandfather Leo in the eastern empire, and some months after is succeeded by his father Zeno	
The western empire is destroyed by Odoacer, king of the Heruli, who assumes the title of king of Italy. About that time flourished Eutyches, Prosper, Victorius, Sidonius, Apollinaris	474
Constantinople partly destroyed by an earthquake, which lasted 40 days at intervals	
The battle of Suissons and victory of Clovis over Siagrius the Roman general	480
After the death of Zeno in the east, Ariadne married Anastasius surnamed the Silentiary, who ascends the vacant throne	485
Theodoric, king of the Ostrogoths, revolts about this time, and conquers Italy from the Heruli. About this time flourished Boethius and Symmachus	491
Christianity embraced in France by the baptism of Clovis	493
The Burgundian laws published by king Gondebaud	496
Alaric defeated by Clovis at the battle of Vorcillè near Poictiers	501
Paris made the capital of the French dominions	507
Constantinople besieged by Vitalianus, whose fleet is burned with a brazen speculum by Proclus	510
The computing of time by the Christian era, introduced first by Dionysius	514
Justin the First, a peasant of Dalmatia, makes himself emperor	516
Justinian the First, nephew of Justin, succeeds. Under his glorious reign flourished Belisarius, Jornandes, Paul the Silentiary, Simplicius, Dionysius, Procopius, Proclus, Narses, &c.	518
Justinian publishes his celebrated code of laws, and, four years after, his Digest	527
Conquest of Africa by Belisarius, and that of Rome two years after	529
Italy is invaded by the Franks	534
The Roman consulship suppressed by Justinian	538
A great plague which arose in Africa, and desolated Asia and Europe	542
The beginning of the Turkish empire in Asia	543
Rome taken and pillaged by Totila	545
The manufacture of silk introduced from India into Europe by monks	547
Defeat and death of Totila, the Gothic king of Italy	551
A dreadful plague over Africa, Asia, and Europe, which continues for 50 years	553
Justin the Second, son of Vigilantia, the sister of Justinian, succeeds	558
Part of Italy conquered by the Lombards from Pannonia, who form a kingdom there	565
Tiberius the Second, an officer of the imperial guards, is adopted, and soon after succeeds	568
Latin ceases to be the language of Italy about this time	578
Maurice, the Cappadocian, son-in-law of Tiberius, succeeds	581
Gregory the First, surnamed the Great, fills St. Peter's chair at Rome. The few men of learning who flourished the latter end of this century, were Gildas, Agathias, Gregory of Tours, the father of French history, Evagrius, and St. Augustin the Monk	582
Augustin the Monk, with 40 others, comes to preach Christianity in England	590
About this time the Saxon Heptarchy began in England	597
Phocas, a simple centurion, is elected emperor, after the revolt of the soldiers, and the murder of Maurice and of his children.	600
The power of the Popes begins to be established by the concessions of Phocas	602
Heraclius, an officer in Africa, succeeds, after the murder of the usurper Phocas	606
The conquests of Chosroes, king of Persia, in Syria, Egypt, Asia Minor, and, afterwards, his siege of Rome	610
The Persians take Jerusalem with the slaughter of 90,000 men, and the next year they overrun Africa	611
Mahomet, in his 53d year, flies from Mecca to Medina, on Friday, July 16, which forms the first year of the Hegira, the era of the Mahometans	614
Constantinople is besieged by the Persians and Arabs	622
Death of Mahomet	626
Jerusalem taken by the Saracens, and three years after, Alexandria and its famous library destroyed	632
Constantine the Third, son of Heraclius, in partnership with Heracleonas, his brother by the same father, assumes the imperial purple. Constantine reigns 103 days, and after his death, his son. Constantine's son Constans is declared emperor, though Heracleonas, with his mother Martina, wished to continue in possession of the supreme power	637
Cyprus taken by the Saracens	641
The Saracens take Rhodes, and destroy the Colossus	648
Constantine the Fourth, surnamed Pogonatus, succeeds, on the murder of his father in Sicily	653
The Saracens ravage Sicily	668
Constantinople besieged by the Saracens, whose fleet is destroyed by the Greek fire	669
Justinian the Second succeeds his father Constantine. In his exile of 10 years, the purple was usurped by Leontius and Absimerus Tiberius. His restoration happened 704. The only men of learning in this century were Secundus, Isidorus, Theophylactus, Geo. Pisides, Callinicus, and the venerable Bede	673
Pepin engrosses the power of the whole French monarchy	685
Africa finally conquered by the Saracens	690
Bardanes, surnamed Philippicus, succeeds at Constantinople, on the murder of Justinian	709
Spain is conquered by the Saracens. Accession of Artetimus, or Anastasius the Second to the throne	711
Anastasius abdicates, and is succeeded by Theodosius the Third, who, two years after, yields to the superior influence of Leo the Third, the first of the Isaurian dynasty	713
Second, but unsuccessful siege of Constantinople by the Saracens	715
Tax called Peterpence begun by Ina, king of Wessex, to support a college at Rome	717
Saracens defeated by Charles Martel between Tours and Poictiers, in October	727
Constantine the Fifth, surnamed Copronymus, succeeds his father Leo	732
Dreadful pestilence for three years over Europe and Asia	741
The computation of years from the birth of Christ first used in historical writings	745
Learning encouraged by the race of Abbas, caliph of the Saracens	748
The Merovingian race of kings ends in France	749
Bagdad built, and made the capital of the Caliphs of the house of Abbas	750
A violent frost for 150 days, from October to February	762
Monasteries dissolved in the east by Constantine	763
Pavia taken by Charlemagne, which ends the kingdom of the Lombards, after a duration of 206 years	770
Leo the Fourth, son of Constantine, succeeds, and, five years after, is succeeded by his wife Irene, and his son Constantine the Sixth	774
Irene murders her son and reigns alone. The only men of learning in this century were Johannes Damascenus, Fredegaire, Alcuinus, Paulus Diaconus, and George the Monk	775
Charlemagne is crowned Emperor of Rome and of the western empire. About this time the Popes separate themselves from the princes of Constantinople	797
Egbert ascends the throne of England, but the total reduction of the Saxon heptarchy is not effected till 26 years after	800
Nicephorus the First, great treasurer of the empire, succeeds	801
Stauracius, son of Nicephorus, and Michael the First, surnamed Rhangabe, the husband of Procopio, sister of Stauracius, assume the purple	802
Leo the Fifth, the Armenian, though but an officer of the palace, ascends the throne of Constantinople	811
Learning encouraged among the Saracens by Almamon, who made observations on the sun, &c.	813
Michael the Second, the Thracian, surnamed the Stammerer, succeeds, after the murder of Leo	816
The Saracens of Spain take Crete, which they call Candia	821
The Almagest of Ptolemy translated into Arabic by order of Almanon	823
Theophilus succeeds his father Michael	827
Origin of the Russian monarchy	829
Michael the Third succeeds his father Theophilus, with his mother Theodora	839
The Normans get possession of some cities in France	842
Michael is murdered and succeeded by Basil the First, the Macedonian	853
Clocks first brought to Constantinople from Venice	867
Basil is succeeded by his son Leo the Sixth, the philosopher. In this century flourished Mesué, the Arabian physician, Eginhard, Rabanus, Albumasar, Godescalchus, Hincmarus, Odo, Photius, John Scotus, Anastasius the librarian, Alfraganus, Albategni, Reginon, John Asser	872
Paris besieged by the Normans, and bravely defended by Bishop Goslin	886
	887

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CHRONOLOGICAL TABLE.

	A. D
Death of Alfred, king of England, after a reign of 30 years	900
Alexander, brother of Leo, succeeds with his nephew Constantine the Seventh, surnamed Porphyrogenitus	911
The Normans establish themselves in France, under Rollo	912
Romanus the First, surnamed Lecapenus, general of the fleet, usurps the throne, with his three sons, Christopher, Stephen, and Constantine the Eighth	919
Fiefs established in France	923
Saracen empire divided by usurpation into seven kingdoms	936
Naples seized by the eastern emperors	942
The sons of Romanus conspire against their father, and the tumults this occasioned produced the restoration of Porphyrogenitus	945
Romanus the Second, son of Constantine the Seventh, by Helen, the daughter of Lecapenus, succeeds	959
Romanus poisoned by his wife Theophano, is succeeded by Nicephorus Phocas the Second, whom the empress, unable to reign alone under the title of protectress of her young children, had married	963
Italy conquered by Otho, and united to the German empire	964
Nicephorus, at the instigation of Theophano, is murdered by John Zimisces, who assumes the purple	969
Basil the Second, and Constantine the Ninth, the two sons of Romanus by Theophano, succeed on the death of Zimices	975
The third or Capetian race of kings in France begins July 3d	987
Arithmetical figures brought into Europe from Arabia by the Saracens	991
The empire of Germany first made elective by Otho III. The learned men of this century were Eudes de Cluni, Azophi, Luitprand, Alfarabius, Rhazes, Geber, Abbo, Aimoin, Gerbert	996
A general massacre of the Danes in England, Nov. 13th	1002
All old churches, about this time, rebuilt in a new manner of architecture	1005
Flanders inundated in consequence of a violent storm	1014
Constantine become sole emperor on the death of his brother	1025
Romanus the Third, surnamed Argyrus, a patrician, succeeds, by marrying Zoe, the daughter of the late monarch	1028
Zoe, after prostituting herself to a Paphlagonian money-lender, causes her husband Romanus to be poisoned, and afterwards marries her favourite, who ascends the throne under the name of Michael the Fourth	1034
The kingdoms of Castile and Aragon begin	1035
Zoe adopts for her son Michael the Fifth, the trade of whose father (careening vessels) had procured him the surname of Calaphates	1041
Zoe, and her sister Theodora, are made sole empresses by the populace, but, after two months, Zoe, though 60 years old, takes for her third husband Constantine the Tenth, who succeeds	1042
The Turks invade the Roman empire	1050
After the death of Constantine, Theodora recovers the sovereignty, and, 19 months after, adopts, as her successor, Michael the Sixth, surnamed Stratioticus	1054
Isaac Commenus the First, chosen emperor by the soldiers	1057
Isaac abdicates, and when his brother refuses to succeed him, he appoints his friend Constantine the Eleventh, surnamed Ducas	1059
Jerusalem conquered by the Turks from the Saracens	1065
The crown of England is transferred from the head of Harold by the battle of Hastings, October the 14th, to William the Conqueror, duke of Normandy	1066
On the death of Ducas his wife Eudocia, instead of protecting his three sons, Michael, Andronicus, and Constantine, usurps the sovereignty, and marries Romanus the Third, surnamed Diogenes	1067
Romanus being taken prisoner by the Turks, the three young princes ascend the throne, under the name of Michael Parapinaces the Seventh, Andronicus the First, and Constantine the Twelfth	1071
The general Nicephorus Botaniates the Third, assumes the purple	1078
Doome-day book begun to be compiled from a general survey of the estates of England, and finished in six years	1080
Alexius Commenus the First, nephew of Isaac the First, ascends the throne. His reign is rendered illustrious by the pen of his daughter, the princess Anna Commena. The Normans, under Robert of Appulia, invade the eastern empire	1081
Asia Minor finally conquered by the Turks	1084
Accession of William the Second to the English throne	1087
The first crusade	1096
Jerusalem taken by the crusaders 15th July. The only learned men of this century were Avicenna, Guy d'Arezzo, Glaber, Hermanus, Franco, Peter Damiani, Michael Celularius, Geo. Cedrenus, Berenger, Psellus Marianus, Scotus, Arzachel, William of Spires, Suidas, Peter the Hermit, Sigebert	1099
Henry the First succeeds to the throne of England	1100
Learning revived at Cambridge	1110
John, or Calojohannes, son of Alexius, succeeds at Constantinople	1118
Order of Knights Templar instituted	1118
Accession of Stephen to the English crown	1135
Manuel, son of John, succeeds at Constantinople	1143
The second crusade	1147
The canon law composed by Gratian, after 24 years' labour	1151
The party names of Guelfs and Gibellines begin in Italy	1154
Henry the Second succeeds in England	1154
The Teutonic order begins	1164
The conquest of Egypt by the Turks	1169
The famous council of Clarendon in England, January 25th. Conquest of Ireland by Henry II.	1172
Dispensing of justice by circuits first established in England	1176
Alexius the Second succeeds his father Manuel	1180
English laws digested by Glanville	1181
From the disorders of the government, on account of the minority of Alexius, Andronicus, the grandson of the great Alexius, is named guardian, but he murders Alexius, and ascends the throne	1183
Andronicus is cruelly put to death, and Isaac Angelus, a descendant of the great Alexius by the female line, succeeds	1185
The third crusade, and siege of Acre	1189
Richard the First succeeds his father Henry in England	1189
Saladin defeated by Richard of England in the battle of Ascalon	1192
Alexius Angelus, brother of Isaac, revolts, and usurps the sovereignty, by putting out the eyes of the emperor	1195
John succeeds to the English throne. The learned men of this century were Peter Abelard, Anna Comnena, St. Bernard, Averroes, William of Malmesbury, Peter Lombard, Otho Trisingensis, Maimonides, Humenus, Wernerus, Gratian, Jeoffry of Monmouth, Tzetzes, Eustathius, John of Salisbury, Simeon of Durham, Henry of Huntingdon, Peter Comestor, Peter of Blois, Ranulph Glanville, Roger Hoveden, Campanus, William of Newburgh	1199
Constantinople is besieged and taken by the Latins, and Isaac is taken from his dungeon and replaced on the throne with his son Alexius. This year is remarkable for the fourth crusade	1203
The father and son are murdered by Alexius Mourzouffle, and Constantinople is again besieged and taken by the French and Venetians, who elect Baldwin, count of Flanders, emperor of the east. In the mean time, Theodore Lascaris makes himself emperor of Nice; Alexius, grandson of the tyrant Andronicus, becomes emperor of Trebizond; and Michael, an illegitimate child of the Angeli, founds an empire in Epirus	1204
The emperor Baldwin is defeated by the Bulgarians, and next year is succeeded by his brother Henry	1205
Reign and conquest of the great Zingis Khan, first emperor of the Moguls and Tartars, till the time of his death, 1227	1206
Aristotle's works, imported from Constantinople, are condemned by the council at Paris	1209
Magna Charta granted to the English barons by king John	1215
Henry the Third succeeds his father John on the English throne	1216
Peter of Courtenay, the husband of Volanda, sister of the two last emperors, Baldwin and Henry, is made emperor by the Latins	1217
Robert, son of Peter Courtenay, succeeds	1221
Theodore Lascaris is succeeded on the throne of Nice by his son-in-law, John Ducas Vataces	1222
John of Brienne, and Baldwin the Second, son of Peter, succeeded on the throne of Constantinople	1228
The inquisition which had been begun 1204 is now trusted to the Dominicans	1233
Baldwin alone	1237
Origin of the Ottomans	1240

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The fifth crusade
Astronomical tables composed by Alphonso the Eleventh of Castile
Ducas Vataces is succeeded on the throne of Nice by his son Theodore Lascaris the Second
Lascaris succeeded by his son John Lascaris, a minor
Michael Palæologus, son of the sister of the queen of Theodore Lascaris, ascends the throne, after the murder of the young prince's guardian
Constantinople is recovered from the Latins by the Greek emperors of Nice
Edward the First succeeds on the English throne
The famous Mortmain act passes in England
Eight thousand French murdered during the Sicilian vespers, 20th of March
Wales conquered by Edward and annexed to England
Michael Palæologus dies, and his son Andronicus, who had already reigned nine years conjointly with his father, ascends the throne. The learned men of this century are, Gervase, Diceto, Saxo, Walter of Coventry, Accursius, Antony of Padua, Alexander Halensis, William of Paris, Peter de Vignes, Matthew Paris, Grossoteste, Albertus, Thomas Aquinas, Bonaventura, John Joinville, Roger Bacon, Cimabue, Durandus, Henry of Ghent, Raymond Lulli, Jacob Voragine, Albertet, Duns Scotus, Thebit
A regular succession of English parliaments from this time
The Turkish empire begins in Bithynia
The mariner's compass invented or improved by Flavio
The Swiss Cantons begin
Edward the Second succeeds to the English crown
Translation of the holy see to Avignon, which alienation continues 68 years, till the return of Gregory the Eleventh
Andronicus adopts, as his colleagues, Manuel and his grandson, the younger Andronicus. Manuel dying, Andronicus revolts against his grandfather, who abdicates
Edward the Third succeeds in England
First comet observed, whose course is described, with exactness, in June
About this time flourished Leo Pilatus, a Greek professor at Florence, Barlaam, Petrarch, Boccace, and Manuel Chrysoloras, where may be fixed the era of the revival of Greek literature in Italy
Andronicus is succeeded by his son John Palæologus in the ninth year of his age. John Cantacuzene, who had been left guardian of the young prince, assumes the purple. First passage of the Turks into Europe
The knights and burgesses of Parliament first sit in the same house

A. D.	
1248	The battle of Crecy, August 26
1253	Seditions of Rienzi at Rome, and his elevation to the tribuneship
1255	Order of the Garter in England established April 23
1259	The Turks first enter Europe
	Cantacuzene abdicates the purple
1260	The battle of Poictiers, September 19th
	Law pleadings altered from French into English as a favour from Edward III. to his people, in his 50th year
1261	Rise of Timour, or Tamerlane, to the throne of Samarcand, and his extensive conquests till his
1272	death, after a reign of 35 years
1279	Accession of Richard the Second to the English throne
1282	Manuel succeeds his father John Palæologus
	Accession of Henry the Fourth in England. The
1283	learned men of this century were Peter Apono, Flavio, Dante, Arnoldus Villa, Nicholas Lyra, William Occam, Nicephorus, Gregoras, Leontius, Pilatus, Matthew of Westminster, Wickliff, Froissart, Nicholas Flamel, Chaucer
	Henry the Fourth is succeeded by his son Henry the Fifth
	Battle of Agincourt, October 25th
	The island of Madeira, discovered by the Portuguese
	Henry the Sixth succeeds to the throne of England.
	Constantinople is besieged by Amurath the Second, the Turkish emperor
1293	John Palæologus the Second succeeds his father Manuel
1293	
1298	Cosmo de Medici recalled from banishment, and
	rise of that family at Florence
1302	The famous pragmatic sanction settled in France
1307	Printing discovered at Mentz, and improved gradu-
1307	ally in 22 years
	Constantine, one of the sons of Manuel, ascends the throne after his brother John
1308	Mahomet the Second, emperor of the Turks, besieges and takes Constantinople on the 29th of May. Fall of the eastern empire. The captivity of the Greeks, and the extinction of the imperial families
1320	of the Commeni and Palæologi. About this time
1327	the house of York in England began to aspire to
	the crown, and, by their ambitious views, to de-
1337	luge the whole kingdom in blood. The learned men of the 15th century were Chaucer, Leonard Aretin, John Huss, Jerome of Prague, Poggio, Flavius Blondus, Theodore Gaza, Frank Philelphus, Geo. Trapezuntius, Gemistus Plethe, Laurentius Valla, John Guttemburg, John Faustus,
1339	Peter Schoeffer, Wesselus, Æneas Sylvius, Bessarion, Thomas à Kempis, Argyropulus, Regiomontanus, Platina, Agricola, Pontanus, Picinus,
1341	Lascaris, Annius of Viterbo, Merula, Savonarola,
1349	Picus, Politian, Hermolaus, Alexander ab Alexandro, Demetrius Chalcondyles, &c.

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TABLE

OF THE

WEIGHTS AND MEASURES

OF

THE ANCIENTS.

Grecian Measures of Length reduced to

	English paces.	*feet.*	*in.*	*dec.*
Dactylus *or* digit	0	0	0	7554$\frac{11}{16}$
Doron	0	0	3	0218$\frac{3}{4}$
Lichas	0	0	7	5546$\frac{7}{8}$
Orthodoron	0	0	8	3101$\frac{9}{16}$
Spithame	0	0	9	0656$\frac{1}{4}$
Foot	0	1	0	0875
Cubit (πυγμη)	0	1	1	5984$\frac{3}{4}$
Pygon	0	1	3	109$\frac{3}{8}$
Larger Cubit (πηχυς)	0	1	6	13125
Pace (οργυια)	0	6	0	525
Stadium	100	4	4	5
Milion	805	5	0	0

Roman Measures of Length reduced to

	English paces.	*feet.*	*in*	*dec.*
Digitus transversus	0	0	0	725$\frac{1}{4}$
Uncia	0	0	0	967
Palmos Minor	0	0	2	901
Pes	0	0	11	604
Palmipes	0	1	2	505
Cubitus	0	1	5	406
Gradus	0	2	5	01
Passus	0	4	10	02
Stadium	120	4	4	5
Milliare	967	0	0	0

The Grecian square measures were the *Plethron*, or acre, containing 1444, as some say, or as others report, 10,000 square feet; the *Aroura*, which was half the *Plethron*. The *Aroura* of the Egyptians was the square of 100 cubits.

The Roman square measure was the *Jugerum*, which, like their *Libra* and their *As*, was divided into twelve parts, called *Unciæ*, as the following table shows:

		Uncia.	*Square feet.*	*Scruples.*	*English roods.*	*Square poles.*	*Square feet.*
1	As *or*	12	28800	288	2	18	250,05
$\frac{11}{12}$	Deunx	11	26400	264	2	10	183,85
$\frac{10}{12}$	Dextans	10	24000	240	2	2	117,64
$\frac{9}{12}$	Dodrans	9	21600	216	1	34	51,42
$\frac{8}{12}$	Bes	8	19200	192	1	25	257,46
$\frac{7}{12}$	Septunx	7	16800	168	1	17	191,25
$\frac{6}{12}$	Semis	6	14400	144	1	9	125,03
$\frac{5}{12}$	Quincunx	5	12000	120	1	1	58,82
$\frac{4}{12}$	Triens	4	9600	96	0	32	264,85
$\frac{3}{12}$	Quadrans	3	7200	72	0	24	198,64
$\frac{2}{12}$	Sextans	2	4800	48	0	16	132,43
$\frac{1}{12}$	Uncia	1	2400	24	0	8	66,21

N. B. The *Actus Major* was 14,400 square feet, equal to a *Semis*. The *Clima* was 3600 square feet, equal to a *sescuncia*, or an *uncia* and a half, and the *actus minimus* was equal to a *sextans*.

The Roman *as*, or *æs*, was called so because it was made of brass.

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Attic Measures of capacity, for things liquid, reduced to the English Wine Measure.

	gals.	pints.	sol.	inch.	dec.
Cochlearion	0	$1\frac{1}{20}$	0	0356	$\frac{5}{7}$
Cheme	0	$\frac{1}{20}$	0	0712	$1\frac{3}{7}$
Mystron	0	$\frac{1}{4\cdot8}$	0	089	$1\frac{1}{7}$
Conche	0	$\frac{1}{3\cdot6}$	0	178	$2\frac{2}{7}$
Cyathus	0	$\frac{1}{1\cdot2}$	0	356	$1\frac{1}{7}$
Oxybaphon	0	$\frac{1}{6}$	0	535	$1\frac{5}{7}$
Cotyle	0	$\frac{1}{3}$	2	141	$\frac{4}{7}$
Xestes	0	1	4	283	
Chous	0	6	25	698	
Metretes	10	2	19	626	

Attic Measures of capacity, for things dry, reduced to English Corn Measure.

	pecks.	gals.	pints.	sol. inch.	dec.
Cochlearion	0	0	0	0	$276\frac{7}{10}$
Cyathus	0	0	0	2	$763\frac{1}{2}$
Oxybaphon	0	0	0	4	$144\frac{3}{5}$
Cotyle	0	0	0	16	579
Xestus	0	0	0	33	158
Chœnix	0	0	1	15	$705\frac{1}{2}$
Medimnus	4	0	6	3	501

N. B. Besides this *Medimnus*, which is the *Medicus*, there was a *Medimnus Georgicus*, equal to six Roman *Modii*.

Roman Measures of capacity, for things dry, reduced to English Corn Measure.

	pecks.	gals.	pints.	sol. inch.	dec.
Ligula	0	0	$\frac{1}{4\cdot8}$	0	01
Cyathus	0	0	$\frac{1}{1\cdot2}$	0	04
Acetabulum	0	0	$\frac{1}{6}$	0	06
Hemina	0	0	$\frac{1}{3}$	0	24
Sextaria	0	0	1	0	48
Semimodius	0	1	0	0	4
Modius	1	0	0	0	68

Roman Measures of capacity, for things liquid, reduced to English Wine Measure.

	gals.	pts.	sol. inch.	dec.
Ligula	0	$\frac{1}{4\cdot8}$	0	$117\frac{5}{12}$
Cyathus	0	$\frac{1}{1\cdot2}$	0	$469\frac{1}{2}$
Acetabulum	0	$\frac{1}{6}$	0	$704\frac{1}{2}$
Quartarius	0	$\frac{1}{3}$	1	409
Hemina	0	$\frac{1}{6}$	2	818
Sextarius	0	1	5	636
Congius	0	7	4	942
Urna	3	$4\frac{1}{2}$	5	33
Amphora	7	1	10	66
Culeus	143	3	11	095

N. B. The *quadrantal* is the same as the *amphora*. The *Cadus Congiarius*, and *Dolium*, denote no certain measure. The Romans divided the *Sextarius*, like the *libra*, into 12 equal parts, called *Cyathi*, and therefore their *calices* were called *sextantes*, *quadrantes*, *trientes*, &c. according to the number of *cyathi* which they contained.

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Most ancient Grecian Weights reduced to English Troy Weight.

	lb.	oz.	dwt.	grs.	dec.
Drachma	0	0	6	2	$\frac{22}{49}$
Minæ	1	1	0	4	$\frac{44}{49}$
Talentum	65	0	12	5	$\frac{43}{49}$

Less Ancient Grecian and Roman Weights reduced to English Troy Weight.

	lb.	oz.	dwt.	grs.	dec.
Lentes	0	0	0	0	$\frac{85}{112}$
Siliquæ	0	0	0	3	$\frac{1}{28}$
Obolus	0	0	0	9	$\frac{3}{28}$
Scriptulum	0	0	0	18	$\frac{3}{14}$
Drachma	0	0	2	6	$\frac{9}{14}$
Sextula	0	0	3	0	$\frac{6}{7}$
Sicilicus	0	0	4	13	$\frac{2}{7}$
Duella	0	0	6	1	$\frac{5}{7}$
Uncia	0	0	18	5	$\frac{1}{7}$
Libra	0	10	18	13	$\frac{5}{7}$

N. B. The Roman ounce is the English *avoirdupois* ounce, which was anciently divided into seven *denarii* and eight *drachmæ*, and as they reckon their *denarius* equal to an Attic *drachma*, the Attic weights were 1-8th heavier than the corresponding weights among the Romans.

The Greeks divided their *obolus* into *chalci* and smaller proportions; some into six *chalci*, and every *chalcus* into seven smaller parts; and others divided it into eight *chalci*, and each *chalcus* into eight parts.

The greater Weights reduced to English Troy Weight.

	lb.	oz.	dwt.	grs.
Libra	0	10	18	$13\frac{5}{7}$
Mina Attica communis	0	11	7	$16\frac{2}{7}$
Mina Attica medica	1	2	11	$10\frac{2}{7}$
Talentum Atticum commune	56	11	0	$17\frac{1}{7}$

N. B. There was also another Attic talent, which consisted of 80, or, according to some, of 100 *minæ*. It must however be remembered, that every *mina* contains 100 *drachmæ*, and every *talent* 60 *minæ*. The talents differ according to the different standard of their *minæ* and *drachmæ*, as the following table indicates:

				lb.	oz.	dwt.	grs.
The Mina Egyptiaca	Consists of Attic drachmæ.	$133\frac{1}{3}$	Equivalent to English troy weight.	1	5	6	$22\frac{26}{49}$
Antiochica		$133\frac{1}{3}$		1	5	6	$22\frac{26}{49}$
Cleopatræ Ptolemaica		144		1	6	14	$16\frac{32}{49}$
Alexandrina Dioscoridis		160		1	8	16	$7\frac{41}{49}$
The Talentum Ægyptiacum	Consists of Attic minæ	80	Equivalent to English troy weight.	86	8	16	8
Antiochicum		80		86	8	16	8
Ptolemaicum Cleo.		$86\frac{2}{3}$		93	11	11	0
Alexandriæ		96		104	0	19	14
Insulanum		120		130	1	4	12
Antiochiæ		360		390	3	13	11

The value and proportion of the Grecian Coins.

	l.	s.	d.	q.
Lepton	0	0	0	$0\frac{31}{336}$
Chalcus	0	0	0	$0\frac{31}{48}$
Dichalcus	0	0	0	$1\frac{7}{24}$
Hemiobolus	0	0	0	$2\frac{7}{12}$

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	l.	s.	d.	q.
Obolus	0	0	1	1¼
Diobolus	0	0	2	2½
Tetrobolus	0	0	5	0½
Drachma	0	0	7	3
Didrachmon	0	1	3	2
Tetradrachmon Stater	0	2	7	0
Pentadrachmon	0	3	2	3

N. B. The *Drachmæ*, and the *Didrachmon*, were silver, the others generally of brass. The *Tridrachmon*, *Triobolus*, &c. were sometimes coined. The *Drachmæ* and the *Denarius*, are here supposed to be equal, though often the former exceeded in weight.

The gold coin among the Greeks was the *stater aureus*, which weighed two Attic *Drachmæ*, or half the *stater argenteus*, and was worth 25 Attic *Drachmæ* of silver, or

	l.	s.	d.
in English money	0	16	1½
Or according to the proportion of gold to silver, at present	1	0	9¼
The *Stater Cyzicenus* exchanged for 28 Attic *Drachmæ*, or	0	18	1
The *Stater Philippi* and *Stater Alexandri* were of the same value.			
The *Stater Daricus*, according to Josephus, was worth 50 Attic *Drachmæ*, or	1	12	3½
The *Stater Crœsi* was of the same value.			

The value and proportion of the Roman Coins.

	l.	s.	d.	q.
Terentius	0	0	0	0 779/1000
Sembella	0	0	0	1 11/1000
Libella, *or* As	0	0	0	3 1/16
Sestertius	0	0	1	3½
Quinarius, *or* Victoriatus	0	0	3	3½
Denarius	0	0	7	3

N. B. The *Denarius*, *Victoriatus*, *Sestertius*, and sometimes the *As*, were of silver, the others were of brass. The *Triens*, *Sextans*, *Uncia*, *Sextula*, and *Dupondius*, were sometimes coined of brass.

The computation of Money among the Greeks, was by drachmæ, as follows:

		l.	s.	d.	q.
1	Drachma	0	0	7	3
10	Drachmæ	0	6	5	2
100	Drachmæ *equal to* a Mina	3	4	7	
10	Minæ	32	5	10	
60	Minæ *equal to* a Talent	193	15	0	
10	Talents	1937	10	0	
100	Talents	19375	0	0	

Among the Romans, the computation was by Sestertii Nummi, as,

		l.	s.	d.	q.
A	Sestertius	0	0	0	1½
10	Sestertii	0	1	7	1½
1000	Sestertii *equal to* one Sestertium	8	1	5	2
10	Sestertia	80	14	7	0
100	Sestertia	807	5	10	0
1000	Sestertia *or* decies Sestertium, (*centies und.*) *or* decies centena millia nummum	8072	18	4	0
Centies *vel* centies H. S.		80729	3	4	0
Millies H. S.		807291	13	4	0
Millies centies H. S.		8080020	16	8	0

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The Mina Syra	Was worth, of Attic drachmæ	25
Ptolemaica		33⅓
Antiochica		100
Euboica		100
Babylonica		116
Attica major		133⅓
Tyria		133⅓
Æginæa		166⅔
Rhodia		166⅔

The Talentum Syrum	Was worth, of Attic Minæ	15
Ptolemaicum		20
Antiochicum		60
Euboicum		60
Babylonicum		70
Atticum majus		80
Tyrium		80
Æginæum		100
Rhodium		100
Ægyptium		80

	l.	*s.*	*d.*	*q.*
The Roman gold coin was the *aureus*, which generally weighed double the *denarius*.				
The value of it, according to the first proportion of coinage mentioned by Pliny, was	1	4	3	3
Or according to the proportion of coinage at present - - - - - -	1	0	9	
According to the decuple or proportion mentioned by Livy and Julius Pollux - -	0	12	11	
According to Tacitus, as it was afterwards valued and exchanged for 25 *denarii* -	0	16	1	3

The value of coin underwent many changes during the existence of the Roman republic, and stood, as Pliny mentions it, as follows:

In the reign of Servius - -	The *as* weighed of brass	1 pound
A. U. C. 490 - -		2 ounces
A. U. C. 537 - -		1 ounce
A. U. C. 586 - -		½ ounce

A. U. C. 485 - -	The *denarius* exchanged for	10 *asses*
A. U. C. 537 - -		10 *asses*

A. U. C. 574, a scruple of gold was worth 20 *sestertii;* coined afterwards of the pound of gold, 20 *denarii aurei;* and in Nero's reign, of the pound of gold, 45 *denarii aurei.*

N. B. In the above tables of money, it is to be observed, that the silver has been reckoned at 5*s.* and gold at 4*l.* per ounce.

A talent of gold among the Jews was worth 5475*l.* and one of silver 342*l.* 3*s.* 9*d.*

The greater talent of the Romans was worth 99*l.* 6*s.* 8*d.* and the less 60*l.* or, as some say, 75*l.* and the great talent 1125*l.*

The value of the Roman *pondo* is not precisely known, though some suppose it equivalent to an Attic *mina*, or 3*l.* 4*s.* 7*d.* It is used indifferently by ancient authors for *æs*, *as*, and *mina*, and was supposed to consist of 100, or 96 *denarii*. It is to be observed, that whenever the word *pondo* is joined to numbers, it signifies the same as *libra;* but when it is used with other words, it bears the same signification as the σαθμη or ῥμκη of the Greeks, or the *pondus* of the Latins. The word *nummus*, when mentioned as a sum of money, was supposed to be equivalent to a *sestertius*, and though the words *sestertius* and *nummus* are often joined together, yet their signification is the same, and they intimate no more than either does separately.

We must particularly remark, that in reckoning their *sesterces*, the Romans had an art which can be rendered intelligible by the observation of these rules: If a numeral noun agreed in case, gender, and number, with the word *sestertius*, it denoted precisely as many *sestertii*, as for example, *decem sestertii* was ten *sestertii*. If a numeral noun of another case was joined with the genitive plural of *sestertius*, it denoted so many thousand, as *decem sestertium* signifies so many thousand *sestertii*. If the adverb numeral was joined, it denoted so many hundred thousand, as *decies sestertium* was ten hundred thousand *sestertii*. If the numeral adverb was put by itself, the signification was not altered; therefore *decies*, *vigesies*, &c. in a sentence, imply as many hundred thousand *sestertii*, or hundred *sestertia*, as if the word *sestertium* was expressed.

The *denarius*, which was the chief silver coin used at Rome, received its name because it contained *denos æris*, ten *asses*.

The *as* is often expressed by an L. because it is one pound weight; and the *sestertius*, because it was equivalent to two pound and a half of brass, is frequently denoted by H. S. or L. L. S.

The Roman *libra* contained twelve ounces of silver, and was worth about 3*l.* sterling.

The Roman talent was supposed to be equivalent to twenty-four *sestertia*, or nearly 103*l.* sterling.

FINIS.

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